THE COMPLETE

FAMILY BIBLE.

Containing the SACRED TEXT of

The OLD and NEW TESTAMENT

AT LARGE:

WITH

Notes Theological, Moral, Critical, Hiſtorical, and Explanatory.

By FRANCIS FAWKES, M. A.

Vicar of ORPINGTON, and ST. MARY CRAY, Kent.

VOL. II.

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BRITISH MUSEUM

By THOMAS HAWKES, M.A.

Vicar of Orpington, and St. Mary Cray, Kent.

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THE BOOK OF THE PROPHET ISAIAH.

THE ARGUMENT.

Iſaiah *propheſied above ſixty years,* viz. *from the death of* Uzziah, *when he was ſolemnly called to the prophetical office,* vi. 1. *to the end of* Hezekiah's *reign, when, according to a* Jewiſh *tradition, he was ſawn aſunder by the order of* Manaſſes, *to which cruel death the apoſtle is thought to allude,* Heb. xi. 37. *St.* Jerome *tells us he was of noble birth, and he is ſaid to have lived at court, and that his daughter was married to king* Manaſſes. *His ſtile anſwers his birth and education, and is lofty and elegant: His metaphors and illuſtrations are noble, and ſuitable to the dignity of the ſubjects he treats of.* Grotius *calls him the* Demoſthenes *of the* Hebrews. *He has this pre-eminence above all the prophets, that he foretells the coming and times of the* Meſſias *more clearly and frequently than any of them; accordingly he is often cited in the writings of the* New Teſtament, *and has obtained the character of the* Evangelical Prophet.

CHAP. I.

1 *Iſaiah's complaint of Judah.* 10 *He upbraideth their ſervice.* 16 *He exhorteth to repentance, with promiſes and threatnings.*

THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens; and give ear, O earth: for the LORD hath ſpoken: I have nouriſhed and brought up children, and they have rebelled againſt me.

3 The ox knoweth his owner, and the aſs his maſter's crib; *but* Iſrael doth not know, my people doth not conſider.

4 Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters: they have forſaken the LORD, they have provoked the Holy One of Iſrael unto anger, they are gone away backward!

5 Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

6 From the ſole of the foot even unto the head *there is* no ſoundneſs in it; *but* wounds, and bruiſes, and putrifying ſores: they have

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Notes on the Firſt Chapter.

Ver. 1 *The viſion of Iſaiah the ſon of Amoz.*] God made uſe of two general methods of communicating his will to his ſervants the prophets, namely, by dreams and viſions. In the latter the perſon was awake, but his external ſenſes were locked up, and as it were laid in a trance. It is called a viſion from the clearneſs and evidence of the things revealed, and the conformity this kind of inſpiration bears to the intelligence the mind receives from corporeal ſenſations.

In all probability this was not the firſt viſion which Iſaiah was favoured with; but is placed at the beginning of the book, becauſe this, and the four following chapters, contain a general deſcription of the ſtate and condition of the Jews under the ſeveral judgments which the Almighty had brought upon them. *Lowth.*

2 *Hear, O heavens.*] An expreſſion beſpeaking men's attention.

3 *Iſrael doth not know.*] Septuagint, *Iſrael doth not know me.*

6 *From the ſole of the foot,* &c.] The whole frame of the Jewiſh church and ſtate is corrupted.

9 *Except*

not been closed, neither bound up, neither mollified with ointment.

7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah:

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed-beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new-moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

21 How is the faithful city become an harlot! it was full of judgement: righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water.

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the Mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I willl turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.

27 Zion shall be redeemed with judgement, and her converts with righteousness.

28 And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

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9 *Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom.*] God always, in the midst of his wrath remembers mercy, and preserves a remnant in the heaviest judgements which he brings upon his people; who, embracing the gospel, should escape the temporal and eternal judgments which fell upon the rest of that nation for rejecting the Messiah and his messengers. *Lowth.*

10 *Hear the word of the Lord, ye rulers of Sodom.*] The prophet here calls the rulers of Jerusalem the rulers of Sodom; because of their abominable crimes, in which they resembled the inhabitants of that city.

11 *To what purpose is the multitude of sacrifices?* &c.] How could God reject the sacrifices which he himself commanded? we must remember that they were established only, that they might typify that sacrifice which Christ was to offer up: and that as soon as they ceased to be animated by this spirit, they became unsupportable to him. *Lamy.*

17 *Relieve the oppressed.*] Heb. *Rectify what is amiss.*

26 *I will restore thy judges as at the first.*] i. e. Such as Moses and Aaron, Joshua and Eleazar.

Thou shalt be called the city of righteousness, the faithful city.] This prophecy has not yet been fulfilled in its full extent; and doubtless relates to more flourishing times of the church than the world hath yet seen. *Lowth.*

29 *They shall be ashamed of the oaks.*] Sacrificing in groves was an antient rite of idolatry.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

CHAP. II.

1 *Isaiah propheſieth the coming of Chriſt's kingdom.* 6 *Wickedneſs is the cauſe of God's forſaking.* 10 *He exhorteth to fear, becauſe of the powerful effects of God's majeſty.*

THE word that Isaiah the ſon of Amoz ſaw concerning Judah and Jeruſalem.

2 And it ſhall come to paſs in the laſt days, *that* the mountain of the LORD's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of the LORD from Jeruſalem.

4 And he ſhall judge among the nations, and ſhall rebuke many people: and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.

5 O houſe of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou haſt forſaken thy people the houſe of Jacob, becauſe they be repleniſhed from the eaſt, and *are* ſoothſayers like the Philiſtines, and they pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of ſilver and gold, neither is there any end of their treaſures; their land is alſo full of horſes, neither *is there any* end of their chariots:

8 Their land alſo is full of idols; they worſhip the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himſelf: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty.

11 The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the LORD alone ſhall be exalted in that day.

12 For the day of the LORD of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he ſhall be brought low:

13 And upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Baſhan,

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31 *The maker thereof as a ſpark.*] As a *blaze*: ſurely the notion of a *ſpark* is too low and feeble for the prophet's ſenſe. A ſpark flying among flax, may, or may not ſet the flax on fire: but *a blaze* comes up fully to the purpoſe; thus, *the ſtrong man*, who thinks himſelf firmly eſtabliſhed, and proof againſt all events, *ſhall* in the day of God's vengeance *be for*, or become *flax*, and his *idolatrous work*, the very means by which he intended to ſecure himſelf, *ſhall be for*, ſhall become (i. e. ſhall break out into) *a blaze, and they ſhall both burn together*. Taylor's Heb. Concord.

Notes on the Second Chapter.

Ver. 2 *It ſhall come to paſs in the laſt days.*] By the laſt days are here meant the times of the Meſſiah; for the Jews commonly divided the times or ſucceſſions of the world into three ages, or periods: the firſt before the law; the ſecond under the law; and the third under the Meſſiah. This being the laſt diſpenſation, God deſigning it to continue till the conſummation of all things, till that awful period when time ſhall give place to eternity. This prophecy predicts the converſion of all nations to the Chriſtian faith.

4 *They ſhall beat their ſwords into plow-ſhares*, &c.] Peace is mentioned as the diſtinguiſhing character of the Meſſiah's kingdom; he is himſelf called the *prince of peace*, chap. ix. 6. Mr. Pope having ſelected ſome of the moſt remarkable paſſages of Iſaiah which foretel the coming of Chriſt and the felicities attending it, and woven them into a moſt beautiful poem, *The Meſſiah*, I ſhall occaſionally lay them before the reader as they appear in his elegant dreſs.

No more ſhall nation againſt nation riſe,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming ſteel be cover'd o'er,
The brazen trumpet kindle rage no more;
But uſeleſs lances into ſcythes ſhall bend,
And the broad falchion in a plow-ſhare end.

5 *O houſe of Jacob, come ye, and let us walk in the light of the Lord.*] The prophet addreſſes himſelf to thoſe Jews of later times, who ſhould live when the glad tidings of the goſpel were publiſhed; and exhorts them to make uſe of thoſe means of grace which God would ſo plentifully afford them, and not, like their forefathers, continue ſtubborn and refractory, to their own deſtruction. *Lowth.*

10 *Enter into the rock, and hide thee in the duſt, for fear of the Lord.*] This paſſage expreſſes the great conſternation of wicked men under any ſevere correction of the Almighty; but eſpecially that aſtoniſhing terror that ſhall ſeize thoſe unhappy mortals, at the tremendous day of judgment, when they ſhall call to mountains to fall on them, and the rocks to cover them from the preſence of the great judge of all the earth. *Lowth.*

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

CHAP. III.

1 The great confusion which cometh by sin. 9 The impudence of the people. 12 The oppression and covetousness of the rulers. 16 The judgements which shall be for the pride of the women.

FOR behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes; and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he swear, saying, I will not be an healer: for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Wo unto their soul: for they have rewarded evil unto themselves!

10 Say ye to the righteous that *it shall be* well *with him:* for they shall eat the fruit of their doings.

11 Wo unto the wicked; *it shall be* ill *with him:* for the reward of his hands shall be given him!

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgement with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses.

16 *Upon all pleasant pictures.*] All fine and elegant furniture, and those rarities which are brought by sea from foreign parts.

20 *To the moles and to the bats.*] Into caves, such as bats sleep in all winter.

22 *Cease ye from man.*] i. e. From valuing man, whose life depends on so small a thing as a breath.

Notes on the Third Chapter.

Ver. 6 *When a man shall take hold,* &c.] i. e. Shall entreat his friendly assistance, saying, Thou hast all manner of necessaries, fit to support the dignity of a ruler. *Lowth.*

10, 11 *Say ye to the righteous, it shall be well with him,* &c.] The prophet here gives us to understand, that God hath appointed a time when he will put a difference between the righteous and the wicked. *Lowth.*

12 *They which lead thee cause thee to err.*] Thy false prophets, by soothing thy sins, and foretelling nothing but peace and prosperity, encourage thee to continue thy abominations.

16 *Making*

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord GOD of hoſts.

16 ¶ Moreover, the LORD ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtreched-forth necks, and wanton eyes, walking, and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will diſcover their ſecret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings,

21 The rings, and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins,

23 The glaſſes, and the fine linen, and the hoods, and the vails.

24 And it ſhall come to paſs, *that* inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of a girdle, a rent; and inſtead of well ſet hair, baldneſs; and inſtead of a ſtomacher, a girding of ſackcloth; *and* burning, inſtead of beauty.

25 Thy men ſhall fall by the ſword, and thy mighty in the war.

26 And her gates ſhall lament and mourn; and ſhe *being* deſolate, ſhall ſit upon the ground.

CHAP. IV.

In the extremity of evils Chriſt's kingdom ſhall be a ſanctuary.

AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day ſhall the branch of the LORD be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, *even* every one *that is* written among the living in Jeruſalem:

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgement and by the ſpirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence.

6 And there ſhall be a tabernacle for a ſha-

16 *Making a tinkling with their feet.*] The Arabian ladies have large hollow rings, or rather circles with little rings hanging round them. Theſe hollows they fill with ſmall flints, that ſound like bells when they go along: thoſe large rings open like a half-moon, where they put the ſmall of the leg through. The words which deſcribe the women's ornaments in this and the following verſes are of a very doubtful ſignification.

24 *Inſtead of a girdle, a rent.*] Septuagint and Vulgate, A rope.

Burning inſtead of beauty.] Old Engliſh Tranſlation, Sunburning, i. e. their faces ſhall be expoſed to the heat of the ſun, being made ſlaves and forced to work.

26 *Her gates ſhall lament and mourn, and ſhe being deſolate ſhall ſit upon the ground.*] The gates are ſaid to mourn, when no man paſſes through them, and the courts of juſtice that uſed to be kept there are ſhut up. And ſitting upon the ground is a token of the deepeſt ſorrow; ſo that Jeruſalem is here decribed as a woman bereaved of her children, and lamenting over them in this melancholy poſture. This prediction was not uttered in vain; for, on a medal ſtruck by order of Veſpaſian after the deſtruction of this city by the Romans, ſhe is repreſented in this very poſture. *Lowth.*

Notes on the Fourth Chapter.

Ver. 1 *Seven women ſhall take hold of one man.*] i. e. Shall uſe importunity to be married, contrary to the natural modeſty of their ſex, for their young men ſhall be ſlain with the ſword.

To take away our reproach.] Barrenneſs was thought a great reproach by the Jewiſh women.

2 *The branch of the Lord be beautiful and glorious.*] The Meſſiah is often called the branch by the prophets, and the church *the branch of God's planting.*

3 *He that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy.*] This paſſage relates to the converſion of the Jews in the later times, and that great degree of grace that ſhall be conferred on them, when they have abandoned the error of their ways, and embraced the doctrines of the goſpel. *Lowth.*

5 *A cloud and ſmoke by day, and the ſhining of a flaming fire by night.*] The prophet here plainly alludes to the cloud by day, and the pillar of fire by night, that conducted and protected the Iſraelites in the wilderneſs, and afterwards reſted on the tabernacle. In like manner God here promiſes to give viſible tokens of his preſence in his church, and to protect it in all dangers and diſtreſs. *Lowth.*

Notes

dow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

CHAP. V.

1 *Under the type of a vineyard God excuſeth his ſevere judgement.* 8 *His judgements upon covetouſneſs,* 11 *upon laſciviouſneſs,* 13 *upon impiety,* 20 *and upon injuſtice.* 26 *The executioners of God's judgements.*

NOW will I ſing to my well-beloved a ſong of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard than I have not done in it? wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it ſhall be eaten up; *and* break down the wall thereof, and it ſhall be troden down:

6 And I will lay it waſte: it ſhall not be pruned, nor digged; but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgement, but behold, oppreſſion; for righteouſneſs, but behold, a cry.

8 ¶ Wo unto them that join houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth!

9 In mine ears *ſaid* the LORD of hoſts, Of a truth many houſes ſhall be deſolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 ¶ Wo unto them that riſe up early in the morning *that* they may follow ſtrong drink, that continue until night, *till* wine inflame them:

12 And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the work of the LORD, neither conſider the operation of his hands!

13 ¶ Therefore my people are gone into captivity, becauſe *they have* no knowledge: and their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore hell hath enlarged her ſelf, and opened her mouth without meaſure: and their glory, and their multitude, and their pomp, and he that rejoiceth ſhall deſcend into it.

15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled:

16 But the LORD of hoſts ſhall be exalted in judgement, and God *that is* holy ſhall be ſanctified in righteouſneſs.

17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

Notes on the Fifth Chapter.

Ver. 1 *Now will I ſing to my well-beloved, a ſong of my beloved,* &c.] The Hebrew words which we render *beloved* and *well-beloved*, are here ſpoken of the ſame perſon, the Meſſiah, who is called *well-beloved* in reſpect of his Father, and *beloved* in reſpect to his ſpouſe the church, and known by that title in the Canticles, to which book the prophet here in all probability alludes. *Lowth.*

8 *Wo unto them that join houſe to houſe, that lay field to field, till there be no place,* &c.] Wo unto them that have ſo inſatiable a deſire after increaſing their poſſeſſions, that they ſtick at no injuſtice whereby they may defraud others of their right; but join one purchaſe to another, till there be no place for their brethren to dwell near their habitation. *Lowth.*

10 *One bath, and the ſeed,* &c.] A *bath* and an *ephah* are the ſame meaſure. By this computation, the harveſt ſhould produce but the tenth part of the ſeed. We muſt diſtinguiſh between an *omer* and an *homer*: an *omer* is the tenth part of an *ephah*, whereas an *ephah* is but the tenth part of an *homer*. Lowth. See Exod. xvi. 16.

14 *Hell hath enlarged herſelf.*] i. e. The grave.

17 *Then ſhall the lambs feed after their manner.*] Good men ſhall be under the peculiar care of Providence, and want nothing that is neceſſary for their ſupport. It is common for the the prophets to repreſent God as a ſhepherd, and his care of the righteous by their feeding ſecurely in rich paſtures.

18 Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope:

19 That ſay, Let him make ſpeed, *and* haſten his work, that we may ſee *it:* and let the counſel of the Holy One of Iſrael draw nigh and come, that we may know *it!*

20 ¶ Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter!

21 Wo unto *them that are* wiſe in their own eyes, and prudent in their own ſight!

22 Wo unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink:

23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him!

24 Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, *ſo* their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the Holy One of Iſrael.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* torn in the midſt of the ſtreets. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly:

27 None ſhall be weary nor ſtumble amongſt them; none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken:

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall roar, and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

30 And in that day they ſhall roar againſt them like the roaring of the ſea: and if *one* look unto the land, behold, darkneſs *and* ſorrow, and the light is darkened in the heavens thereof.

CHAP. VI.

1 *Iſaiah's viſion.* 9 *The obſtinacy of the people, unto their deſolation.* 13 *A remnant ſhall be ſaved.*

IN the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne high and lifted up, and his train filled the temple.

2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and ſaid, Holy, holy, holy *is* the LORD of hoſts: the whole earth *is* full of his glory.

4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 Then ſaid I, Wo *is* me! for I am un-

18 *Wo unto them that draw iniquity with cords of vanity.*] By *drawing iniquity* along like a plough, which the original word imports, is meant keeping it at work, promoting and encouraging the practice of it, *with cords of vanity*, idle pretexts, arguments, and allegations. *Taylor's Heb. Concord.*

19 *That ſay, Let him make ſpeed, and haſten his work, that we may ſee it,* &c.] This objection is often in the mouths of libertines, namely, that God does not haſten the fulfilling of his promiſes or threatenings, ſo as to give them ocular demonſtration of their certainty.

20 *Wo unto them that call evil good,* &c.] Who preſumptuouſly deny, either in their words or actions, the moſt evident moral differences of right and wrong. *Clark.*

26 *He will lift up an enſign to the nations from far,* &c.] Setting up a ſtandard was a ſign for armies to aſſemble. In this, the prophet foretels that God would gather the nations that live afar off to fight againſt Jeruſalem: a threatening that was fulfilled by the armies of Nebuchadnezzar, who not only laid Judah waſte, and burnt Jeruſalem with fire, but carried away the inhabitants into captivity.

Notes on the Sixth Chapter.

Ver. 1 *I ſaw alſo the Lord ſitting upon a throne,* &c.] i. e. I ſaw the Divine Shechinah, or glory of the Lord. It was the unanimous ſenſe of the antient church, that all the divine appearances in the Old Teſtament were made by the Son of God, who ordered all the affairs of the church from the beginning; and the antient Jews were alſo of the ſame opinion. *Lowth.*

His train filled the temple.] God is always repreſented as attended with a numerous train of angels, Pſal. lxviii. 17.

2 *Seraphims.*] The word *ſeraphim* ſignifies a thing that is *on fire:* the prophet here uſes it to expreſs thoſe angels by, who laid *a coal of fire* upon his lips; or perhaps they might be called *ſeraphim* from their appearance, which was bright and *like fire.* Lamy.

5 *Wo is me---for I am a man of unclean lips,* &c.] The pro-

done; becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips; for mine eyes have ſeen the King, the LORD of hoſts.

6 Then flew one of the ſeraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy ſin purged.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here *am* I; ſend me.

9 ¶ And he ſaid, Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.

11 Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate,

12 And the LORD have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* a tenth, and *it* ſhall return, and ſhall be eaten; as a teil-tree, and as an oak, whoſe ſubſtance *is* in them, when they caſt *their leaves*: *ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

CHAP. VII.

1 *Ahaz is comforted by Iſaiah.* 14 *Chriſt promiſed.* 17 *Ahaz's judgement is propheſied to come by Aſſyria.*

AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah, king of Judah, *that* Rezin king of Syria, and Pekah the ſon of Remaliah king of Iſrael, went up towards Jeruſalem to war againſt it, but could not prevail againſt it.

2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and Shear-jaſhub thy ſon, at the end of the conduit of the upper pool in the highway of the fuller's field:

4 And ſay unto him, Take heed, and be quiet: fear not, neither be faint-hearted for the two tails of theſe ſmoking firebrands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah:

5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal;

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin: and within threeſcore and five years ſhall Ephraim be broken, that it be not a people.

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phet was ſenſible, that God appeared to him in order to ſend him upon ſome meſſage to the people, as he had formerly appeared for the ſame purpoſe to Moſes. What Iſaiah here calls *unclean*, Moſes calls *uncircumciſed lips*; where he excuſes himſelf from the like employment, both from his own incapacity, and the cold reception he was like to meet with among the Iſraelites. *Lowth.*

6 *Having a live coal.*] Signifying the gift of utterance, repreſented by fiery tongues, Acts, ii. 3.

9, 10 *Hear ye indeed, but underſtand not*, &c.] This ſentence is cited by our Saviour (Matt. xiii. 14, and by St. Paul, Acts, xxviii. 26.) in the very words of the Septuagint, the ſenſe of which is very different from the Hebrew:----the ſenſe of the Hebrew might be ſo miſtook, as if the obdurations were ordered by God. Witchcote ſays, this place is referred to ſix times in the New Teſtament, and means that man, by a groſs abuſe of himſelf, may choak the principles of his nature.

13 *Yet in it ſhall be a tenth*, &c.] The Hebrew may be rendered plainer thus, *Yet in it ſhall be* left *a tenth, after it is again eaten*, or devoured. *Lowth.*

Notes on the Seventh Chapter.

Ver. 8 *The head of Syria is Damaſcus, and the head of Damaſcus, is Rezin.*] i. e. The kingdom of Syria ſhall not extend itſelf beyond its antient bounds. Damaſcus only ſhall be the metropolis of Syria; and Rezin ſhall have no other royal city under his government.

Within threeſcore and five years ſhall Ephraim be broken, &c.] The prophet does not here mean the firſt captivity of the ten tribes by Salmaneſer, but their final deportation by Eſarhaddon, who totally diſpeopled the land, and brought new inhabitants from Babylon, Cuthah, and other cities of the Aſſyrians, to inhabit the cities of Iſrael. Then Ephraim or Iſrael wholly ceaſed from being a people. This captivity, according to the computation

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's ſon. If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

10 Moreover, the LORD ſpake again unto Ahaz, ſaying,

11 Aſk thee a ſign of the LORD thy God, aſk it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not aſk, neither will I tempt the LORD.

13 And he ſaid, Hear ye now, O houſe of David; *Is it* a ſmall thing for you to weary men, but will ye weary my God alſo?

14 ¶ Therefore the Lord himſelf ſhall give you a ſign; Behold, a Virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel.

15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good:

16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 ¶ The LORD ſhall bring upon thee and upon thy people, and upon thy father's houſe, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Aſſyria.

18 And it ſhall come to paſs in that day, *that* the LORD ſhall hiſs for the fly that *is* in the uttermoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes.

20 In the ſame day ſhall the LORD ſhave with a razor *that is* hired, *namely*, by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard.

21 And it ſhall come to paſs in that day, *that* a man ſhall nouriſh a young cow and two ſheep;

22 And it ſhall come to paſs, for the abundance of milk *that* they ſhall give, that he ſhall eat butter: for butter and honey ſhall every one eat *that* is left in the land.

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines at a thouſand ſilverlings, it ſhall *even* be for briers and thorns.

24 With arrows and with bows ſhall *men* come thither; becauſe all the land ſhall become briers and thorns.

25 And *on* all hills that ſhall be digged with the mattock, there ſhall not come thither the

putation of the learned Uſher, happened in the twenty-ſecond year of Manaſſeh's reign, juſt ſixty-five years from the beginning of that of Ahaz. *Lowth.*

14 *Behold, a virgin ſhall conceive, and bear a ſon,* &c.] Ahaz, under pretence of piety, but really from a diſtruſt in Jehovah, having refuſed to aſk a ſign to confirm Iſaiah's prophecy of his deliverance from his enemies, the prophet rebukes him in theſe words, ver. 13. *Hear ye, O houſe of David,* &c. 14 *Therefore,* ſince through unbelief ye refuſe to aſk a ſign, *the Lord himſelf will give you a ſign. Behold,* the *virgin* (as the Septuagint reads) *ſhall conceive, and bear a ſon, and ſhall call his name Immanuel,* i. e. *God with us,* or in our nature. Since then the Meſſiah, the great Deliverer, ſhall come into the world in a miraculous manner, much more can God deliver you now without foreign aid.

Rapt into future times, the bard begun;
A virgin ſhall conceive, a virgin bear a ſon! *Pope.*

15 *Butter and honey ſhall he eat.*] i. e. Chriſt ſhall take upon him the infirmities of childhood, and be fed with the common nouriſhment given to children in theſe countries, which was milk, or butter and honey. *Lowth.*

That he may know.] Till he know to refuſe, &c.

16 *Before the child ſhall know to refuſe the evil,* &c.] The prophet here turns his diſcourſe from the Meſſiah to his own ſon, telling the king of Judah, that before that child (pointing to his ſon) was able to diſtinguiſh evil from good, the land of Iſrael and its two confederate kings ſhould be deſtroyed by the Aſſyrian monarch.

18 *For the fly and for the bee,* &c.] The ſacred writers often compare armies to flies, bees, and other inſects, both on account of their numbers, and the deſtruction they make.

19 *They ſhall come, and reſt in the deſolate valleys, and in the holes of the rocks.*] The ſame metaphor is ſtill purſued, and implies, that no place ſhould be free from them, nor the ſtrongeſt fortifications able to reſiſt their efforts. *Lowth.*

20 *The Lord ſhave with a razor that is hired,* &c.] It was a cuſtom among the inhabitants of the Eaſt to ſhave their heads on any mournful occaſion, and is thence uſed metaphorically to ſignify any great calamity. The Aſſyrian monarch is called the *hired razor,* becauſe God often rewards thoſe whom he makes the inſtruments of his vengeance upon wicked men. *Lowth.*

21 *A man ſhall nouriſh a cow and two ſheep.*] There ſhall be ſuch deſtruction both of man and beaſt, that there will want hands and cattle to till the ground: the utmoſt ſtock any perſon ſhould have, ſhould be *a cow and two ſheep,* which would give abundance of milk, by reaſon of the plenty of graſs, and want of cattle to eat it. *Lowth.*

23 *Every place where there were a thouſand vines,* &c.] The choiceſt vineyards, which in time of peace would let for a thouſand ſhekels a year, ſhall be over-run with briers and thorns. *Lowth.*

25 *On all hills, that ſhall be digged with the mattock,* &c.] All

theſe

ſear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle.

CHAP. VIII.

1 A prophecy againſt Syria, and Iſrael, 5 and Judah. 9 God's judgements irreſiſtible. 11 Comfort to them that fear God. 19 Great afflictions to idolaters.

MOreover, the LORD ſaid unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-ſhalal-haſh-baz.

2 And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah.

3 And I went unto the propheteſs; and ſhe conceived, and bare a ſon. Then ſaid the LORD to me, Call his name Maher-ſhalal-haſh-baz.

4 For before the child ſhall have knowledge to cry, My father, and my mother, the riches of Damaſcus and the ſpoil of Samaria ſhall be taken away before the king of Aſſyria.

5 ¶ The LORD ſpake alſo unto me again, ſaying,

6 Foraſmuch as this people refuſeth the waters of Shiloah that go ſoftly, and rejoice in Rezin, and Remaliah's ſon;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his chanels, and go over all his banks:

8 And he ſhall paſs through Judah; he ſhall overflow and go over, he ſhall reach *even* to the neck: and the ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel.

9 ¶ Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces: and give ear, all ye of far countries; gird your ſelves, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces.

10 Take counſel together, and it ſhall come to nought: ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the LORD ſpake thus to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying,

12 Say ye not, A confederacy, to all *them* to whom this people ſhall ſay, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hoſts himſelf; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken.

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thoſe hills that uſed to be carefully manured and planted with the choiceſt vines, ſhall now lie waſte, and produce only paſture for cattle. It is natural for ground untilled to produce paſture, and therefore all expreſſions of this kind ſignify great deſolation. *Lowth.*

Notes on the Eighth Chapter.

Ver. 1 *Maher-ſhalal-haſh-baz.*] This compound word ſignifies *to run ſwiftly to the ſpoil, and make haſte to the prey.*

3 *I went unto the propheteſs.*] He contracted himſelf to a woman that had the gift of prophecy, or perhaps was the widow of a prophet.

6 *Foraſmuch as this people refuſe the waters of Shiloah,* &c.] It ſeems from hence that many of the inhabitants of Jeruſalem were ſecret friends to the confederate kings, thinking them too powerful to be oppoſed by the ſmall army of Judah, and thence were determined to join with the ſtrongeſt ſide. Shiloah was a ſmall ſtream running through Jeruſalem; and uſed by the prophet to denote the ſmall ſtregnth and forces of Judah, which did not bear a greater proportion to the numerous hoſts of Aſſyria, than the brook Shiloah does to the mighty river Euphrates. *Lowth.*

8 *The ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel.*] i. e. His army or his camp ſhall fill thy land. It ſhould be obſerved that the prophet here diſtinguiſhes Immanuel from his ſon. Indeed this great perſonage is here diſtinguiſhed in ſuch an eminent manner, that the paſſage can be applied only to the ſon of David, and king of Iſrael. *Lowth.*

13 *Sanctify the Lord of hoſts himſelf, and let him be your fear.*] God is alone the proper object of your fear, *ſanctify therefore,* as St. Peter elegantly expreſſes the ſenſe of the paſſage, *the Lord God in your hearts.* Men ſhould be always careful to impreſs their minds with an awful ſenſe of the power, juſtice, and faithfulneſs of the Almighty; for this will preſerve them ſteady in their truſt and dependence upon him under the worſt circumſtances. A leſſon of the laſt importance, and neceſſary for our conduct at all times and on all occaſions.

14 *He ſhall be a ſanctuar.*] A refuge and protection.

For a ſtone of ſtumbling, and a rock of offence, to both the houſes of Iſrael.] The moſt gracious promiſes of God, and his kind invitations to the ſons of men, prove the ſource of the greateſt miſery to thoſe who diſregard or diſbelieve them. This paſſage wholly relates to the Meſſiah, the Immanuel already mentioned, in whom all the promiſes of God are fulfilled: though the prophets have foretold that this benevolent Son of the Moſt High ſhould be a cauſe of offence to the Jews, and that their ſhocking incredulity ſhould in the end prove the occaſion of their ruin, and the *taking away both their place and nation.* The prophet expreſsly mentions both the houſes of Iſrael, to ſhew the rejection of the Jews under the goſpel. *Lowth.*

18 *Behold,*

16 Bind up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the LORD that hideth his face from the houſe of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for ſigns and for wonders in Iſrael; from the LORD of hoſts, which dwelleth in mount Zion.

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards, that peep and that mutter: ſhould not a people ſeek unto their God? for the living to the dead?

20 To the law and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe *there is* no light in them.

21 And they ſhall paſs through it hardly beſtead and hungry: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their king and their God, and look upward.

22 And they ſhall look unto the earth; and behold, trouble and darkneſs, dimneſs of anguiſh; and *they ſhall be* driven to darkneſs.

CHAP. IX.

1 *What joy ſhall be in the midſt of afflictions by the birth and kingdom of Chriſt.* 8 *Judgements upon Iſrael for their pride,* 13 *hypocriſy,* 18 *and impenitency.*

NEvertheleſs, the dimneſs *ſhall* not *be* ſuch as *was* in her vexation, when at the firſt he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkneſs have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath the light ſhined.

3 Thou haſt multiplied the nation, *and* not increaſed the joy: they joy before thee according to the joy in harveſt, *and* as *men* rejoice when they divide the ſpoil.

4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſor, as in the day of Midian.

5 For every battle of the warrior *is* with confuſed noiſe, and garments rolled in blood; but *this* ſhall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a Son is given: and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace.

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18 *Behold, I and the children, whom the Lord hath given me, are for ſigns, and for wonders in Iſrael.*] Theſe words are ſpoken by the prophet in the perſon of Chriſt, whom he here repreſents; and ſignify, that he and his children were remarkable for being viſible pledges of God's promiſes, and remembrancers of his veracity and the people's duty. *Lowth.*

19 *That peep.*] *To peep* ſignifies the ſame as the Latin *pipire*, chap. x. 14. i. e. to chirp, or to whiſper, and ſo it is tranſlated, chap. xxix. 4.

21, 22 *They ſhall look upward, And they ſhall look unto the earth.*] Theſe two ſentences ſhould be ſeparated only by a comma, as in the Septuagint and our Old Engliſh tranſlation.

Notes on the Ninth Chapter.

Ver. 1, 2 *Nevertheleſs the dimneſs ſhall not be ſuch,* &c.] The beginning of this verſe ſhould be joined to the laſt of the former chapter, and then the whole paſſage may be tranſlated in this manner. *As the firſt time debaſed the land of Zebulun, and the land of Naphtali, ſo the latter ſhall make them glorious, the way of the ſea by Jordan, Galilee of the nations, The people that walked in darkneſs,* &c. This method of tranſlating the Hebrew text is conformable to the Chaldee paraphraſt, the vulgar Latin, and the application made of it by St. Matthew, relating to our bleſſed Saviour's preaching in Galilee, by the borders of Zebulun and Naphtali, Mat. iv. 13, 14.

By the way of the ſea, beyond Jordan in Galilee of the nations.] By the ſea is meant the ſea of Galilee, or Tiberias, great lakes being called ſeas in the Hebrew. This country of Galilee bordered on the river Jordan, and the words might have been better rendered *by the ſide of Jordan.* Galilee was divided into two parts, *upper* and *lower*; and the latter, by way of diſtinction, was called *Galilee of the nations*, becauſe it was peopled by a mixed multitude that came from ſeveral countries or nations. *Lowth.*

3 *Thou haſt multiplied the nation, and not increaſed the joy.*] In the margin of the Hebrew text, the beginning of this verſe is rendered as follows, *Thou haſt increaſed the joy thereof*, which ſeems more agreeable to the context; and *to him* in the margin of the Engliſh Bible.

5 *Every battle of the warrior is with confuſed noiſe, and garments rolled in blood,* &c.] This defeat of the enemies of the Almighty ſhall not be effected by the tumult of fighting and ſlaughter, but by a ſudden deſtruction, like that of fire from heaven, which conſumes in a moment.

6 *Unto us a child is born.*] This prophecy is, by the beſt interpreters, applied to Chriſt; and, indeed, it cannot, with any ſhew of propriety, be aſcribed to any other, the titles given to this child being proper only for the Great Son of David, who was to *ſave his people from their ſins.* Some learned men read, by way of diſtinction, *Unto us* the *child is born, unto us* the *ſon is given.* The unbounded mercy of God in ſending his Son into the world to die for our ſins, is juſtly conſidered as the greateſt gift that God could beſtow upon mankind.

The government ſhall be upon his ſhoulder.] Surely this never

7 Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David and upon his kingdom, to order it and to eſtabliſh it with judgement and with juſtice, from henceforth even for ever. The zeal of the LORD of hoſts will perform this.

8 ¶ The Lord ſent a word into Jacob, and it hath lighted upon Iſrael.

9 And all the people ſhall know, *even* Ephraim and the inhabitant of Samaria, that ſay in pride and in ſtoutneſs of heart,

10 The bricks are fallen down, but we will build with hewn ſtones: the ſycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together;

12 The Syrians before, and the Philiſtines behind: and they ſhall devour Iſrael with open mouth. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 ¶ For the people turneth not unto him that ſmiteth them, neither do they ſeek the LORD of hoſts.

14 Therefore the LORD will cut off from Iſrael head and tail, branch and ruſh in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lyes, he is the tail.

16 For the leaders of this people cauſe *them* to err; and *they that are* led of them *are* deſtroyed.

17 Therefore the Lord ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one *is* an hypocrite and an evil-doer, and every mouth ſpeaketh folly. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 ¶ For wickedneſs burneth as the fire: it ſhall devour the briers and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up *like* the lifting-up of ſmoke.

19 Through the wrath of the LORD of hoſts is the land darkened, and the people ſhall be as the fuel of the fire: no man ſhall ſpare his brother.

20 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm:

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: *and* they together *ſhall be* againſt Judah. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 *The wo of tyrants.* 5 *Aſſyria, the rod of hypocrites, for his pride ſhall be broken.* 20 *A remnant of Iſrael ſhall be ſaved.*

WO unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed;

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was more properly applied than to Chriſt, who is the *head of the church*, and to whom *all power is given both in heaven and in earth.*

Wonderful.] This was the name of the angel, or rather the ſecond Perſon in the Bleſſed Trinity, who appeared unto Manoah and his wife. See note on Judges xiii. 18.

Counſellor.] i. e. Acquainted with all the decrees of God, *thoſe eternal purpoſes which he purpoſed in Chriſt our Lord*, Eph. iii. 11.

The mighty God.] The very ſame expreſſion is uſed of the God of Iſrael, chap. x. 21. Chriſt is alſo ſtiled *the Almighty*, Rev. i. 8.

The everlaſting Father.] i. e. The father of the future everlaſting age. The Septuagint renders it, *The father of the world to come*; and from hence the ſtate of the goſpel, or the kingdom of the Meſſiah, is ſtiled in the New Teſtament, *The age of the world to come:* and Pope, The promiſed father of a future age.

The prince of peace.] This title in a peculiar manner belongs to Chriſt, who laid down his life to procure that peace for the ſons of Adam, which they had forfeited.

7 *Of the increaſe of his government and peace there ſhall be no end.*] This has always been conſidered, even by the Jews themſelves, to relate to the kingdom of the Meſſiah, whoſe throne will continue to all eternity.

All crimes ſhall ceaſe, and antient fraud ſhall fail,
Returning juſtice liſt aloft her ſcale;
Peace o'er the world her olive wand extend,
And white-rob'd innocence from heaven deſcend *Pope.*

Upon the throne of David, and upon his kingdom to order it, &c.] The Meſſiah is ſaid to ſit upon the throne of David, becauſe all the promiſes concerning the perpetuity of his kingdom, related chiefly to, and were fulfilled in Chriſt; for his kingdom alone was properly *everlaſting*, Dan. ii. 44. vii. 14.

The zeal of the Lord of hoſts, &c.] God ſhall do this, not out of regard to the deſerts of men, but for his own honour. *Lowth.*

8 The remainder of this chapter contains a prophecy againſt Iſrael, and was uttered before the carrying away the ten tribes into captivity. *Lowth.*

10 *The bricks are falling down,* &c.] The words import the people's ſlighting God's judgments, as if the damage ſuffered by them might eaſily be repaired, and therefore they were not worth laying to heart. *Lowth.*

20 *They ſhall eat every man the fleſh of his own arm.*] This was literally fulfilled, 2 Kings, vi. 28. Jer. xix. 8.

Notes on the Tenth Chapter.

Ver. 1 *Wo unto them,* &c.] This is a continuation of the ſubject treated of in the foregoing chapter, wherein the prophet parti-

2 To turn aside the needy from judgement, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless.

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit, he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy, and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*.

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast it self against him that heweth therewith? *or* shall the saw magnify it self against him that shaketh it? as if the rod should shake *it self* against them that lifted it up, *or* as if the staff should lift up *it self*, *as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but

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particularly reproves the sins of injustice and oppression, and denounces judgments against them. *Lowth.*

5 *O Assyrian, the rod of mine anger*, &c.] A new prophecy begins here, and continues to the end of the chapter, and instructs us in this important truth, that God often prospers wicked and tyrannical governments to be his scourge, and the instruments of his vengeance upon others; and when they have executed the work which he allotted them, he then punishes them for those very oppressions which they have exercised towards their neighbours, and to which they were excited purely by their own ambition and covetousness, though Providence directed them to better purposes. The prophet directs this discourse to Sennacherib, king of Assyria. *Lowth.*

6 *An hypocritical nation*, &c.] Or, a *profane nation*, as the word signifies.

9 *Is not Calno as Carchemish?*] Have not I been equally successful against all these cities?

11 *Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?*] The prophet speaks in the person of the king of Assyria, who considered the God of the Jews as no better than the gods of the other countries round about; and these he thought had sufficiently discovered their weakness in not being able to deliver their own countries and votaries. See 2 Kings, xviii. 33, 34, 35. *Lowth.*

14 *Or peeped.*] Or chirped. See chap. viii. 19.

15 *Shall the ax boast itself*, &c.] Men are only instruments in the hand of Providence; therefore the glory ought to be ascribed to God alone. *Lowth.*

16 *His fat ones.*] His principal men for strength and courage.

18 *They shall be as when a standard-bearer fainteth.*] *He*, or *it*, shall be as a destruction lifted up for a public warning. *Taylor.*

19 *The trees of his forest shall be few*, &c.] So few of his army shall escape, that a child may be able to keep the muster-roll.

ſhall ſtay upon the LORD the Holy One of Iſrael in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Iſrael be as the ſand of the ſea, *yet* a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs.

23 For the LORD GOD of hoſts ſhall make a conſumption, even determined in the midſt of all the land.

24 Therefore thus ſaith the LORD GOD of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee, after the manner of Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the LORD of hoſts ſhall ſtir up a ſcourge for him, according to the ſlaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſs in that day, *that* his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the anointing.

28 He is come to Aiath, he is paſſed to Migron; at Michmaſh he hath laid up his carriages:

29 They are gone over the paſſage; they have taken up their lodging at Geba; Ramah is afraid, Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cauſe it to be heard unto Laiſh, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold, the Lord, the LORD of hoſts, ſhall lop the bough with terror: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

34 And he ſhall cut down the thickets of the foreſts with iron, and Lebanon ſhall fall by a mighty one.

CHAP. XI.

1 *The peaceable kingdom of the branch out of the root of Jeſſe.* 10 *The reſtoration of Iſrael, and vocation of the Gentiles.*

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots:

2 And the Spirit of the LORD ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the LORD.

3 And ſhall make him of quick underſtanding in the fear of the LORD: and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears:

4 But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek

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27 *The yoke ſhall be deſtroyed becauſe of the anointing.*] For the ſake of God's choſen people, called by the Pſalmiſt *his anointed*, and alſo for the preſervation of the kingdom and prieſthood, both which offices were conferred by the ceremony of anointing. I ſee no reaſon for applying *the anointed* to Chriſt in this context. *Pilkington.*

34 *Lebanon ſhall fall by a mighty one.*] The flower of the Aſſyrian army ſhall fall by the ſtroke of a mighty angel, 2 Kings, xix. 35. It was common to repreſent princes and powerful men by the talleſt trees, and the common people by the lower ſhrubs. Lebanon was famous for its tall cedars, to which the principal commanders of the Aſſyrian army are here compared. *Lowth.*

Notes on the Eleventh Chapter.

Ver. 1 *There ſhall come a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his root.*] The prophet continues the metaphor begun in the two laſt verſes of the preceding chapter, where he reſembles the Aſſyrian king, and the principal officers of his army, to the talleſt trees in the foreſt; and here he deſcribes the Meſſiah as a ſmall branch ariſing from the family of David, as out of a ſtem that had been ſeverely lopped and almoſt exterminated, having hardly life enough left to propagate its kind.

From Jeſſe's root behold a branch ariſe,
Whoſe ſacred flow'r with fragrance fills the ſkies:
Th' etherial Spirit o'er its leaves ſhall move,
And on its top deſcends the myſtic Dove. *Pope.*

3 *He ſhall make him of quick underſtanding in the fear of the Lord.*] i. e. He ſhall embrace every opportunity of advancing the honour of God, and promoting true piety.

He ſhall not judge after the ſight of his eyes, &c.] i. e. To uſe the expreſſion of our Saviour himſelf, *he will not judge according to outward appearance, but will judge righteous judgment.*

4 *With righteouſneſs ſhall he judge the poor,* &c.] This is a conſtant character of Chriſt's kingdom. See Pſalm lxxii. 2, 12. Iſaiah xxvi. 6. And the bleſſings of the goſpel are peculiarly promiſed to the poor, Mat. v. 3. i. e. to thoſe who have the true

of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child ſhall lead them.

7 And the cow and the bear ſhall feed; their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox.

8 And the ſuckling child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice-den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea.

10 ¶ And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek: and his reſt ſhall be glorious.

11 And it ſhall come to paſs in that day, *that* the LORD ſhall ſet his hand again the ſecond time to recover the remnant of his people, which ſhall be left from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the earth.

13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt; they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them.

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true ſpirit of poverty, which conſiſts in a contempt of this world, and an humble ſubmiſſion to the diſpenſations of Providence. *Lowth.*

He ſhall ſmite the earth with the rod of his mouth, &c.] A rod is the emblem of power; hence the power of Chriſt in his kingdom is often compared to a rod, Pſalm cx. 2, and to a rod of iron, Pſalm ii. 9. becauſe it will in the end break all its adverſaries to pieces. This rod is here ſaid to proceed out of his mouth, becauſe it ſignifies the word of God, containing his threatnings and judgments denounced againſt ſinners. The ſame word is ſaid by St. Paul, to be *ſharper than any two-edged ſword*, Heb. iv. 12. becauſe it will utterly deſtroy thoſe that continue in diſobedience. This ſword is deſcribed as proceeding *out of the mouth of Chriſt*, Rev. i. 16. becauſe it is like the ſentence of condemnation pronounced upon the rebellious by him at the laſt day, as judge of all the earth. *Lowth.*

5 *Righteouſneſs ſhall be the girdle of his loins.*] A girdle was a mark of honour among the antients, and uſed both for ſtrength and expedition. The expreſſion implies, that a ſtrict regard to truth, integrity and juſtice, will be the honour and ſtability of Chriſt's kingdom. *Lowth.*

6, 7, 8 *The wolf alſo ſhall lie down with the lamb*, &c.] Theſe metaphorical expreſſions denote, that every thing ſhall contribute towards a firm and laſting peace, all occaſions of diſturbance being removed.

The lambs with wolves ſhall graze the verdant mead,
And boys in flow'ry bands the tiger lead;
The ſteer and lion at one crib ſhall meet,
And harmleſs ſerpents lick the pilgrim's feet.
The ſmiling infant in his hand ſhall take
The creſted baſiliſk and ſpeckled ſnake;
Pleas'd the green luſtre of the ſcales ſurvey,
And with their forky tongue ſhall innocently play. *Pope.*

9 *The earth ſhall be full of the knowledge of the Lord.*] Theſe words prove that the foregoing expreſſions are metaphorical, and denote, that the great change in the external face of things under the flouriſhing ſtate of Chriſt's kingdom, ſhall be chiefly owing to the increaſe of their knowledge in the duties of religion, which when it is made the governing principle of men's lives, calms the rougheſt temper, and ſubdues the moſt headſtrong paſſions. *Lowth.*

As the waters cover the ſea.] i. e. The channels of the ſea.

10 *Which ſhall ſtand for an enſign to the people.*] The intention of ſetting up a ſtandard is to aſſemble people together; thus the firſt preachers of the goſpel like ſo many heralds ſent into the ſeveral parts of the world, gathered a numerous aſſembly of Gentiles into the church of Chriſt. *Lowth.*

His reſt ſhall be glorious.] The ark is frequently ſtiled God's reſting-place. By the ſame analogy the church is here ſtiled Chriſt's reſt, which is ſaid to be glorious, in alluſion to the cloud of glory, the ſymbol of God's preſence, which covered the tabernacle, and afterwards filled the temple, ſettling itſelf over the cherubims. *Lowth.*

11 *The Lord ſhall ſet his hand again the ſecond time to recover the remnant of his people.*] This chapter contains a general prophecy of the advances Chriſt's kingdom ſhould make in the world. But as theſe advances were gradual, ſo the ſeveral parts of this prophecy may be ſuppoſed to point at different ages or periods of time. This part of the chapter ſeems to foretel thoſe glorious times of the church which ſhall be uſhered in with the reſtoration of the Jews; when they ſhall embrace the goſpel, and be reſtored to their own country from the ſeveral diſperſions where they are ſcattered. *Lowth.*

The iſlands of the ſea.] The Jews call all thoſe places iſlands, that lie upon the ſea-coaſt; but the expreſſion in the text may very well comprehend all the European nations.

12 *He ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael.*] The Gentiles ſhall not only come into the church themſelves, but ſhall alſo at one time, as it were by a ſignal, reſtore all the Jews to their own country, and aſſemble them from their ſeveral diſperſions whither they have been ſcattered.

13 *Ephraim ſhall not envy Judah.*] *Ephraim* is often put for *Iſrael*, being the chief of the ten tribes that ſeparated from *Judah*.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod.

16 And there shall be an high-way for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

CHAP. XIII.

1 *God musters the armies of his wrath.* 6 *He threateneth to destroy Babylon by the Medes.* 19 *The desolation thereof.*

THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I

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15 *The tongue of the Egyptian sea.*] By this expression is meant the bay of the sea, where the Nile empties itself into the Mediterranean. The verse imports the deliverance of the Jews in the latter times from their several captivities, which shall be as miraculous as that which was vouchsafed them by Moses.

Notes on the Twelfth Chapter.

Ver. 3 *With joy shall ye draw water out of the wells of salvation.*] The antient Jews used to repeat this verse when, with a great deal of joy and ceremony, they drew water out of the river Shiloah, on the last day of the feast of tabernacles.

This chapter is an hymn of praise proper to be used in that triumphant state of the church described in the foregoing chapter.

Notes on the Thirteenth Chapter.

Ver. 1 *The burden of Babylon.*] A burden in the language of the prophets, signifies a burdensome prophecy, threatening ruin and destruction.

4 *The noise of a multitude in the mountains,* &c.] Gathering round the banner set up there. The expressions are noble, and contain a lively description of that terror which the appearance of an hostile army strikes into the beholders.

5 *They come from a far country.*] Many of Cyrus's auxiliaries came from very distant countries.

10 *The stars of heaven, and the constellations thereof shall not give their light,* &c.] Expressions of this kind in scripture, always denote great calamities, and particularly the downfall of states and kingdoms; princes and rulers being often represented by the sun, the moon and the stars. It may also be observed, that all God's particular judgments being earnests and fore-runners of the last and general judgment, the same expressions are common to both. *Lowth.*

will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible.

12 I will make a man more precious than fine gold; even a man, than the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the LORD of hoſts, and in the day of his fierce anger.

14 And it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one *that is* found ſhall be thruſt through; and every one *that is* joined *unto them* ſhall fall by the ſword.

16 Their children alſo ſhall be daſhed to pieces before their eyes; their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver; and *as for* gold, they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces: and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children.

19 ¶ And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their fold there.

21 But wild beaſts of the deſert ſhall lie there; and their houſes ſhall be full of doleful creatures, and owls ſhall dwell there, and ſatyrs ſhall dance there.

22 And the wild beaſts of the iſlands ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces. And her time *is* near to come, and her days ſhall not be prolonged.

CHAP. XIV.

1 *God's merciful reſtoration of Iſrael.* 3 *Their triumphant inſultation over Babel.*

FOR the LORD will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the LORD for ſervants and handmaids: and they ſhall take them captives whoſe captives they were, and they ſhall rule over their oppreſſors.

3 ¶ And it ſhall come to paſs in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve,

4 That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed!

5 The LORD hath broken the ſtaff of the wicked, *and* the ſcepter of the rulers.

12 *I will make a man more precious than gold.*] By the havock of war; or the words may import, that the Medes ſhall ſpare no man's life, though he would purchaſe it with gold.

16 *Their children alſo ſhall be daſhed to pieces.*] Priam ſays in the Iliad, b. 22.

> My heroes ſlain, my bridal bed o'erturn'd,
> My daughters raviſh'd, and my city burn'd,
> My bleeding infants daſh'd againſt the floor;
> Theſe I have yet to ſee, perhaps yet more! *Pope.*

17 *I will ſtir up the Medes againſt them,* &c.] The Medes at the time when Iſaiah wrote this prophecy, were a people of no account, forming only a province under the king of Aſſyria; and not erected into a ſeparate kingdom, till Dioces, their firſt king, took upon him the adminiſtration of their government, about the ſeventeenth year of king Hezekiah. But they afterwards became a very conſiderable people, and made up the principal part of the army which was brought againſt Babylon by Cyrus, whoſe mother was a Mede. Babylon was afterwards taken by Darius; who, as ſoon as he had made himſelf maſter of the place, ordered three thouſand of the principal men to be crucified, and thereby fulfilled the prophecies of the cruelty which the Medes and Perſians ſhould uſe towards the Babylonians, foretold in this chapter, and Jer. l. 42. *Newton on the Prophets.*

19 *Babylon, the glory of kingdoms.*] Babylon, according to the account of profane writers, was of amazing extent, the moſt moderate accounts making the walls forty-five miles in circuit.

20 *Neither ſhall the Arabian pitch tent there.*] The Arabians were wandering ſhepherds, that had no certain habitation, but carried their flocks and tents from place to place for the convenience of paſture.

21 *Satyrs ſhall dance there.*] The meaning ſeems to be, that the place ſhould be uninhabited by any thing but wild beaſts: ſuch as the imaginary habitation of the ſatyrs is by the poets deſcribed to be.

Notes on the Fourteenth Chapter.

Ver. 4 *Thou ſhalt take up this proverb.*] i. e. This triumphal ſong or ſpeech, and as noble a one as ever was compoſed, from this verſe to the 24th.

6 He who ſmote the people in wrath with a continual ſtroke, he that ruled the nations in anger, is perſecuted, *and* none hindereth.

7 The whole earth is at reſt *and* is quiet: they break forth into ſinging.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O lucifer, ſon of the morning; *how* art thou cut down to the ground, which didſt weaken the nations!

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north:

14 I will aſcend above the heights of the clouds; I will be like the moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee ſhall narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms?

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* opened not the houſe of his priſoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own houſe.

19 But thou art caſt out of thy grave like an abominable branch; *and as* the raiment of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit; as a carcaſe troden under feet.

20 Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: the ſeed of evil doers ſhall never be renowned.

21 Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe, nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name, and remnant, and ſon, and nephew ſaith the LORD.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the LORD of hoſts.

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7 *The whole earth is at reſt and quiet.*] The earth is at peace, now the great oppreſſor is gone.

9 *Hell from beneath is moved for thee to meet thee at thy coming*, &c.] The Hebrew word here rendered hell, ſignifies the ſtate of the dead in general, and is indifferently applied to the good and bad: here it is uſed in the worſt ſenſe, and denotes the infernal manſions of deceaſed tyrants; who were ſtirred up to receive and entertain him.

12 *How art thou fallen from heaven, O lucifer, ſon of the morning!* &c.] By lucifer we are to underſtand the king of Babylon, who excelled other kings as much as the morning ſtar does the other conſtellations. But the expreſſion alſo alludes to Satan, the prince of the apoſtate angels, who is deſcribed as *falling from heaven like lightning*, Luke x. 18. And the title of *Son of the morning*, is common both to the morning ſtar and to an angel; the angels being ſtiled morning ſtars, Job xxxviii. 7. The fall of the apoſtate angels is not directly recorded in the Old Teſtament; but it is ſufficiently implied in the diſtinction the holy writers make between good and evil ſpirits, and is ſometimes alluded to by the prophets when they threaten deſtruction to proud and inſolent tyrants, who, in imitation of the pride of the prince of darkneſs, exalt themſelves againſt God and his truth, and are the inſtruments of ſatan in promoting idolatry and wickedneſs in the world. *Lowth.*

13 *Thou haſt ſaid in thine heart, I will aſcend into heaven.*] There have been many inſtances of tyrants, who have been ſo extravagantly vain, as to affect divine honours: for this very crime it was that Nebuchadnezzar was degraded into a beaſt.

I will exalt my throne above the ſtars of God.] i. e. Above the angels; ſtars in the prophetic language ſignifying rulers either in church or ſtate.

I will alſo ſit upon the mount of the congregation, in the ſides of the north.] I will ſit in the temple of God, which was built on mount Moriah, and on the north ſide of Jeruſalem. *Lowth.*

17 *That opened not the houſe of his priſoners.*] Margin, That did not let his priſoners looſe homewards.

18 *Every one in his houſe.*] In his own ſepulchre.

19 *As the raiment of thoſe that are ſlain.*] The touching the cloaths of any perſon ſlain contracted uncleanneſs by the law.

23 *I will make it a poſſeſſion for the bittern, and pools of water.*] Babylon ſtood in a low, marſhy ground; and the prophet threatens it ſhall be as entirely deſtroyed, as if it were ſunk into the bottom of a great lake.

I will ſweep it with the beſom of deſtruction.] How nobly this image expreſſes the total extirpation of this wicked people!

Notes

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose *that is* purposed upon the whole earth: and this *is* the hand *that is* stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

28 ¶ In the year that king Ahaz died, was this burden.

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

32 What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

CHAP. XV.

The lamentable state of Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence: because in the night Kir of Moab is laid waste, *and* brought to silence;

2 He is gone to Bajith and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses and in their streets every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab: his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting-up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom,* 6 *and threatened for pride.*

SEND ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be *that* as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

Notes on the Fifteenth Chapter.

Ver. 2 *He is gone to Bajith.*] *He*, i. e. the people of Moab.

5 *His fugitives shall flee unto Zoar, an heifer of three years old.*] The sense of this passage would be much clearer, if, instead of adding the words *shall flee*, as our translation does, the text was supplied in the following manner from the former part of the verse, *His fugitives shall* cry out *unto Zoar as an heifer of three years old.*

7 *That which they have laid up, shall they carry away to the brook of the willows.*] Or, as the margin renders it, *to the valley of the Arabians*, whither the Assyrians carried all the spoil they took from the Moabites, it being the direct way from Moab to Assyria. *Lowth.*

Notes on the Sixteenth Chapter.

Ver. 1 *Send ye the lamb.*] The Moabites being subdued by David, became his tributaries; part of the tribute which they paid was an hundred thousand lambs, which being discontinued, the prophet exhorts them to renew it.

From Sela to the wilderness.] It should be rendered, From Sela in the wilderness, 2 Kings, xiv. 7.

3 Take counſel, execute judgement; make thy ſhadow as the night in the midſt of the noon-day; hide the outcaſts, bewray not him that wandereth.

4 Let mine outcaſts dwell with thee, Moab; be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.

5 And in mercy ſhall the throne be eſtabliſhed: and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgement, and haſting righteouſneſs.

6 ¶ We have heard of the pride of Moab; he *is* very proud; *even* of his haughtineſs, and his pride, and his wrath: *but* his lyes *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn, ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderneſs: her branches are ſtretched out, they are gone over the ſea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for the ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen.

10 And gladneſs is taken away, and joy out of the plentiful field; and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage*-ſhouting to ceaſe.

11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray; but he ſhall not prevail.

13 This *is* the word that the LORD hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude: and the remnant *ſhall be* very ſmall *and* feeble.

CHAP. XVII.

1 *Syria and Iſrael threatened.* 6 *A remnant ſhall forſake idolatry.* 9 *The reſt ſhall be plagued for their impiety.*

THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of Aroer *are* forſaken: they ſhall be for flocks, which ſhall lie down, and none ſhall make them afraid.

3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſtman gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning-grapes ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four

4 *For the extortioner is at an end, the ſpoiler ceaſeth,* &c.] This ſhews the foregoing expreſſions to be ironical, as if the prophet had ſaid, to have ſhewed ſuch kindneſs to us in the time of our diſtreſs, would have been thankfully accepted as a ſeaſonable inſtance of humanity; but now by the favour of the Almighty, we have no farther need of your aſſiſtance, for that ſtorm is quickly blown over, and it is now your turn to feel the afflicting hand of God. *Lowth.*

5 *In mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth.*] Hezekiah's throne and kingdom is now eſtabliſhed, and he ſhall govern his people with an equal mixture of juſtice and mercy; and in that particular be a type of the Meſſiah, in whom all the promiſes made to the houſe of David ſhall be finally accompliſhed. *Lowth.*

6 *His lies ſhall not be ſo.*] Vulgate reads, His wrath is greater than his ſtrength.

Notes on the Seventeenth Chapter.

Ver. 4 *The glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.*] Jacob here ſignifies Iſrael, and is uſed to denote the ten tribes. God's judgments are often denoted by leanneſs; becauſe, like a conſumption, they waſte the ſtrength. *Lowth.*

or five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the Holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the images.

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength, therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a heap in the day of grief and of deſperate ſorrow.

12 Wo to the multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of mighty waters!

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold, at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that ſpoil us, and the lot of them that rob us.

CHAP. XVIII.

1 *God in care of his people will deſtroy the Ethiopians.* 7 *An acceſs ſhall grow thereby unto the church.*

WO to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters, *ſaying*, Go, ye ſwift meſſengers, to a nation ſcattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and troden down, whoſe land the rivers have ſpoiled.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the LORD ſaid unto me, I will take my reſt, and I will conſider in my dwelling-place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt, when the bud is perfect, and the ſour grape is ripening in the flower, he ſhall both cut off the ſprigs with pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the preſent be brought unto the LORD of hoſts of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

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9 *In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch which they left, becauſe of the children of Iſrael,* &c.] The ſenſe of this paſſage is imperfect. But moſt interpreters underſtand the words of the Aſſyrians, who left ſome cities with a few inhabitants in the kingdom of Iſrael, that a remnant of thoſe people might be preſerved. But the copy which the Septuagint followed, renders the verſe thus: *The cities ſhall be forſaken, as when the Hivites and Amorites forſake them, becauſe of the children of Iſrael.* And thus a full and plain ſenſe of the words is given. *Lowth.*

Notes on the Eighteenth Chapter.

Ver. 1 *Wo unto the land ſhadowing with wings,* &c.] This deſcription is generally allowed to ſignify Egypt. Some underſtand the words of their ſhips, with ſpreading ſails like wings; others of the protection ſhe boaſted ſhe could give her allies. But the word which we render *ſhadowing*, properly ſignifies a ſort of timbrel, an inſtrument of muſic peculiar to the Egyptians in their ſacrifices to Iſis. *Lowth.*

2 *In veſſels of bulruſhes.*] The Egyptians uſed to make ſloops and barks of papyrus, which they daubed well with ſlime and pitch: the little ark made for Moſes (Exod. ii. 3.) was fabricated in the ſame manner, and of the ſame materials.

4 *I will take my reſt, and conſider in my dwelling-place,* &c.] Or, as the margin reads it, *I will have a regard for my ſet dwelling*, and defend it, though without any viſible means, or the outward aſſiſtance of any of my people's confederates.

5 *Afore the harveſt,* &c.] Before the deſigns of the Ethiopians and Egyptians could come to maturity, they ſhould prove abortive, like a vine whoſe bearing branches are lopped off.

6 *Shall ſummer and winter upon them.*] Shall feed on them all the year round.

Notes

CHAP. XIX.

1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that work in fine flax, and they that weave net-works shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

11 ¶ Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even* they that are the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt: every one that maketh mention thereof shall be afraid in himself; because of the counsel of the LORD of hosts which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts: one shall be called, The city of destruction.

Notes on the Nineteenth Chapter.

Ver. 1 *The burden of Egypt.*] The ingenious Dr. Newton, bishop of Bristol, with great reason, supposes this chapter to contain a prophecy of the conquest of Egypt by Cambyses and the Persians. The first attempt Cambyses made was upon Pelusium, a strong town at the entrance of Egypt; and he succeeded by the stratagem of placing before his army a great number of dogs, sheep, cats, and other animals, which being held sacred by the Egyptians, not one of them would cast a javelin, or shoot an arrow that way; and so the town was taken almost without resistance. *Newton on the Prophecies*, vol. I. p. 365.

5 *The waters shall fail from the sea, and the river shall be wasted and dried up.*] This was literally fulfilled under the government of the twelve petty tyrants, who ruled Egypt after Sethon. But probably the expression is metaphorical, and denotes the decay of the Egyptian strength by similitudes taken from the decrease of the river Nile; for on the overflowing of that river, all the plenty and prosperity of Egypt depended. *Lowth.*

11 *The son of antient kings.*] i. e. A son of the kings of the East.

13 *The princes of Noph.*] i. e. Of Memphis.

18 *Shall speak the language of Canaan.*] Some interpret it, *shall be of one accord with Canaan*; Dr. Newton, *shall profess the religion of the Hebrews.*

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD and perform *it*.

22 And the LORD shall smite Egypt; he shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAP. XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod when Sargon the king of Assyria sent him, and fought against Ashdod, and took it:

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and bare-foot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and bare-foot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAP. XXI.

1 The fall of Babylon. 11 Edom, scorning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

THE burden of the desert of the sea. As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam:

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20 *He shall send them a saviour*, &c.] Who could this be but Alexander, who is always distinguished by the name of Alexander *the great*, and whose first successor in Egypt was called the great Ptolemy, and Ptolemy Soter, or *the Saviour*? Newton, p. 372.

Notes on the Twentieth Chapter.

Ver. 1 *In the year that Tartan came to Ashdod*, &c.] It appears from ver. 5, 6. that this expedition was made while the Jews were under the apprehension of Sennacherib's invasion; when, in order to strengthen themselves, they entered into a confederacy with Egypt and Ethiopia. Tartan is mentioned, 2 Kings, xviii. 17, as one of the generals in the army of Sennacherib, who is here called Sargon. And it is probable that at the time his armies invaded Judah, he sent a detachment and besieged Ashdod. *Lowth.*

2 *He walked naked.*] We must not understand this literally, but only that part of his body was naked, and that he went bare-foot, for it is not probable that he could have lived three whole years without cloaths.

6 *The inhabitants of this isle shall say*, &c.] Probably by *this isle* we ought to understand Judah or Jerusalem; it being common among the prophets to use the word *isle*, to signify any country or place. *Lowth.*

Notes on the Twenty-first Chapter.

Ver. 1 *The burden of the desert of the sea*, &c.] We learn from the ninth verse, that this is to be understood of Babylon, which is called *the desert of the sea*, because it was to be rendered desolate, and turned into pools of water. *Lowth.*

2 *A grievous vision is declared unto me, the treacherous dealer dealeth treacherously, and the spoiler spoileth*, &c.] This passage may be better translated in the following manner, *A grievous vision: there is declared unto me, the oppressor for the oppressor, and a spoiler for the spoiler*: i. e. the king of Babylon shall now feel

beſiege, O Media: all the ſighing thereof have I made to ceaſe.

3 Therefore are my loins filled with pain: pangs have taken hold upon me as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*; I was diſmayed at the ſeeing *of it*.

4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: ariſe, ye princes, *and* anoint the ſhield.

6 For thus hath the Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of horſemen, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I ſtand continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights:

9 And behold, here cometh a chariot of men, *with* a couple of horſemen. And he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threſhing, and the corn of my floor: that which I have heard of the LORD of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the Lord ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail:

17 And the reſidue of the number of archers, the mighty men of the children of Kedar, ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

CHAP. XXII.

1 *The invaſion of Jewry by the Perſians.* 8 *Their human wiſdom reproved.*

THE burden of the valley of viſion. What aileth thee, now, that thou art wholly gone up to the houſe-tops?

2 Thou that art full of ſtirs, a tumultuous

that oppreſſion and ravage himſelf, which he had before brought upon others. *Lowth.*

5 *Prepare the table*, &c.] This verſe may be tranſlated, *While they prepare a table, while they watch in the watch-tower, while they eat and drink, ariſe, ye princes*, &c. While the Babylonians make ſome faint proviſions for war, but are more intent upon feaſting, ariſe, ye leaders of the Perſian army, and prepare for war in earneſt. Babylon was ſurprized and taken the night after a great feſtival. *Lowth.*

7 *A couple of horſemen*, &c.] The two horſemen may denote Cyrus and Darius, the principal leaders of the army againſt Babylon, and the chariot of aſſes and another of camels, two different nations, viz. the Medes and Perſians. *Lowth.*

8 *He cried, a lion.*] Margin, He cried as a lion.

9 *He anſwered, and ſaid.*] Some ſuppoſe this the anſwer of the prophet, by which he explains the foregoing viſion to be meant of Babylon.

Is fallen, is fallen.] The expreſſion is doubled, to ſhow the certainty of the event.

10 *O my threſhing*, &c.] The prophet applies himſelf to the Jews, as groaning under the oppreſſions of that heathen government; whereupon he calls them *God's threſhing*, and *the corn of his floor*, becauſe they had been ſo ſeverely bruiſed by their oppreſſors: to be threſhed, ſignifies to undergo great calamities. *Lowth.*

11 *The burden of Dumah.*] Or, Idumea.

12 *The morning cometh, and alſo the night*, &c.] This verſe has puzzled all the commentators, but the ſenſe of it ſeems to be this: "You enquire every night what tidings, but the morning may be as dangerous as the night."

13 *Ye travelling companies of Dedanim*, &c.] This prophecy threatens one clan of the Arabians, thoſe who were the poſterity of Dedan, the grandſon of Abraham, and tells them, they ſhall be driven from their tents, and forced to ſhelter themſelves in the woods and thickets: the Arabians lived in tents, going with their cattle from place to place in ſearch of paſture. *Lowth.*

14 *Brought water*, &c.] Septuagint reads, O ye inhabitants of Teman, meet with water him that is thirſty, meet with bread them that are running away. The margin alſo reads, bring ye water, &c.

16 *The glory of Kedar ſhall fail.*] Kedar was Iſhmael's ſon; the prophet extends this judgment to another clan of the Arabians, who were famous for the uſe of the bow.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *The valley of viſion*, &c.] By the valley of viſion is meant Jeruſalem, which was ſurrounded by mountains.

Are gone up to the houſe-tops.] To diſcover the motions of the enemy, or look out for aſſiſtance.

city, a joyous city: thy ſlain *men are* not ſlain with the ſword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all *that are* found in thee are bound together, *which* have fled from far.

4 Therefore ſaid I, Look away from me, I will weep bitterly; labour not to comfort me; becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hoſts in the valley of viſion, of breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver, with chariots of men *and* horſemen, and Kir uncovered the ſhield.

7 And it ſhall come to paſs, *that* thy choiceſt valleys ſhall be full of chariots, and the horſemen ſhall ſet themſelves in array at the gate.

8 ¶ And he diſcovered the covering of Judah, and thou didſt look in that day to the armour of the houſe of the foreſt.

9 Ye have ſeen alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 Ye made alſo a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had reſpect unto him that faſhioned it long ago.

12 And in that day did the Lord GOD of hoſts call to weeping and to mourning, and to baldneſs, and to girding with ſackloth:

13 And behold, joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine: let us eat and drink; for to morrow we ſhall die.

14 And it was revealed in mine ears by the LORD of hoſts, Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord GOD of hoſts.

15 Thus ſaith the Lord GOD of hoſts, Go, get thee unto this treaſurer, *even* unto Shebna which *is* over the houſe, *and ſay*,

16 What haſt thou here? and whom haſt thou here, that thou haſt hewed thee out a ſepulchre here, as he that heweth him out a ſepulchre on high, *and* that graveth an habitation for himſelf in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will ſurely cover thee.

18 He will ſurely violently turn and toſs thee *like* a ball into a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lord's houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down.

20 And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah:

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand: and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah.

22 And the key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open, and none ſhall ſhut; and he ſhall ſhut, and none ſhall open.

23 And I will faſten him *as* a nail in a ſure place; and he ſhall be for a glorious throne to his father's houſe.

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6 *Elam bare the quiver.*] The Perſians were famous archers.

Kir.] This was a city of Media.

8 *He diſcovered the covering*, &c.] Mr. White tranſlates it thus, He (i. e. the enemy) ſhall diſmantle the fortified cities of Judah, and thou ſhalt look, &c.

17, 18 *The Lord will carry thee away with a mighty captivity*, &c.] The true ſenſe of theſe verſes ſeems to be given in the Septuagint, with which the Chaldee paraphraſt agrees: *Behold, the Lord ſhall carry thee away with a mighty captivity, and ſhall diveſt thee of thy robe: he ſhall ſtrip thee of thy glorious coronet, and ſhall caſt thee out like a ball into a wide country.*

22 *The key of the houſe of David*, &c.] The antients carried upon their ſhoulders every thing that was looked upon as an enſign of power and dignity: thus Callimachus ſpeaking of Ceres, ſays, *ſhe had a key upon her ſhoulder:* Job alſo ſays, chap. xxxi. 35, 36. *My deſire is---that mine adverſary had written a book: ſurely I would take it upon my ſhoulder*, &c. And Horace, book I. ode 21.

Fair Delos ſing, whence great Apollo ſprung;
The harp and quiver on his ſhoulder hung. *Duncombe.*

23 *I will faſten him as a nail.*] What is tranſlated *nail*, ſignifies here a pole or poſt fixed in the earth firmly in the middle of a tent. According to the largeneſs of the tent there might be two or three of thoſe poles, which ſerved not only to ſupport the top of the tent, but alſo, being full of hooks, to hang up garments, veſſels, arms, &c. *Shaw.*

Notes

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups even to all the vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail *that is* fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

CHAP. XXIII.

1 *The miserable overthrow of Tyre.* 17 *Their return.*

THE burden of Tyre. Howl, ye ships of Tarshish: for it is laid waste, so that there is no house, no entering-in. From the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her [a]far off to sojourn.

8 Who hath taken this counsel against Tyre the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant-*city*, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold, the land of the Chaldeans; this people was not *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make a sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass, after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall com-

Notes on the Twenty-third Chapter.

Ver. 1 *Chittim.*] *Chittim* in scripture signifies all the countries lying upon the Mediterranean sea, called the Isles of Chittim.

2 *Ye inhabitants of the isle.*] Tyre was placed in an island.

3 *By great waters the seed of Sihor, the harvest of the river is her revenue.*] This verse may be better translated in the following manner: *the seed of the Nile, growing by the abundance of waters, and the harvest of the river was her revenues.* The overflowing of the Nile, called here Sihor, rendered Egypt so fruitful, that it was always considered as one of the great granaries of the world. *Lowth.*

4 *The sea hath spoken, even the strength of the sea.*] Tyre is here called the sea, because the inhabitants looked upon the sea as their proper element; and *the strength of the sea*, because it was strong at sea, both with regard to its situation and the strength of its naval forces. The city is here introduced as bemoaning her desolate condition. *Lowth.*

5 *As at the report concerning Egypt.*] Some read this verse thus, *as soon as the report of Tyre shall come to Egypt, they shall be in great pain for it*, viz. because the Egyptians exported their corn to Tyre.

11 *He stretched out*, &c.] i. e. The Lord stretched out his hand over Tyre, called the sea, ver. 4.

12 *Daughter of Zidon.*] Tyre was in all probability a colony of Zidonians, and thence called by the prophet the daughter of Zidon. It is certain that the latter was much the oldest city, being mentioned by Moses at the peopling the world after the flood, Gen. x. 19.

15 *One king.*] *King* is here put for kingdom.

Shall sing as an harlot.] Shall recover her antient liberty.

17 *Shall commit fornication with all the kingdoms*, &c.] This expression signifies the several arts which she had to entice merchants to trade with her, and the frauds she made use of in managing her trade.

mit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandize and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

CHAP. XXIV.

1 *God's judgements upon the land.* 13 *A remnant shall joyfully praise him.*

BEhold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant;

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who

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18 *Her merchandise, and her hire shall be holiness unto the Lord.*] The sense of this passage seems to be, that many of the Tyrians shall in after-times be converted to the true religion, and consecrate a great part of their wealth to the service of God. *Lowth.*

Notes on the Twenty-fourth Chapter.

Ver. 1 *Behold, the Lord maketh the earth empty.*] The prophet having for ten or twelve chapters together been denouncing God's judgments against particular kingdoms, comes at length to pronounce the final doom upon the earth itself, for its great wickedness: and that this is the meaning, and not any particular part of Canaan, is evident from an expression at the 4th verse, *the world languisheth.* Peters.

5 *Broken the everlasting covenant.*] i. e. The covenant of redemption made in Christ, which is eternal, and takes in all mankind. *Peters.*

6 *The inhabitants of the earth are burned, and few men left.*] i. e. The few righteous who have escaped the general corruption, were to regard this period of the conflagration as no other than the day of their redemption. *Peters.*

10 *The city of confusion,* &c.] The word rendered confusion signifies likewise desolation; and then the sense may be, *every city is the image of desolation.*

13 *As the shaking of an olive-tree.*] i. e. Very few shall be left by the enemy, as few olives remain after the tree is shook.

14 *They shall cry aloud from the sea.*] This passage relates to the future restoration of the Jews, as some other parts of the chapter plainly allude to the consummation of all things. *Lowth.*

16 *From the uttermost parts of the earth have we heard songs, even glory to the righteous.*] We have heard from the utmost regions the joyful acknowledgment of the righteous praising God for their deliverance, and for all the glorious things he hath done for them.

18 *The windows from on high are open.*] To pour down fire upon a wicked world, as before they poured down water: the expression being borrowed from Moses, shows that he meant this of a destruction as universal as that of the deluge.

fleeth from the noiſe of the fear ſhall fall into the pit: and he that cometh up out of the midſt of the pit ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage; and the tranſgreſſion thereof ſhall be heavy upon it; and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the LORD ſhall puniſh the hoſt of the high ones *that are* on high, and the kings of the earth upon the earth:

22 And they ſhall be gathered together *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited.

23 Then the moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients gloriouſly.

CHAP. XXV.

1 *The prophet praiſeth God for his judgements,* 6 *for his ſaving benefits,* 9 *and for his victorious ſalvation.*

O LORD, thou *art* my God; I will exalt thee, I will praiſe thy name: for thou haſt done wonderful things: *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made of a city, an heap: *of* a defenced city, a ruin: a palace of ſtrangers to be no city: it ſhall never be built.

3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place; *even* the heat with the ſhadow of a cloud; the branch of the terrible ones ſhall be brought low.

6 ¶ And in this mountain ſhall the LORD of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

7 And he will deſtroy in this mountain the face of the covering caſt over all people, and the veil *that is* ſpread over all nations.

8 He will ſwallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

9 ¶ And it ſhall be ſaid in that day, Lo, this *is* our God; we have waited for him, and he will ſave us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his ſalvation.

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20 *It ſhall fall, and not riſe again.*] This expreſſion remarkably makes for our interpretation: for, I think, God's judgments denounced againſt Iſrael or Judah are attended with ſome diſtant proſpect of a reſtoration to favour: but here, we ſee, the earth is to be deſtroyed, even paſt redemption. *Peters.*

21 *The hoſt of the high ones on high.*] Meaning, probably, the rebel angels.

22 *They ſhall be viſited.*] i. e. Puniſhed, with an everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

23 *In Jeruſalem.*] i. e. In the city of the living God, the heavenly Jeruſalem

Before his antients.] Or elders; alluding to the elders of Iſrael, and Moſes at the head of them.

Notes on the Twenty-fifth Chapter.

Ver. 1 *O Lord, thou art my God.*] In this hymn there is a noble prediction of the light of the goſpel ſhining throughout the world, and removing from men's eyes the veil of ignorance and error that had overſpread all nations. *Peters.*

4 *A refuge from the ſtorm, a ſhadow from the heat.*]

The ſick and weak the healing plant ſhall aid,
From ſtorms a ſhelter, and from heat a ſhade. *Pope.*

6 *A feaſt of fat things,* &c.] It is common in ſcripture to expreſs, under the ſimilitude of a feaſt, God's calling men by his grace. The ſame metaphor is uſed in deſcribing the joys of heaven, Luke xxii. 29, 30. The words here imply that God will beſtow his grace in a plentiful manner upon his people, and fill them with ſpiritual delights, when the Jews ſhall be converted, and the fulneſs of the Gentiles ſhall come into the church. *Lowth.*

7 *In this mountain.*] i. e. Mount Zion, or Jeruſalem, from whence the glad tidings of the goſpel were firſt publiſhed.

8 *He will ſwallow up death in victory,* &c.] St. Paul juſtly expounds this text of the general reſurrection, and tells us this will not be fulfilled till that awful day. Inſtead of *in victory,* read, *for ever,* as the word rather ſignifies.

No ſigh, no murmur the wide world ſhall hear,
From every face he wipes off every tear.
In adamantine chains ſhall death be bound,
And hell's grim tyrant feel th' eternal wound. *Pope.*

Notes

10 For in this mountain ſhall the hand of the LORD reſt, and Moab ſhall be troden down under him, even as ſtraw is troden down for the dunghil.

11 And he ſhall ſpread forth his hands in the midſt of them as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, even to the duſt.

CHAP. XXVI.

1 *A ſong inciting to confidence in God.* 20 *An exhortation to wait on him.*

IN that day ſhall this ſong be ſung in the land of Judah; We have a ſtrong city; ſalvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee*: becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* everlaſting ſtrength:

5 For he bringeth down them that dwell on high, the lofty city he layeth it low *even* to the ground; he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou, moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy judgements, O LORD, have we waited for thee: the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early: for when thy judgements *are* in the earth, the inhabitants of the world will learn righteouſneſs.

10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* envy at the people; yea, the fire of thine enemies ſhall devour them.

12 LORD, thou wilt ordain peace for us; for thou alſo haſt wrought all our works in us.

13 O LORD our God, *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt increaſed the nation, O LORD, thou haſt increaſed the nation: thou art glorified: thou haſt removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they viſited thee, they poured out a prayer, *when* thy chaſtening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery is in pain, *and* crieth out in her pangs; ſo have we been in thy ſight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

Notes on the Twenty-ſixth Chapter.

Ver. 1 *We have a ſtrong city, ſalvation will God appoint for walls and bulwarks.*] The church is called the city of God, and her ſtrength depends on the protection of the Almighty.

2 *Open ye the gates.*] This expreſſiom implies the enlarging the numbers of believers, and bringing into the church *daily ſuch as ſhould be ſaved.*

That the righteous nation.] i. e. The Chriſtian church, when thoroughly purged from its droſs.

11 *When thy hand is lifted up, they will not ſee, but,* &c.] i. e. This laſt judgment ſhall certainly awaken them, though they refuſe to ſee the hand of God in others. *Peters.*

12 *Thou wilt ordain peace for us.*] Or, bleſſedneſs. Thou haſt given us a law to direct us in all our ways and works, and ſuch other gracious advantages as, if duly improved, cannot fail to bring us to happineſs. *Peters.*

14 *They are deceaſed,* &c.] They are manes, or ghoſts of mighty wicked men, whom the Jews uſed too frequently to worſhip; and therefore he ſays, *they ſhall not riſe*; theſe idol deities, together with their impious worſhippers, ſhall ſink into deſtruction.

18 *Neither have the inhabitants of the world fallen.*] By our means.

19 *Thy dead men ſhall live,* &c.] We may ſuppoſe theſe the words of God by his prophet, *Thy dead, O my people, ſhall live, with my dead body ſhall they ariſe:* Thus it contains an awful myſtery, as pointing to him who was the firſt-fruits from the dead. *Peters.*

The earth ſhall caſt out the dead.] Not the dead in general, though the prophet is ſpeaking of a reſurrection; but the wretched part of them, the *rephaim*, as the word here ſignifies. *Peters.*

Notes

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake, and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thy self as it were for a little moment, until the indignation be overpast:

21 For behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

CHAP. XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgements.* 12 *The church of Jews and Gentiles.*

IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan, that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it: I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me, *and* he shall make a peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of *them that are* slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east-wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones *that are* beaten in sunder, the groves and images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the chanel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAP. XXVIII.

1 *Ephraim threatened.* 16 *Christ promised.* 18 *Their security shall be tried.*

WO to the crown of pride, to the drunkards of Ephraim, whose glorious beauty

Notes on the Twenty-seventh Chapter.

Ver. 1 *In that day the Lord with his sore, and great, and strong sword shall punish leviathan.*] Tyrants and oppressors are often compared to the monsters of the deep; and the expressions of this verse denote in general those worldly potentates who have been the noted oppressors of God's people, and are indeed the instruments and types of Satan, so often called in scripture *the Serpent*. Lowth.

2 *A vineyard of red wine.*] The church is often compared to a vineyard.

4 *Who would set the briars and thorns against me in battle,* &c.] If the briars and thorns, i. e. the wicked and incorrigible, bid defiance to me, they will find I will soon consume them, like a devouring fire.

8 *He stayeth his rough wind in the day of the east-wind.*] i. e. In the midst of judgment he remembers mercy.

10 *There shall the calf feed.*] Desolate places naturally turn to pasturage.

12 *From the channel of the river to the stream of Egypt.*] i. e. from the river Euphrates, which is on the borders of Assyria, to the Nile, which is the boundary of Egypt.

13 *Shall worship the Lord,* &c.] They shall be joined to the true worshippers of God, and serve him in his church.

Notes on the Twenty-eighth Chapter.

Ver. 1 *Wo unto the crown of pride, to the drunkards of Ephraim.*] Wo to that proud kingdom of Israel, of which Ephraim is the head; Samaria, the royal seat of the kingdom, being situated in that tribe. Here seems to be an illusion to the crown of flowers which they wore at their drinking feasts.

2 *The*

is a fading flower, which *are* on the head of the fat valleys of *them that are* overcome with wine!

2 Behold, the LORD, hath a mighty and a strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be troden under feet.

4 And the glorious beauty which *is* on the head of the fat valley shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the LORD of hosts, be for a crown of glory and for a diadem of beauty unto the residue of his people,

6 And for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgement.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little;

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest, and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lyes our refuge, and under falsehood have we hid our selves:

16 ¶ Therefore thus saith the LORD GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: he that believeth shall not make haste.

17 Judgement also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lyes, and the waters shall overflow the hiding-place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be troden down by it.

19 From the time that it goeth forth, it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself on *it*: and the covering narrower than that he can wrap himself in *it*.

21 For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of

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2 *The Lord hath a mighty and a strong one, which as a tempest of hail and a destroying storm, shall cast down to the earth*, &c.] Under these resemblances, the prophet represents Salmaneser king of Assyria, who should carry away the ten tribes captive, and make an utter destruction of that kingdom. It is very common for the prophets to represent the severe judgments of God under the emblems of storms and tempests, which are the artillery of heaven. *Lowth.*

7 *They err in vision, they stumble in judgment.*] The first charge is against the prophet, the other against the priest: but the word here translated *judgment*, more properly signifies *resolving cases of conscience*. Peters.

10 *Precept must be upon precept, line upon line*, &c.] You should form your instructions as if you were to deal with children, repeat the same thing over and over, and instil into them good principles by gentle degrees, as they are able to bear it.

15 *We have made a covenant with death and with hell.*] We have made peace, say they, with those that threaten to destroy us, meaning probably Sennacherib and his forces.

16 *Behold, I lay in Zion for a foundation, a stone*, &c.] This prophecy can belong only to Christ, to whom it is often applied in the New Testament.

20 *For the bed is shorter than that*, &c.] Two proverbial expressions, importing that all worldly comforts are insufficient to cure the maladies they are applied to, and human devices unable to secure us against the punishments of Providence.

Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord GOD of hoſts a conſumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice; hearken, and hear my ſpeech.

24 Doth the plowman plow all day to ſow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rie in their place?

26 For his God doth inſtruct him to diſcretion, *and* doth teach him.

27 For the fitches are not threſhed with a threſhing inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread-*corn* is bruiſed: becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen.

29 This alſo cometh forth from the LORD of hoſts, *which* is wonderful in counſel, *and* excellent in working.

CHAP. XXIX.

1 God's judgement upon Jeruſalem. 9 Their ſenſeleſneſs, 13 and deep hypocriſy. 18 A promiſe of ſanctification.

WO to Ariel, to Ariel the city *where* David dwelt! add ye year to year; let them kill ſacrifices.

2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as Ariel.

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech ſhall whiſper out of the duſt.

5 Moreover, the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be* as chaff that paſſeth away, yea, it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungry *man* dreameth, and behold, he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold, he drinketh; but he awaketh, and behold, *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be that fight againſt mount Zion.

9 ¶ Stay your ſelves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the LORD hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the prophets and your rulers, the ſeers hath he covered.

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24 *Doth the plowman plow all day to ſow?*] The words may be better tranſlated, *doth the plowman plow every day to ſow?* is there not alſo a time for harrowing and ſowing? *Lowth.*

28 *Nor bruiſe it with his horſemen.*] Rather, with his horſes: in the Eaſtern countries they beat their wheat out of the huſk, by drawing drays, or heavy planks with iron wheels over it; theſe were drawn by horſes, and ſometimes oxen.

29 *This cometh from the Lord of hoſts,* &c.] The judgment threatened upon the whole land, ver. 22. cometh from God, whoſe decrees are the reſults of infinite wiſdom, and who brings them to paſs in ſuch a manner, as tend beſt to promote his own glory.

Notes on the Twenty-ninth Chapter.

Ver. 1 *Wo to Ariel, to Ariel, the city where David dwelt,* &c.] Ariel ſignifies the lion of God, and was the name of the altar, becauſe it devoured the ſacrifices which were offered upon it. Here it is put for the city of Jeruſalem, which David made the ſeat of the kingdom, and where God had promiſed to place his name. *Lowth.*

2 *Yet I will diſtreſs Ariel---and it ſhall be unto me as Ariel.*] When the city is ſurrounded by the hoſt of the enemy, it ſhall reſemble the altar of burnt-offerings, being totally ſurrounded with carcaſes, not of beaſts, but of men. *Lowth.*

4 *Shall ſpeak out of the ground.*] This alludes to the cuſtom of the magicians, who could diſguiſe their voices in a very extraordinary manner.

11 And the vision of all is become unto you as the words of a book *that is* sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:

14 Therefore behold, I will proceed to do a marvellous work amongst this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Wo unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay. For shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

CHAP. XXX.

1 *The people threatened for their confidence in Egypt,* 8 *and contempt of God's word.*

WO to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and

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13 *Their fear towards me is taught by the precept of men.*] i. e. Human authority has too much weight among them in matters of religion. *Clark.*

17 *Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.*] A proverbial expression, used to indicate the remarkable changes that should ensue, when the proud shall be abased, and the meek exalted: an alteration as remarkable as if Lebanon, famous for its cedars, should be turned into a corn-field, and the richest ground into a forest. *Lowth.*

Notes on the Thirtieth Chapter.

Ver. 1 *That cover themselves with a covering.*] That pour out a libation, but not after my mind. *Sykes.*

6 *The burden of the beasts of the south.*] This is a curse upon the beasts that carried their treasures into Egypt: intimating, that if the beasts should not be spared, the men should be punished much more grievously.

to no purpoſe: therefore have I cried concerning this, Their ſtrength *is* to ſit ſtill.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which ſay to the ſeers, See not; and to the prophets, Propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits:

11 Get ye out of the way, turn aſide out of the path, cauſe the Holy One of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the Holy One of Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon:

13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of the potter's veſſel, that is broken in pieces; he ſhall not ſpare: ſo that there ſhall not be found in the burſting of it a ſherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus ſaith the LORD GOD, the Holy One of Iſrael; In returning and reſt ſhall ye be ſaved, in quietneſs and in confidence ſhall be your ſtrength: and ye would not.

16 But ye ſaid, No; for we will flee upon horſes; therefore ſhall ye flee: and, We will ride upon the ſwift; therefore ſhall they that purſue you be ſwift.

17 One thouſand *ſhall flee* at the rebuke of one; at the rebuke of five ſhall ye flee: till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill.

18 And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you: for the LORD *is* a God of judgement: Bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he ſhall hear it, he will anſwer thee.

20 And *though* the Lord give you the bread of adverſity and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers:

21 And thine ears ſhall hear a word behind thee, ſaying, This *is* the way, walk ye in it, when ye turn to the right-hand, and when ye turn to the left.

22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

23 Then ſhall he give the rain of thy ſeed that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground, ſhall eat clean provender, which hath been winnowed with the ſhovel and with the fan.

25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of water, in the day of the great ſlaughter, when the towers fall.

26 Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold, as the light of ſeven days, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

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18 *Therefore will the Lord wait*, &c.] This might have been better tranſlated in the following manner; *nevertheleſs the Lord will wait*, or *yet ſurely the Lord will wait*. Lowth.

21 *Thine ears ſhall hear a word behind thee, ſaying, This is the way*, &c.] As God will afford you teachers, ſo he will alſo give you grace to liſten to their inſtructions.

24 *Winnowed with the ſhovel and with the fan.*] See note on Pſalm i. 4.

25 *There ſhall be upon every high mountain, and every high hill, rivers*, &c.] God's bleſſings are often repreſented under the metaphor of a well-watered ground, which is the moſt fruitful: and here the prophet promiſes ſuch fertility, that the barren and mountainous land ſhall yield as plentiful an harveſt as if it were watered with ſtreams and rivers. *Lowth.*

In the day of the great ſlaughter, when the towers ſhall fall.] When that terrible deſtruction ſhall be made of God's enemies, mentioned Rev. xiv. 20. xix. 21. when the great men of the earth, called here the towers, ſhall fall. *Lowth.*

26 *The light of the moon ſhall be as the light of the ſun*, &c.] Light is an emblem of joy and happineſs: the words ſeem to deſcribe that glorious ſtate of the church, when there ſhall be no night, nor any reſemblance of it, no degree either of ſorrow or ignorance.

27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath as an overflowing ſtream ſhall reach to the midſt of the neck, to ſift the nations with the ſieve of vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

29 Ye ſhall have a ſong as in the night, *when* a holy ſolemnity is kept: and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One of Iſrael.

30 And the LORD ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting-down of his arm, with the indignation of *his* anger, and with a flame of a devouring fire, *with* ſcattering, and tempeſt, and hail-ſtones.

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down, *which* ſmote with a rod.

32 And in every place where the grounded ſtaff ſhall paſs, which the LORD ſhall lay upon him, it ſhall be with tabrets and harps; and in battles of ſhaking will he fight with it.

33 For Tophet *is* ordained of old; yea, for the king it is prepared: he hath made *it* deep *and* large: the pile thereof *is* fire and much wood: the breath of the LORD, like a ſtream of brimſtone, doth kindle it.

CHAP. XXXI.

The prophet ſheweth the curſed folly in truſting to Egypt, and forſaking of God.

WO to them that go down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe they are many, and in horſemen becauſe *they are* very ſtrong: but they look not unto the Holy One of Iſrael, neither ſeek the LORD!

2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words; but will ariſe againſt the houſe of the evil-doers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horſes fleſh, and not ſpirit. When the LORD ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath the LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the LORD of hoſts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, ſo will the LORD of hoſts defend Jeruſalem: defending alſo he will deliver *it*, *and* paſſing over he will preſerve *it*.

6 Turn ye unto *him from* whom the children of Iſrael have deeply revolted.

7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin.

8 Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man, ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited.

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29 *Ye ſhall have a ſong, as in the night.*] The feaſt of the paſſover is chiefly alluded to here, which was always kept in the evening, and the ſupper concluded with hymns.

32 *In every place where the grounded ſtaff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with tabrets and harps,* &c.] This paſſage may be thus rendered more conformable to the Hebrew, *Every place where the terrible ſtroke ſhall paſs which the Lord will lay upon him, ſhall reſound with tabrets and harps.* The expreſſion alludes to the rod with which the Aſſyrian ſmote the deſcendants of Jacob; as if the prophet had ſaid, God hath prepared a rod to chaſtiſe him, who was before a ſcourge to all his neighbours. The import of the whole ſentence is this, That every place where God ſhall afflict this heavy judgment upon the Aſſyrian ſhall be full of joy and gladneſs. *Lowth.*

33 *Tophet.*] Otherwiſe called the valley of Hinnom. It was looked upon as the picture of hell itſelf, the word *gehenna* being derived from thence.

Notes on the Thirty-firſt Chapter.

Ver. 4 *Like as a lion and the young lion roaring on his prey,* &c.] This is an elegant ſimilitude, repreſenting the Almighty's power, which no human ſtrength is able to withſtand. One would think Homer had copied it, Iliad, b. 12.

So preſs'd with hunger from the mountain's brow
Deſcends a lion on the flocks below;
In vain loud maſtiffs bay him from afar,
And ſhepherds gaul him with an iron war;
Regardleſs, furious he purſues his way;
He foams, he roars, he rends the panting prey. *Pope.*

5 *As birds flying, ſo will the Lord of hoſts defend Jeruſalem.*] The protection which God affords to his ſervants is commonly expreſſed by *covering them under his wings*, in alluſion to the wings of the cherubims which covered the mercy-ſeat. *Lowth.*

8 *The Aſſyrian ſhall fall with the ſword,* &c.] He ſhall not fall by

9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the LORD, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

CHAP. XXXII.

1 *The bleſſings of Chriſt's kingdom.* 9 *Deſolation is foreſhewn.* 15 *Reſtoration is promiſed to ſucceed.*

BEhold, a king ſhall reign in righteouſneſs; and princes ſhall rule in judgement.

2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt; as rivers of water in a dry place; as the ſhadow of a great rock in a weary land.

3 And the eyes of them that ſee ſhall not be dim, and the ears of them that hear ſhall hearken.

4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful.

6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the LORD, to make empty the ſoul of the hungry; and he will cauſe the drink of the thirſty to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even when the needy ſpeaketh right.

8 But the liberal deviſeth liberal things; and by liberal things ſhall he ſtand.

9 ¶ Riſe up, ye women that are at eaſe; hear my voice, ye careleſs daughters; give ear unto my ſpeech:

10 Many days and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble, ye women that are at eaſe; be troubled, ye careleſs ones; ſtrip you and make you bare, and gird *ſackcloth* upon your loins.

12 They ſhall lament for the teats, for the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers; yea, upon all the houſes of joy in the joyous city:

14 Becauſe the palaces ſhall be forſaken; the multitude of the city ſhall be left; the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks;

15 ¶ Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.

16 Then judgement ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places:

19 When it ſhall hail, coming down on the foreſt; and the city ſhall be low in a low place.

20 Bleſſed *are* ye that ſow beſide all waters, that ſend forth *thither* the feet of the ox and the aſs.

CHAP. XXXIII.

1 *God's judgements againſt the enemies of the church.* 13 *The privileges of the godly.*

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by any mortal power, but by the hand of an angel; accordingly the Aſſyrian army was in one night deſtroyed by a ſudden ſtroke from heaven. *Lowth.*

Notes on the Thirty-ſecond Chapter.

Ver. 1 *Behold, a king ſhall reign in righteouſneſs,* &c.] Under the government of ſo good a king as Hezekiah, inferior princes and magiſtrates ſhall execute their office with faithfulneſs and integrity. *Lowth.*

2 *As an hiding-place from the wind.*] This prince ſhall be a refuge to us, when the ſtorms of calamities overtake us, or the oppreſſions of our enemies conſume us.

9 *Riſe up, ye women.*] He prophecieth of ſuch calamities to come, that they will not ſpare the women and children, therefore deſireth them to take heed.

12 *They ſhall lament for the teats,* &c.] By the teats he means the plentiful fields whereby men are nouriſhed, as children by the teat.

15 *Until the ſpirit be poured upon us from on high.*] Until the Almighty gives us new life, and recovers us from this forlorn condition.

16 *Then judgment ſhall dwell in the wilderneſs,* &c.] Then ſhall all manner of peace and happineſs flouriſh in that place which was lately a wilderneſs, but now a fruitful field.

20 *That ſend forth thither the feet of the ox and the aſs.*] i. e. That employ their labours. It was the cuſtom of the Jews to uſe aſſes as well as oxen in plowing and cultivating their lands.

Notes

WO to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee!

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the people fled; at the lifting up of thy ſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar; as the running to and fro of locuſts ſhall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgement and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy times, *and* ſtrength of ſalvation: the fear of the LORD is his treaſure.

7 Behold, their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly.

8 The high-ways lie waſte, the wayfaring man ceaſeth: he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs, and Baſhan and Carme ſhake off *their fruits*.

10 Now will I riſe, ſaith the LORD; now will I be exalted; now will I lift up my ſelf.

11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites. Who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil;

16 He ſhall dwell on high: his place of defence *ſhall be* the munitions of rocks; bread ſhall be given him, his waters *ſhall be* ſure.

17 Thine eyes ſhall ſee the king in his beauty: they ſhall behold the land that is very far off.

Notes on the Thirty-third Chapter.

Ver. 1 *Wo to thee that ſpoileſt, and thou waſt not ſpoiled.*] Meaning the enemies of the church, viz. the Chaldeans, and particularly Sennacherib, king of Aſſyria.

2 *Be thou their arm every morning.*] It is uſual for the prophets to change their ſtile from the firſt, to the ſecond or third perſon.

4 *Your ſpoil ſhall be gathered like the gathering of the caterpillar,* &c.] The Jews ſhall plunder the Aſſyrian camp, till they leave it as bare as the locuſts or caterpillars leave the trees when they have ſtripped them of their verdure. *Lowth.*

6 *Wiſdom and knowledge,* &c.] i. e. In the days of Hezekiah.

7 *Ambaſſadors of peace.*] The meſſengers ſent from Hezekiah to Rabſhakeh, 2 Kings, xviii.

9 *The earth mourneth and languiſheth.*] The whole land is under the greateſt conſternation, and the moſt beautiful parts of the country ſeem to languiſh and wither, at the approach of the enemy, and look upon themſelves as already deſtroyed.

10 *Now will I riſe, ſaith the Lord: now will I be exalted,* &c.] When things are come to the laſt extremity, then is the time for the Almighty to interpoſe, and make his ſtrength more eminently conſpicuous in the midſt of the weakneſs of man. *Lowth.*

11 *Ye ſhall conceive,* &c.] This is ſpoken to the enemies of Jeruſalem.

14 *The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: who among us ſhall dwell with the devouring fire?* &c.] They that did not rely upon God for help, were ready to cry out, Who can bear the approach of the Aſſyrian, who devours all things like fire? But, in a ſecondary ſenſe, theſe words may be applied to the torments of hell, which, when the conſciences of ſinners begin to be rouſed from their lethargy, give them abundant cauſe for forming the moſt dreadful ideas of the Divine vengeance. And they who could not ſupport the thought of being attacked with all the force of a human enemy; how will they bear the weight of God's wrath, when he ſhall declare himſelf their enemy, and ſet his *terrors in array againſt them?* Lowth.

15 *He that walketh.*] The meaning is, he that is juſt and righteous in all his dealings, ſhall by the favourable protection of the Divine Providence, as by an impregnable fortreſs, be defended againſt all extreme calamities. *Clark.*

17 *Thine eyes ſhall ſee the king in his beauty.*] This elegant image probably alludes to the felicity of the righteous in the everlaſting world: Milton touches the ſame ſubject with wonderful elevation and majeſty of thought:

——————They walk with God,
High in ſalvation, and the climes of bliſs. B. xi. 707.

18 Thine heart ſhall meditate terror: Where *is* the ſcribe? where *is* the receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* ſtreams; wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our judge, the LORD *is* our law-giver, the LORD *is* our king: he will ſave us.

23 Thy tacklings are looſed; they could not well ſtrengthen their maſt; they could not ſpread the ſail: then is the prey of a great ſpoil divided; the lame take the prey.

24 And the inhabitant ſhall not ſay, I am ſick; the people that dwell therein *ſhall be* forgiven their iniquity.

CHAP. XXXIV.

1 *The judgements wherewith God revengeth his church.* 11 *The deſolation of her enemies.* 16 *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly deſtroyed them, he hath delivered them to the ſlaughter.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their blood.

4 And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcrole: and all their hoſt ſhall fall down as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my ſword ſhall be bathed in heaven: behold it ſhall come down upon Idumea, and upon the people of my curſe to judgement.

6 The ſword of the LORD is filled with blood, it is made fat with fatneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea.

7 And the unicorns ſhall come down with them, and the bullocks with the bulls; and their land ſhall be ſoaked with blood, and their duſt made fat with fatneſs.

8 For *it is* the day of the LORD's vengeance, *and* the year of recompenſes for the controverſy of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day; the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte; none ſhall paſs through it for ever and ever.

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20 *Look upon Zion the city of our ſolemnities*, &c.] You may now view Zion in perfect peace, and freed from all the fears of an hoſtile invaſion. God hath choſen it to be the place ſet apart for his ſolemn worſhip, and the temple of his own reſidence.

23 *Thy tacklings*, &c.] Having compared the Aſſyrians to a naval force, he purſues the metaphor, and deſcribes them as in a ſhipwrecked condition.

Notes on the Thirty-fourth Chapter.

Ver. 1 *Come near, ye nations, and hear*, &c.] A ſummons to all the inhabitants of the earth to the following deſcription of the general judgment, which concerns them all. *Lowth.*

3 *The mountains ſhall be melted*, &c.] Septuagint, Shall be ſoaked.

5 *It ſhall come down upon Idumea*, &c.] It is common for the prophets to repreſent the enemies of God's church by the name of ſome country remarkable for its hatred to the Jews; and in this ſenſe, Edom or Idumea may be taken here, the inhabitants of that country being famous for their malice to the Iſraelites. But the words here ſeem to deſcribe a more general judgment, of which the deſtruction of Edom was but an imperfect repreſentation. *Lowth.*

7 *The unicorns.*] The creature here meant is the rhinoceros. The beaſts mentioned in the 6th verſe and in this, ſignify all ranks and ſorts of people, the ſtrongeſt, as well as the weakeſt. Septuagint reads, The noblemen ſhall come down.

8 *It is the day of the Lord's vengeance, and the year of recompenſes.*] A time which ſhall be remarkable for God's vindicating the cauſe of his oppreſſed truth and people. A day and a year are here equivalent terms. *Lowth.*

9 *The ſtreams thereof ſhall be turned into pitch*, &c.] This alludes to the deſtruction of Sodom and Gomorrah, an emblem of the everlaſting deſtruction of the wicked.

11 ¶ But the cormorant and the bittern ſhall poſſeſs it; the owl alſo and the raven ſhall dwell in it: and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſs.

12 They ſhall call the nobles thereof to the kingdom, but none *ſhall be* there, and all her princes ſhall be nothing.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof: and it ſhall be an habitation of dragons, *and* a court for owls.

14 The wild beaſts of the deſert ſhall alſo meet with the wild beaſts of the iſland, and the ſatyr ſhall cry to his fellow; the ſcriech-owl alſo ſhall reſt there, and find for her ſelf a place of reſt.

15 There ſhall the great owl make her neſt, and lay, and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his ſpirit it hath gathered them.

17 And he hath caſt the lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

CHAP. XXXV.

1 *The joyful flouriſhing of Chriſt's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the goſpel.*

THE wilderneſs and the ſolitary place ſhall be glad for them: and the deſert ſhall rejoice, and bloſſom as the roſe.

2 It ſhall bloſſom abundantly, and rejoice even with joy and ſinging: the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon: they ſhall ſee the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be ſtrong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompenſe; he will come, and ſave you.

5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.

6 Then ſhall the lame *man* leap as an hart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſert.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* graſs with reeds and ruſhes.

8 And an high-way ſhall be there, and a way, and it ſhall be called, The way of holineſs: the unclean ſhall not paſs over it; but it *ſhall be* for thoſe: the way-faring men, though fools, ſhall not err *therein*.

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11 *The bittern.*] This would more properly have been tranſlated, *the hedge-hog*, as Dr. Shaw obſerves, and the Septuagint and ſeveral other tranſlations have rendered it.

13 *Dragons.*] By *dragons* are generally meant, thoſe noxious and diſagreeable creatures that hide themſelves in dark and inacceſſible coverts.

Owls.] It ſhould be rendered *oſtriches*, as in the margin.

14 *The ſatyr ſhall cry to his fellow.*] It is certain the prophet here ſpeaks of ſpectres; for he deſcribes a deſert place which ſtrikes the mind with terror; and where the imagination, ſo ſtruck, uſually forms monſters, not from what it ſees, but what it fears.

Notes on the Thirty-fifth Chapter.

Ver. 1 *The wilderneſs and the ſolitary place ſhall be glad for them.*] i. e. For the judgments inflicted upon the enemies of the people of God. By the wilderneſs is meant the church, which before was in a deſolate condition, but now ſhall ſpread and flouriſh. *Lowth.*

2 *It ſhall bloſſom abundantly*, &c.] Spiritual bleſſings are often diſplayed under the emblems of fruitfulneſs and plenty.

See nature haſtes her earlieſt wreathes to bring,
With all the incenſe of the breathing ſpring:
See loſty Lebanon his head advance,
See nodding foreſts on the mountains dance:
See ſpicy clouds from lowly Sharon riſe,
And Carmel's flow'ry top perfumes the ſkies! *Pope.*

5 *Then the eyes of the blind ſhall be opened*, &c.] Our Saviour, in anſwer to John's diſciples, proved himſelf to be the Meſſiah by appealing to this prophecy, as literally fulfilled in the miracles he wrought. Matt. xi. 5.

Hear him, ye deaf, and all ye blind, behold! *Pope.*

6 *The lame man ſhall leap as an hart*, &c.]

The dumb ſhall ſing, the lame his crutch forego,
And leap exulting like the bounding roe. *Pope.*

In the wilderneſs, &c.] This implies the plentiful infuſion of God's grace in the happy times of the goſpel.

The ſwain in barren deſerts with ſurpriſe
Sees lilies ſpring, and ſudden verdure riſe,
And ſtarts, amidſt the thirſty wilds to hear
New falls of water murmuring in his ear:
On riſted rocks, the dragon's late abodes,
The green reed trembles, and the bulruſh nods.

9 No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk *there:*

10 And the ranſomed of the LORD ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall flee away.

CHAP. XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabſhakeh's blaſphemous perſuaſions to the people.* 22 *His words are told to Hezekiah.*

NOW it came to paſs in the fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army. And he ſtood by the conduit of the upper-pool in the high-way of the fuller's field.

3 Then came forth unto him Eliakim Hilkiah's ſon, which *was* over the houſe, and Shebna the ſcribe, and Joah Aſaph's ſon the recorder:

4 ¶ And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt thou,* (but *they are but* vain words) *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he whoſe high places and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, Go up againſt this land, and deſtroy it.

11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it:* and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung and drink their own piſs with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us: this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern;

9 *No lion ſhall be there.*] No cruel oppreſſor of mankind.

10 *The ranſomed of the Lord.*] Whom the Lord ſhall deliver from the captivity of Babylon.

Notes on the Thirty-ſixth Chapter.

Ver. 2 *Rabſhakeh.*] This is not a proper name, but ſignifies *his cup-bearer.* See 2 Kings, xviii. ver. 17, &c. to the end, and notes.

8 *Give pledges, I pray thee, unto my maſter, the king of Aſſyria.*] Rabſhakeh directs his diſcourſe to king Hezekiah, as if he was preſent, and bids him mention any hoſtage or wager he would be willing to forfeit, provided he was unable to find riders for two thouſand horſes, which the king of Aſſyria would undertake to furniſh. *Lowth.*

10 *The Lord hath ſaid unto me, Go up againſt this land, and deſtroy it.*] He ſeems to mean that ſome oracle or idol, in requeſt among the Aſſyrians, had promiſed him ſucceſs; and this pretended deity he impiouſly calls by the name of the true God.

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17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſuade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands that have delivered their land out my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſon of Hilkiah, that *was* over the houſehold, and Shebna the ſcribe, and Joah the ſon of Aſaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 36 *An angel ſlayeth the Aſſyrians.* 37 *Sennacherib is ſlain by his own ſons.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſehold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz:

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land; and I will cauſe him to fall by the ſword in his own land.

8 So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly; and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims, thou art the

Notes on the Thirty-ſeventh Chapter.

Ver. 1 *And it came to paſs*, &c.] For notes on this chapter, the reader is deſired to turn back to the 19th chapter of the 2d book of Kings.

16 *That dwelleſt between the cherubims.*] Who haſt declared thyſelf in a peculiar manner the God of Iſrael, by chuſing this temple for thy dwelling-place, where thou vouchſafeſt thy appearance from between the cherubims, and giveſt favourable anſwers to us, when we humbly implore thy aſſiſtance. *Louth.*

God, *even* thou alone, of all the kingdoms of the earth: thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee; and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the nations, and their countries,

19 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God, ſave us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him, The virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and liſted up thine eyes on high? *even* againſt the Holy One of Iſrael.

24 By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides of Lebanon: and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the foreſt of his Carmel.

25 I have digged, and drunk water; and with the ſole of my feet have I dried up all the rivers of the beſieged places.

26 Haſt thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up.

28 But I know thy abode, and thy going-out, and thy coming-in, and thy rage againſt me.

29 Becauſe thy rage againſt me and thy tumult is come up into mine ears; therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of it ſelf; and the ſecond year that which ſpringeth of the ſame: and in the third year ſow ye, and reap; and plant vineyards, and eat the fruit thereof.

31 And the remnant that is eſcaped of the houſe of Judah ſhall again take root downward, and bear fruit upward:

32 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD of hoſts ſhall do this.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

35 For I will defend this city to ſave it for mine own ſake, and for my ſervant David's ſake.

24 *I will cut down the tall cedars thereof.*] Cities are in the prophetical writings often metaphorically repreſented by woods or foreſts, and the ſeveral ranks of inhabitants by the taller and leſſer trees growing there. This ſeems to be the true ſenſe of the paſſage, which, in a pompous manner, repreſents the boaſts of the Aſſyrian prince, as threatening to take mount Zion, together with the capital city of Jeruſalem, and deſtroy their principal inhabitants. *Lowth.*

I will enter into the height of his border.] I will take poſſeſſion of the principal parts of his dominions.

25 *I have digged and drunk water.*] Or, as the text in 2 Kings, xix. 24. *I have digged and drunk ſtrange waters*, i. e. I have marched through deſerts where it was expected my army would periſh with thirſt, and yet even there I have found water.

I have dried up all the rivers of the beſieged places.] I have rendered rivers fordable, by turning their ſtreams from their ancient beds, and deprived the beſieged of the benefit of thoſe waters.

30 *This ſhall be a ſign unto thee.*] That you may know that this delivery comes only from the Lord, let me tell thee that God ſhall ſecond this mercy with another. *Biſhop Hall.*

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36 ¶ Then the angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of Armenia: and Eſarhaddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

1 *Hezekiah hath his life lengthened.* 8 *The ſun goeth ten degrees backward for a ſign of that promiſe.* 9 *Hezekiah's thankſgiving.*

IN thoſe days was Hezekiah ſick unto death. And Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order: for thou ſhalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy ſight. And Hezekiah wept ſore.

4 ¶ Then came the word of the LORD to Iſaiah, ſaying,

5 Go, and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Aſſyria: and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken;

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the ſun-dial of Ahaz ten degrees backward. So the ſun returned ten degrees by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſs;

10 I ſaid in the cutting-off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid, I ſhall not ſee the LORD, *even* the LORD, in the land of the living: I ſhall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion ſo will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove; mine eyes fail *with looking* upward: O LORD, I am oppreſſed; undertake for me.

15 What ſhall I ſay? he hath both ſpoken

Notes on the Thirty-eighth Chapter.

Ver. 1 *In thoſe days was Hezekiah*, &c.] See 2 Kings, xx. 1, 2, &c. and the notes.

8 *So the ſun returned ten degrees.*] The dial in uſe among the antient Jews differed from that now uſed: theirs was a kind of ſtairs; the time of the day was diſtinguiſhed, not by *lines*, but by *ſteps* or *degrees*; the ſhade of the ſun every half hour moved forward a new degree. *Godwyn's Moſes and Aaron.*

11 *I ſhall not ſee the Lord, even the Lord in the land of the living*, &c.] The beſt men under the law had but imperfect notions of a future ſtate, and conſidered it as the greateſt unhappineſs to be deprived of the ſociety of religious men here on earth.

12 *Is removed from me as a ſhepherd's tent.*] It was the practice of ſhepherds to be continually removing their tents from one place to another, in ſearch of paſture for their flocks.

I have cut off like a weaver my life, &c.] My ſins have cut the thread of my life, like that of a weaver's ſhuttle.

13 *From day to night.*] I concluded I ſhould die before night.

14 *Like a crane or a ſwallow, ſo did I chatter*, &c.] My pains ſometimes forced me to cry out aloud: at other times my ſtrength was ſo exhauſted, that I could only groan inwardly, and lament my unhappy condition.

Mine eyes fail with looking upward.] I had hardly ſtrength to lift up mine eyes to heaven: I even deſpaired of any relief from thence.

15 *What ſhall I ſay?*] The ſuddenneſs of my deliverance ſo greatly ſurpriſes me, that I want words to expreſs my thankfulneſs.

I ſhall go ſoftly all my years in the bitterneſs of my ſoul.] The ſenſe is more intelligible in our Old Tranſlation, thus; *I will, ſo long as I live, remember the bitterneſs of my life*: i. e. the remembrance of the miſery I endured ſhall continually excite me to renew my thankfulneſs for this thy mercy. *Lowth.*

unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit; so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death *cannot* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign, that I shall go up to the house of the LORD?

CHAP. XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah, hath notice of his treasures.* 3 *Isaiah foretelleth the Babylonian captivity.*

AT that time Merodach-baladan the son of Baladan king of Babylon sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAP. XL.

1 *The promulgation of the gospel.* 3 *The preaching of John Baptist.* 9 *The preaching of the Apostles.*

COmfort ye, comfort ye my people, saith your God.

16 *By these things men live*, &c.] As the life of every man is thy gift, so I shall always acknowledge the preservation of mine to be owing to thy goodness in promising, and thy faithfulness in making good thy promise.

17 *Behold, for peace I had great bitterness*, &c.] The words may be translated, *Behold, my grievous anguish is turned into ease.*

19 *The father to the children shall make known thy truth.*] Thy wonderful mercy towards me shall be transmitted to after-ages.

20 *We will sing my songs*, &c.] We will sing this and other hymns which are ordered by king Hezekiah to be performed in the public service of the temple. *Lowth.*

21 *Let him take a lump of figs.*] See note on 2 Kings, xx. 7.

Notes on the Thirty-ninth Chapter.

Ver. 1 *At that time Merodach-baladan the son of Baladan.*] See 2 Kings, xx. 12, &c. and the notes. Merodach was the name of an idol worshipped by the Babylonians, and Beli, another: and these two idols, with the addition of *Adan* or *Adon*, which signifies Lord, gave name to the king of Babylon; it being common for the princes of that kingdom to take their names from the idols they worshipped. *Lowth.*

Sent letters and a present to Hezekiah.] One reason for his sending this embassy was to satisfy himself with regard to the miracle of the shadow's going backward on the king's recovery. The Babylonians were famous for studying astronomy, which made their king the more desirous of being satisfied with regard to so remarkable a phænomenon. *Lowth.*

8 *Good is the word of the Lord.*] The expression denotes the king's patiently submitting to God's decree.

Notes on the Fortieth Chapter.

Ver. 1 *Comfort ye, comfort ye my people, saith your God.*] The prophet

2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORD's hand double for all her ſins.

3 ¶ The voice of him that crieth in the wilderneſs, Prepare ye the way of the LORD, make ſtraight in the deſart a high-way for our God.

4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain:

5 And the glory of the LORD ſhall be revealed, and all fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

6 The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field:

7 The graſs withereth, the flower fadeth; becauſe the Spirit of the LORD bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid; ſay unto the cities of Judah, Behold your God!

10 Behold, the LORD GOD will come with ſtrong *hand*, and his arm ſhall rule for him: behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young.

12 Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD? or *being* his counſellor hath taught him?

14 With whom took he counſel, and *who* inſtructed him, and taught him in the path of judgement, and taught him knowledge, and ſhewed to him the way of underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of

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prophet addreſſes himſelf to God's meſſengers, whoſe office it was to publiſh the glad tidings of peace and ſalvation. The times of the Meſſiah are called the *conſolation of Iſrael*, Luke ii. 25. *Lowth.*

2 *Her warfare is accompliſhed.*] All kinds of ſervitude and hardſhips are, in ſcripture, compared to a warfare. *Lowth.*

Double for all her ſins.] Double, in proportion to the uſual ſeverity with which God puniſhes the ſins of men.

3 *In the wilderneſs.*] The prophet calls the way by which the Jews were to return from captivity by the name of the wilderneſs, alluding to their paſſage through the deſert, in their way from Egypt to Canaan. *Lowth.*

Prepare ye the way of the Lord, &c.] This expreſſion alludes to the cuſtom of princes in ſending harbingers before them, to make the roads eaſy and commodious for their paſſage. And it muſt be added, that the very words exactly deſcribe the office of John the Baptiſt, who prepared the way of the great Redeemer of mankind, by preaching in the wilderneſs.

Hark! a glad voice the lonely deſert chears;
Prepare the way! a God, a God appears;
A God! a God! the vocal hills reply,
The rocks proclaim th' approaching deity.
Lo, earth receives him from the bending ſkies!
Sink down ye mountains, and ye vallies riſe!
With heads declin'd, ye cedars, homage pay;
Be ſmooth ye rocks, ye rapid floods give way! *Pope.*

6 *The voice ſaid, Cry. And he ſaid, What ſhall I cry?* &c.] By *the voice* is meant the voice of God, who is introduced as commanding his meſſenger or prophet to proclaim this important truth, That all men are weak and impotent, and that God alone and his promiſes can be relied on. *Lowth.*

9 *O Zion, that bringeſt good tidings, O Jeruſalem, that bringeſt good tidings.*] The margin gives us better ſenſe, *O thou that telleſt good tidings to Zion; O thou that telleſt good tidings to Jeruſalem*: it was uſual for thoſe who were to publiſh any proclamation, to aſcend to the top of an eminence, that their voice might be heard at a conſiderable diſtance. *Lowth.*

10 *His work before him.*] Margin reads properly, *His recompenſe.*

11 *He ſhall feed his flock like a ſhepherd,* &c.] As the care which God took in providing for and protecting his people, is reſembled to the duty of a ſhepherd; ſo the office of the Meſſiah is often deſcribed by the prophets under the ſame metaphor. In alluſion to this our Saviour calls himſelf the *good ſhepherd*, John x. 11. and repreſents himſelf as coming into the world *to ſeek and ſave that which was loſt*, and *bringing home the wandring ſheep upon his ſhoulders rejoicing.* Lowth.

As the good ſhepherd tends his fleecy care,
Seeks freſheſt paſture, and the pureſt air,
Explores the loſt, the wand'ring ſheep directs,
By day o'erſees them, and by night protects;
The tender lambs he raiſes in his arms,
Feeds from his hand, and in his boſom warms;
Thus ſhall mankind his guardian care engage,
The promis'd father of a future age. *Pope.*

12 *The duſt of the earth.*] This expreſſion here ſignifies the dry land, or ſolid part of our globe. *Hervey.*

15 *He taketh up the iſles as a very little thing.*] This paſſage might be better tranſlated: the prophet had no intention to inform mankind what the Almighty could do, with regard to the iſlands, if he pleaſed to exert his power; his deſign was to ſhow what mere nothings they are before his majeſty. The iſlands, ſays he, though ſo ſpacious as to afford room for the erection of kingdoms, and the abode of nations; though ſo

ſtrong;

the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation, chooseth a tree *that* will not rot: he seeketh unto him a cunning workman to prepare a graven image that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing: he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power: not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgement is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run and not be weary; *and* they shall walk, and not faint.

CHAP. XLI.

1 *God expostulateth with his people about his mercies to the church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgement.

2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely; *even*

strong as to withstand for many thousands of years, the raging assaults of the whole watery world, are yet before the adorable Jehovah small as the minutest grain, which the eye can scarce discern; light as the feathered mote, which the least breath hurries away like a tempest. *The deep-rooted islands are as the volatile atom, which is wafted to and fro in perpetual agitation.* Hervey.

19 *Casteth silver chains.*] Pausanias informs us, that the Spartans chained down the image of their god Mars, as the Athenians kept an image of victory without wings, both for the same reason, that they might not desert them: he mentions likewise a statue of Venus among the Spartans, whose feet were fettered.

26 *Lift up your eyes on high,* &c.] No man can lift up his eyes to heaven, and contemplate the exact order and regular motions of the celestial bodies, without being convinced that there is a wise author of nature, who at first created, and still preserves this beautiful system of things. *Lowth.*

28 *The Lord fainteth not, neither is weary?*] Though we cannot fathom the depths of Jehovah's providence, or assign the reasons for his proceedings; yet we may be assured, that his delaying to deliver his people does not proceed from a deficiency either of ability or knowledge, since he *upholds all things by the word of his power*, and his wisdom extends to every part of the creation. *Lowth.*

Notes on the Forty-first Chapter.

Ver. 1 *Keep silence before me, O islands,* &c.] God here summons the heathen nations to plead their cause before him; and, in order to this, commands an awful silence to be kept, according to the forms observed in solemn courts of justice. *Lowth.*

2 *Who raised up the righteous man from the east?* &c.] Some expositors understand this of Abraham, whom God called from the other side of the Euphrates, which lay to the eastward of Judea; but it seems more natural to apply it to Cyrus, here typically representing Christ. *Lowth.*

3 *He pursued,* &c.] The preterperfect tense is here put for the future.

6 *They*

by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD the first, and with the last, I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, *and* he that smooth*e*th *with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob, whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all *they that were* incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Israel: I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing-instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, and their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry-land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree: I will set in the desert the fir-tree, *and* the pine, and the box-tree together.

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall

6 *They helped every one his neighbour*, &c.] Remote countries were astonished at the sudden rise of Cyrus, and joined in alliance to check his greatness; just as several artificers that are concerned in the trade of idol-making, assist one another in carrying on their common interest. *Lowth.*

8 *Thou, Israel, art my servant*, &c.] These expressions are very endearing: it is honourable to be the servant of the most High, still more so to be his chosen servant, and to be descended from one to whom he vouchsafed the title of friend, as God did to Abraham, (2 Chron. xx. 7.) This glorious privilege Christ was pleased to confer on his disciples, John xv. 13.

14 *Fear not, thou worm Jacob.*] Though thou art despicable to every nation.

15 *Thou shalt thresh the mountains*, &c.] By the *mountains* and *hills* are probably meant the greater and lesser kingdoms, which were enemies to God's truth.

19 *Shittah-tree.*] Probably this was the Acacia. *Shaw.*

23 *Shew the things that are to come hereafter*, &c.] God alone can certainly foretel future events.

25 *I have raised up one from the north.*] Cyrus is described as coming

he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before-time, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man, even amongst them, and *there was* no counsellor, that when I asked of them, could answer a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

CHAP. XLII.

1 *The office of Christ.* 5 *God's promise to him.* 10 *An exhortation to praise God.*

BEhold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgement to the Gentiles!

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement unto truth.

4 He shall not fail, nor be discouraged, till he have set judgement in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8 I *am* the LORD; that *is* my name; and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, *and*

coming from the east, ver. 2. and here from the north and east too, because his father was a Persian, and his mother a Median: Media lay north of Babylon. *Lowth.*

27 *The first shall say to Zion,* &c.] The verse may be better translated thus, *I that am the first, will give unto Zion and unto Jerusalem one that bringeth good tidings.*

Notes on the Forty-second Chapter.

Ver. 1 *Behold my servant whom I will uphold.*] The following prophecy is, by St. Matthew, applied to Christ. Indeed it cannot, with any shew of probability, be applied to any other.

Christ is often called by Isaiah and Zechariah God's servant, as being sanctified and sent into the world upon a message of the highest importance. And this title agrees very well with those many declarations our blessed Saviour made of his *coming into the world to do the will of him that sent him.* It is perhaps in this respect, that St. Paul saith of Christ, *He took upon him the form of a servant.* Lowth.

Mine elect in whom my soul delighteth.] Christ is emphatically stiled the *beloved of God,* and the *Son of his love,* in several places of the New Testament.

He shall bring forth judgment to the Gentiles.] He shall make known God's laws and judgments to the Gentiles.

2 *He shall not cry, nor lift up, nor cause his voice to be heard in the street.*] He shall patiently *endure the contradiction of sinners against himself,* and not vindicate his own character against their calumnies in any clamorous manner.

3 *A bruised reed shall he not break.*] Can any image be more significant of a very infirm and enfeebled faith, than the reed that bends before every wind: which, besides its natural weakness, is made abundantly weaker by being *bruised*; and therefore ready to fall in pieces of itself? This admirably expresses the sweetness of our Saviour's temper.

Smoaking flax shall he not quench.] Where the least spark of grace appears, he will not quench it, but take the utmost care to keep it alive and improve it.

He shall bring forth judgment unto truth.] He shall make the truth and justice of his cause to appear against all opposers, and obtain a complete victory over his adversaries. *Lowth.*

4 *He shall not fail, nor be discouraged,* &c.] This part of the prophecy relates to the propagating the gospel by Christ and his messengers, who would not be discouraged by the difficulties they met with in the discharge of their office, but still continue unwearied in well-doing, till at last they should surmount all opposition, plant judgment and truth in the earth, and make the remotest parts of the world own their dependence on the Son of God, and submit to his laws. *Lowth.*

6 *I the Lord have called thee in righteousness,* &c.] I, who am the Almighty, have called thee to this high dignity, to fulfil my righteous purpose; and therefore I will sustain and defend thee.

A covenant of the people, a light to the Gentiles.] Christ is called the *angel of the covenant,* Mal. iii. 1. He alone was the *mediator of the new covenant,* into which both Jews and Gentiles were to be admitted. *Lowth.*

10, 11, 12 *Sing unto the Lord a new song,* &c.] An exhortation to all the inhabitants of the earth to give glory to God for his wonderful mercy in making himself known to the Gentile world by the gospel.

his praiſe from the end of the earth; ye that go down to the ſea, and, and all that is therein; the iſles, and the inhabitants thereof.

11 Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing; let them ſhout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praiſe in the iſlands.

13 The LORD ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry; yea, roar; he ſhall prevail againſt his enemies.

14 I have long time holden my peace; I have been ſtill, *and* refrained my ſelf: *now* will I cry like a travailing woman; I will deſtroy, and devour at once.

15 I will make waſte mountains and hills, and dry up all their herbs; and I will make the rivers iſlands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them.

17 They ſhall be turned back, they ſhall be greatly aſhamed that truſt in graven images, that ſay to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may ſee.

19 Who *is* blind but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the LORD's ſervant?

20 Seeing many things, but thou obſerveſt not; opening the ears, but he heareth not.

21 The LORD is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and ſpoiled; *they are* all of them ſnared in holes, and they are hid in priſon-houſes; they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore.

23 Who among you will give ear to this? *who* will hearken, and hear for the time to come?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 *The Lord comforteth the church with his promiſes.* 14 *He foretelleth Babylon's deſtruction;* 18 *and his people's deliverance.*

BUT now, thus ſaith the LORD that created thee, O Jacob, and he that formed thee, O Iſrael; Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou paſſeſt through the waters, I *will be* with thee; and *when* through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burned; neither ſhall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Iſrael, thy ſaviour: I gave Egypt *for* thy ranſom, Ethiopia and Seba for thee.

4 Since thou waſt precious in my ſight, thou

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15 *I will make waſte mountains and hills, and dry up all their herbs,* &c.] As the mercy of God is repreſented *by pouring water on the thirſty ground,* ſo his wrath is deſcribed as if it were *a conſuming fire,* which parcheth up and conſumeth every thing.

16 *I will bring the blind by the way that they knew not,* &c.] This paſſage relates either to the people's return from captivity, and imports, that God would provide means for their reſtoration which they did not think of; or it may refer to the times of the goſpel, when God enlightened the world with the rays of truth, and brought mankind into the paths of virtue, notwithſtanding all the oppoſition made by inveterate error and prejudice. *Lowth.*

19 *Who is blind but my ſervant? or deaf, as my meſſenger,* &c.] This relates to ſome of the prophets, ſeveral of whom were unfaithful to their truſt, and irregular in their lives. The expreſſion following, *Who is blind as he that is perfect?* &c. ſeems to diſcover an error of the tranſcriber, who has probably wrote one ſentence twice over.

25 *He hath poured upon them the fury of his anger.*] This was literally fulfilled when the Chaldean army took their city, and burnt both that and their temple.

Notes on the Forty-third Chapter.

Ver. 3 *I gave Egypt for thy ranſom,* &c.] I turned Sennacherib's power againſt theſe countries, and made them ſuffer thoſe calamities which ſhould have been inflicted upon thee, and ſo they were as the payment of thy ranſom, chap. xxxvii. 9.

haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not; for I *am* with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt:

6 I will ſay to the north, Give up; and to the ſouth, Keep not back: bring my ſons from far, and my daughters from the ends of the earth;

7 *Even* every one *that is* called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their witneſſes, that they may be juſtified: or let them hear, and ſay, *It is* truth.

10 Ye *are* my witneſſes, ſaith the LORD, and my ſervant whom I have choſen: that ye may know and believe me, and underſtand that I *am* he: before me there was no god formed, neither ſhall there be after me.

11 I, *even* I, *am* the LORD; and beſide me *there is* no ſaviour.

12 I have declared, and have ſaved, and I have ſhewed, when *there was* no ſtrange *god* among you: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who ſhall let it?

14 ¶ Thus ſaith the LORD your redeemer, the Holy One of Iſrael; For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry *is* in the ſhips.

15 I *am* the LORD, your Holy One, the creator of Iſrael, your King.

16 Thus ſaith the LORD, which maketh a way in the ſea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horſe, the army and the power; they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither conſider the things of old.

19 Behold, I will do a new thing; now it ſhall ſpring forth; ſhall ye not know it? I will even make a way in the wilderneſs, *and* rivers in the deſert.

20 The beaſt of the field ſhall honour me, the dragons and the owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people, my choſen.

21 This people have I formed for my ſelf; they ſhall ſhew forth my praiſe.

22 But thou haſt not called upon me, O Jacob; but thou haſt been weary of me, O Iſrael.

23 Thou haſt not brought me the ſmall cattle of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou haſt brought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified.

27 Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

28 Therefore I have profaned the princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

5, 6 *I will bring thy ſeed from the eaſt, and gather thee from the weſt.*] This prophecy was partly fulfilled in the return of the Jews from Babylon, and other countries under that monarchy; but the entire completion of it will be at the time when the Jews ſhall embrace the goſpel, and be gathered to their own land.

8 *The blind people that have eyes.*] The heathen idolaters, who, like the images they worſhip, *have eyes and ſee not.*

14 *Whoſe cry is in the ſhips.*] Who glory in the number of their ſhips.

20 *I give waters in the wilderneſs*, &c.] This alludes to the miraculous waters which God cauſed to guſh out of the rocks in the wilderneſs, for the uſe of the children of Iſrael when they came up out of Egypt. *Lowth.*

24 *Neither haſt thou filled me with the fat of ſacrifices.*] Mr. Edwards ſuppoſes that there is an alluſion here to that heathen notion mentioned Deut. xxxii. 38.

Notes

CHAP. XLIV.

1 *God's church comforted.* 7 *The vanity of idols,* 9 *and folly of idol-makers.*

YET now hear, O Jacob my ſervant, and Iſrael, whom I have choſen:

2 Thus ſaith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my ſervant; and thou, Jeſhurun, whom I have choſen.

3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine offſpring:

4 And they ſhall ſpring up *as* among the graſs, as willows by the water-courſes.

5 One ſhall ſay, I *am* the LORD's; and another ſhall call *himſelf* by the name of Jacob; and another ſhall ſubſcribe *with* his hand unto the LORD, and ſurname *himſelf* by the name of Iſrael.

6 Thus ſaith the LORD the King of Iſrael, and his redeemer the LORD of hoſts; I *am* the firſt, and I *am* the laſt; and beſides me *there is* no God.

7 ¶ And who, as I, ſhall call, and ſhall declare it, and ſet it in order for me, ſince I appointed the ancient people? and the things that are coming, and ſhall come? let them ſhew unto them?

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witneſſes. Is there a God beſides me? yea, *there is* no God: I know not *any.*

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things ſhall not profit: and they *are* their own witneſſes; they ſee not, nor know; that they may be aſhamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows ſhall be aſhamed: and the workmen, they *are* of men: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together.

12 The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint.

13 The carpenter ſtretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe.

14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it.*

15 Then ſhall it be for a man to burn: for he will take thereof, and warm himſelf; yea, he kindleth *it,* and baketh bread: yea, he maketh a god, and worſhippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth fleſh; he roaſteth roaſt, and is ſatisfied; yea, he warmeth *himſelf,* and ſaith, Aha, I am warm, I have ſeen the fire:

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it,* and prayeth unto it, and ſaith, Deliver me; for thou *art* my god.

18 They have not known, nor underſtood: for he hath ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand.

19 And none conſidereth in his heart, nei-

Notes on the Forty-fourth Chapter.

Ver. 2 *Thou Jeſhurun, whom I have choſen.*] Jeſhurun is a name given to the Jews by Moſes; Deut. xxxiii. 15.

3 *I will pour water upon him that is thirſty,* &c.] The bleſſings of the Almighty are often repreſented under the metaphor of rivers and ſtreams, which water ground, and render it fruitful. *Lowth.*

4 *As willows by the water-courſes.*] Willows are very quick growers: in this expreſſion the prophet denotes the eaſe with which God pours out his bleſſings upon the righteous. *Lamy.*

5 *One ſhall ſay I am the Lord's,* &c.] This relates to the increaſe of the church by the acceſſion of the Gentiles.

7 *Who, as I, ſhall declare it,* &c.] God claims to himſelf the ordering and diſpoſing of all the affairs of the world, from the time that he created man upon it.

14 *Which he ſtrengtheneth for himſelf,* &c.] Which he had nouriſhed till it came to its due growth.

16 *With part he eateth fleſh.*] He dreſſeth fleſh in order to eat it.

ther *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lye in my right hand?

21 Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy redeemer, and he that formed thee from the womb; I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by my self:

25 That frustrateth the tokens of the lyars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish:

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAP. XLV.

1 *God calleth Cyrus for his church's sake.* 5 *He challengeth obedience.* 20 *He convinceth the idols of vanity.*

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings; to open before him the two-leaved gates, and the gates shall not be shut:

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God besides me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me. I *am* the LORD, and *there is* none else.

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20 *He feedeth on ashes.*] On things that have no nourishment. *A deceived heart hath turned him aside*, &c.] Vulgar errors and prejudices have perverted his understanding, that he cannot discern the most gross and palpable falshood, nor free himself from its strange delusions. *Lowth.*

22 *I have blotted out as a thick cloud thy transgressions*, &c.] The *preterperfect* tense is here, as in several other places, used for the *future*. God encourages the people to trust in his mercy, by assuring them that, upon their repentance, he will fully forgive their sins. *Lowth.*

23 *Sing, O ye heavens; for the Lord hath done it*: &c.] This apostrophe to the whole creation to join in praising God for his wonderful mercies is remarkably beautiful.

27 *That saith to the deep, be dry*, &c.] God opened a way to Cyrus to take Babylon, by suggesting to him a method of draining the river Euphrates, and making it passable for his army.

28 *That saith of Cyrus, he is my shepherd*, &c.] I will make him my instrument of gathering my people together, and leading them home, as a shepherd does his flock. This is one of the most remarkable prophecies in scripture, where *Cyrus is called by his name*, as the prophet expresses it, chap. xlv. 4. above an hundred years before he was born. *Lowth.*

Notes on the Forty-fifth Chapter.

Ver. 1 *Thus saith the Lord to his anointed, to Cyrus*, &c.] God gives the title of anointed to Cyrus, to shew that he was raised up to be an immediate instrument of Providence in restoring the Jews from their captivity.

2 *I will break in pieces the gates of brass*, &c.] Nebuchadnezzar made twenty-five gates of solid brass to every side of the great wall which encompassed Babylon; the whole number of brazen gates being an hundred. *Prideaux.*

7 I form the light, and create darkneſs: I make peace, and create evil. I the LORD do all theſe *things*.

8 Drop down, ye heavens, from above, and let the ſkies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together. I the LORD have created it.

9 Wo unto him that ſtriveth with his maker! *Let* the potſherd *ſtrive* with the potſherds of the earth. Shall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, He hath no hands?

10 Wo unto him that ſaith unto *his* father, What begetteſt thou? or to the woman, What haſt thou brought forth?

11 Thus ſaith the LORD, the Holy One of Iſrael, and his Maker, Aſk me of things to come concerning my ſons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have ſtretched out the heavens, and all their hoſt have I commanded.

13 I have raiſed him up in righteouſneſs, and I will direct all his ways: he ſhall build my city, and he ſhall let go my captives, not for price nor reward, ſaith the LORD of hoſts.

14 Thus ſaith the LORD, The labour of Egypt, and merchandiſe of Ethiopia, and of the Sabeans, men of ſtature, ſhall come over unto thee, and they ſhall be thine: they ſhall come after thee; in chains they ſhall come over: and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, *ſaying*, Surely God *is* in thee; and *there is* none elſe, *there is* no God.

15 Verily thou *art* a God that hideſt thyſelf, O God of Iſrael the Saviour.

16 They ſhall be aſhamed and alſo confounded, all of them: they ſhall go to confuſion together *that are* makers of idols.

17 *But* Iſrael ſhall be ſaved in the LORD with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.

18 For thus ſaith the LORD, that created the heavens; God himſelf, that formed the earth and made it; he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none elſe.

19 I have not ſpoken in ſecret, in a dark place of the earth: I ſaid not unto the ſeed of Jacob, Seek ye me in vain. I the LORD ſpeak righteouſneſs, I declare things that are right.

20 ¶ Aſſemble your ſelves, and come; draw near together, ye *that are* eſcaped of the nations; they have no knowledge that ſet up the wood of their graven image, and pray unto a god *that* cannot ſave.

21 Tell ye, and bring *them* near; yea, let them take counſel together: Who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God elſe beſide me; a juſt God, and a ſaviour: *there* is none beſide me.

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7 *I form the light, and make darkneſs: I make peace, and create evil*, &c.] Theſe words being directed to Cyrus king of Perſia, muſt be underſtood as ſpoken to the Perſian ſect of the Magians, who held *light* and *darkneſs*, *good* and *evil*, to be the ſupreme beings, without acknowledging the great God of heaven and earth, who is infinitely ſuperior to them both. In oppoſition to this opinion, the prophet inſtructs king Cyrus, that *light* and *darkneſs*, *good* and *evil*, are under the direction and diſpoſal of Almighty God. *Prideaux.*

8 *Drop down, ye heavens, from above*, &c.] The prophet ſeems to ſpeak this in the name of God, as if he had ſaid, Though when ye look to the heavens and earth for ſuccour, ye ſee nothing now but ſigns of God's wrath, yet I will cauſe them to give certain tokens of your deliverance and of the performance of my promiſe, which is meant by righteouſneſs.

Ye heav'ns from high the dewy nectar pour,
And in ſoft ſilence ſhed the kindly ſhow'r! *Pope.*

11 *Aſk me of things to come concerning my ſons*, &c.] The true ſenſe of this difficult paſſage ſeems to be this: That although God is not obliged to render an account of his proceedings to any of his creatures; yet he is graciouſly pleaſed to comply with their curioſity, and reſolve any queſtions that may be propoſed concerning the final iſſue of his people's captivity. Nay, he repreſents himſelf as ready to ſave them, and to do every thing that can be deſired in favour of his elect, thoſe whom he here calls his *ſons*, and *the work of his hands*.

13 *I have raiſed him up in righteouſneſs.*] i. e. Cyrus, that I may ſhow by him the faithfulneſs of my promiſe in delivering my people.

14 *They ſhall be thine.*] They who before were thine enemies, ſhall honour thee, and thou ſhalt rule them, which was accompliſhed in the time of Chriſt.

15 *Verily thou art a God that hideſt thyſelf.*] This paſſage alludes to the unſearchableneſs of God's counſels; Septuagint reads, Thou art God, and we know thee not.

19 *I have not ſpoken in ſecret, in a dark place of the earth.*] I have delivered my laws and will, with plainneſs and perſpicuity, not in dark and enigmatical terms like the heathen oracles, which were ſpoken out of caverns and grottoes. *Lowth.*

I the Lord ſpeak righteouſneſs.] My laws are all of them holy, juſt, and good: whereas the profoundeſt myſteries of the heathen gods conſiſt of impure and obſcene rites.

22 Look unto me, and be ye ſaved all the ends of the earth: for I *am* God; and *there is* none elſe.

23 I have ſworn by my ſelf, the word is gone out of my mouth *in* righteouſneſs, and ſhall not return, That unto me every knee ſhall bow, every tongue ſhall ſwear.

24 Surely, ſhall *one* ſay, In the LORD have I righteouſneſs and ſtrength: *even* to him ſhall *men* come; and all that are incenſed againſt him ſhall be aſhamed.

25 In the LORD ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

CHAP. XLVI.

1 *The idols of Babylon could not ſave themſelves.* 3 *God ſaveth his people to the end.* 5 *Idols are not comparable to God.*

BEL boweth down, Nebo ſtoopeth, their idols were upon the beaſts and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beaſt*.

2 They ſtoop, they bow down together: they could not deliver the burden, but themſelves are gone into captivity.

3 ¶ Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, *which are* born *by me* from the belly, *which are* carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoary hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith; and he maketh it a god: they fall down, yea, they worſhip.

7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove: yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

8 Remember this, and ſhew your ſelves men: bring *it* again to mind, O ye tranſgreſſors.

9 Remember the former things of old: for I *am* God, and *there is* none elſe; I *am* God, and *there is* none like me:

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure:

11 Calling a ravenous bird from the eaſt, the man that executeth my counſel from a far country: yea, I have ſpoken *it*, I will alſo bring it to paſs; I have purpoſed *it*, I will alſo do it.

12 Hearken unto me ye ſtout-hearted, that *are* far from righteouſneſs.

13 I bring near my righteouſneſs; it ſhall not be far off, and my ſalvation ſhall not tarry: and I will place ſalvation in Zion for Iſrael my glory.

CHAP. XLVII.

1 *God's judgement upon Babylon and Chaldea,* 6 *for their unmercifulneſs,* 7 *pride,* 10 *and over-boldneſs.*

COME down, and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground: *there is* no throne, O daughter of the Chal-

22 *Be ye ſaved, all the ends of the earth.*] This relates to the calling, and eſpecially to the bringing in the fulneſs of the Gentiles at the end of the world. *Lowth.*

23 *My word ſhall not return.*] It ſhall be fully accompliſhed.

Notes on the Forty-ſixth Chapter.

Ver. 1 *Bel boweth down, Nebo ſtoopeth.*] Two principal idols of the Babylonians: *Bel* is the ſame as *Baal*; ſome tranſlations read, *Nebo* is fallen or broken down. The images of theſe deities were carried in triumph by the Perſians as part of the ſpoil; as was common for conquerors to do in token of a complete victory.

2 *They ſtoop, they bow down together, they could not deliver the burden.*] The deities which were worſhipped in theſe cities could not deliver their own images, which became burdenſome to thoſe that carried them away. *Lowth.*

6 *They laviſh gold,* &c.] The ſame argument againſt idolatry had been made uſe of before, chap. xl. 19. and xliv. 12; and it was proper to repeat it for the ſake of thoſe that were to live among the Babylonians, whoſe authority would powerfully recommend idolatry. *Lowth.*

9 *Remember the former things.*] What I have formerly done for you, both in Egypt, and after your ſettlement in Canaan.

11 *Calling a ravenous bird.*] i. e. Cyrus. Conquerors who have ravaged whole countries are often compared to birds of prey. *Lowth.*

13 *I will place ſalvation in Zion for Iſrael my glory.*] Or, *I will give ſalvation to Zion, and my glory to Iſrael.*

Notes on the Forty-ſeventh Chapter.

Ver. 1 *Sit in the duſt, O virgin daughter of Babylon.*] Sit in a mournful and diſconſolate poſture. The prophet calls her the *virgin daughter of Babylon*, as ſhe had never been conquered.

2 *Take*

deans: for thou ſhalt no more be called tender and delicate.

2 Take the milſtones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers.

3 Thy nakedneſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, The LORD of hoſts *is* his name, the Holy One of Iſrael.

5 Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans: for thou ſhalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient haſt thou very heavily laid thy yoke.

7 ¶ And thou ſaidſt, I ſhall be a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am*, and none elſe beſides me; I ſhall not ſit *as* a widow neither ſhall I know the loſs of children:

9 But theſe two *things* ſhall come to thee in a moment in one day, the loſs of children, and widowhood: they ſhall come upon thee in their perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou haſt truſted in thy wickedneſs: thou haſt ſaid, None ſeeth me. Thy wiſdom and thy knowledge, it hath perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me.

11 Therefore ſhall evil come upon thee; thou ſhalt not know from whence it riſeth: and miſchief ſhall fall upon thee; thou ſhalt not be able to put it of: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

13 Thou art wearied in the multitude of thy counſels. Let now the aſtrologers, the ſtar-gazers, the monthly prognoſticators ſtand up, and ſave thee from *theſe things* that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble; the fire ſhall burn them; they ſhall not deliver themſelves from the power of the flame: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it.

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth: they ſhall wander every one to his quarter; none ſhall ſave thee.

CHAP. XLVIII.

1 *God, to convince the people of their obſtinacy, revealeth his prophecies.* 12 *He exhorteth them to obedience.*

2 *Take the milſtones and grind meal*, &c.] Thou ſhalt be reduced to grind at the mill, the loweſt and moſt abject degree of drudgery.

Make bare the leg, &c.] Thou ſhalt be forced to go barefoot over rivers when thou art led captive by the Perſians.

3 *I will not meet thee as a man.*] I will ſhew thee neither mercy nor pity.

5 *Sit thou ſilent, and get thee into darkneſs*, &c.] Silence and darkneſs are oppoſed to that noiſe and gaity that is ſeen in rich and populous cities, which being deſtroyed, are reduced to a melancholy ſilence and ſolitude. Babylon has been for many years an heap of ruins.

7 *I ſhall be a lady for ever.*] I ſhall be the chief city and miſtreſs of the world.

8 *Thou ſayeſt in thine heart, I am, and none elſe beſides me.*] Words full of inſolence and blaſphemy, whereby ſhe arrogated that power to herſelf which ſolely belongs to God.

I ſhall not ſit as a widow, neither ſhall I know the loſs of children.] It is common for the prophets to repreſent cities as the mothers of their inhabitants, and their kings and princes as their huſbands: and when they are bereaved of theſe, they are ſaid to be widows and childleſs. *Lowth.*

9 *Theſe two things*, &c.] The Babylonians, being beſieged by Darius, in order to hold out to the laſt extremity, took all their women, and each man chuſing one of them, out of thoſe of his own family, whom he liked beſt, they ſtrangled the reſt, that unneceſſary mouths might not conſume their proviſions: and hereby was ſignally fulfilled this remarkable prophecy, viz. *that the loſs of children and widowhood ſhould come upon them in one day:* in what greater perfection could theſe calamities come upon them, than when they themſelves thus upon themſelves became the executioners of them? *Newton on Prophecy.*

14 *There ſhall not be a coal to warm at.*] Septuagint reads, *Thou haſt coals of fire; ſit upon them:* it ſeems to be one of the magical tricks uſed by the Babylonians, and which the prophet here ironically recommends to them. *Wall.*

15 *Thus ſhall they be unto thee with whom thou haſt laboured*, &c.] This paſſage may be better rendered, *Thus ſhall thy merchants deal with thee, with whom thou haſt laboured, even from thy youth.* Lowth.

HEAR ye this, O houſe of Jacob, *which are* called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the LORD, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael; The LORD of hoſts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I ſhewed them: I did *them* ſuddenly, and they came to paſs.

4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs;

5 I have even from the beginning declared *it* to thee: before it came to paſs I ſhewed *it* thee: leſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image and my molten image hath commanded them.

6 Thou haſt heard, ſee all this; and will not yet declare *it?* I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning; even before the day when thou heardeſt them not; leſt thou ſhouldeſt ſay, Behold, I knew them.

8 Yea, thou heardeſt not, yea, thou kneweſt not, yea, from that time *that* thine ear was not opened: for I knew that thou wouldeſt deal very treacherouſly, and was called a Tranſgreſſor from the womb.

9 For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake, will I do *it:* for how ſhould *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Iſrael, my called; I *am* he; I *am* the firſt, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: *when* I call unto them, they ſtand up together.

14 All ye, aſſemble your ſelves, and hear; which among them hath declared theſe *things?* The LORD hath loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans.

15 I, *even* I, have ſpoken; yea, I have called him: I have brought him, and he ſhall make his way proſperous.

16 Come ye near unto me, hear ye this; I have not ſpoken in ſecret from the beginning: from the time that it was, there *am* I: and now the Lord GOD and his Spirit hath ſent me.

17 Thus ſaith the LORD thy Redeemer, the

Notes on the Forty-eighth Chapter.

Ver. 1 *Which are called by the name of Iſrael.*] Who value yourſelves on being deſcended from Jacob, and called after his name, but do not ſhow yourſelves to be true Iſraelites by your deeds. *Lowth.*

5 *I have even from the beginning declared it to thee,* &c.] God ordained a ſucceſſion of prophets to foretel the moſt remarkable events which ſhould happen to the Jews, that they might not aſcribe the ſucceſs of any particular tranſaction to their idols: a ſuggeſtion their fidelity and obſtinacy might prompt them to alledge. *Lowth.*

6 *Thou haſt heard, ſee all this; and will not yet declare it?*] The tranſlation publiſhed under Henry VIII. gives the ſenſe of theſe words very clearly; *Thou heardeſt it, and behold it is come to paſs: and ſhall not ye yourſelves confeſs the ſame?*

I have ſhewed thee new things.] New works of my providence, ſuch as thou wert not before acquainted with.

8 *Yea, thou heardeſt not, yea, thou kneweſt not, yea from that time that thine ear was not opened,* &c.] The latter part of this ſentence ſhould be thus tranſlated: *nor was thine ear opened from the beginning:* the prophet perſiſts in repeating what he had ſaid before, namely, that it was God alone who could foretel theſe events; and that he did it, becauſe he knew their proneneſs to idolatry, and therefore was determined to remove every pretence for aſcribing theſe predictions to idols. *To open the ear* ſignifies to declare or make known.

10 *I have choſen thee in the furnace of affliction.*] This may be better rendered, *I have tried thee in the furnace of affliction.*

12 *Hearken unto me, O Jacob, and Iſrael my called,* &c.] An exhortation to the Jews to hearken to the voice of that God who had called their father Abraham from an idolatrous country and kindred to be his ſervant, and choſen his ſeed to be his peculiar people. *Lowth.*

14 *The Lord hath loved him.*] i. e. Cyrus, the deliverer of his people.

16 *I have not ſpoken in ſecret,* &c.] i. e. I have not delivered my predictions in ambiguous terms, becauſe I am from all eternity, and being preſent to all the ſucceſſions of time, can clearly foreſee thoſe diſtant events which my providence bringeth to paſs. *Lowth.*

The Lord God and his ſpirit hath ſent me.] Theſe words can be applied only to the Meſſiah, who was ſent into the world by his father, and anointed to his prophetic office by the holy ſpirit. *Lowth.*

Notes

Holy One of Iſrael; I *am* the LORD thy God, which teacheth thee to profit, which leadeth thee by the way *that* thou ſhouldeſt go.

18 O that thou hadſt hearkened to my commandments! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea:

19 Thy ſeed alſo had been as the ſand, and the offſpring of thy bowels like the gravel thereof; his name ſhould not have been cut off, nor deſtroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it *even* to the end of the earth; ſay ye, The LORD hath redeemed his ſervant Jacob.

21 And they thirſted not *when* he led them through the deſerts: he cauſed the waters to flow out of the rock for them: he clave the rock alſo, and the waters guſhed out.

22 *There is* no peace, ſaith the LORD, unto the wicked.

CHAP. XLIX.

1 *Chriſt being ſent to the Jews complaineth of them.* 5 *He is ſent to the Gentiles.* 13 *God's love to the church.*

LISTEN, O iſles, unto me; and hearken, ye people from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me; and made me a poliſhed ſhaft, in his quiver hath he hid me,

3 And ſaid unto me, Thou *art* my ſervant, O Iſrael, in whom I will be glorified.

4 Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain; *yet* ſurely my judgement *is* with the LORD, and my work with my God.

5 ¶ And now, ſaith the LORD, that formed me from the womb *to be* his ſervant, to bring Jacob again to him, Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the LORD, and my God ſhall be my ſtrength.

6 And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth.

7 Thus ſaith the LORD, the redeemer of Iſrael, *and* his Holy One, to him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers; kings ſhall ſee, and ariſe; princes alſo ſhall worſhip; becauſe of the LORD, that is faithful, *and* the Holy One of Iſrael, and he ſhall chooſe thee.

8 Thus ſaith the LORD, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages;

9 That thou mayeſt ſay to the priſoners, Go forth; to them that *are* in darkneſs, Shew your ſelves. They ſhall feed in the ways, and their paſtures *ſhall be* in all high places.

10 They ſhall not hunger, nor thirſt; nei-

Notes on the Forty-ninth Chapter.

Ver. 1 *The Lord hath called me from the womb*, &c.] Theſe words are, in an eminent manner, true of Chriſt, whom God hath peculiarly ſanctified for his offices of king, prieſt, and prophet, and ſent him into the world to execute the ſame.

2 *Sharp ſword, and poliſhed ſhaft.*] Or *arrow*, intimating the virtue and efficacy of Chriſt's doctrine.

3 *Thou art my ſervant, O Iſrael, in whom I will be glorified.*] Theſe words can be applied to none but Chriſt, as the head and repreſentative of the church, who was to *raiſe up the tribes of Jacob, and reſtore the preſerved of Iſrael.*

4 *My work with my God.*] Rather, *my reward*, as in the margin.

5, 6 *Though Iſrael be not gathered, yet ſhall I be glorious*, &c.] Though Chriſt's miniſtry ſhould be unſucceſsful in gathering the Jews into the church; yet the preaching of his apoſtles ſhould meet with better ſucceſs among the Gentiles, and enlighten thoſe that dwell in the remoteſt parts of the earth. *Lowth.*

7 *To him whom man deſpiſeth*, &c.] Theſe words deſcribe the wonderful progreſs of the goſpel, from ſmall beginnings; that the author of it, from being the contempt of all the great men of the world, ſhould at laſt be the object of their adoration, ver. 23. *Lowth.*

8 *In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee*, &c.] The firſt publiſhing of the goſpel is that time which God thought proper to fix upon as a ſeaſon of mercy, according to his eternal decree. Therefore, when the fulneſs of time was come, God ſent his Son into the world to be the mediator of that new covenant he then made both with the Jew and Gentile. *Lowth.*

10 *They ſhall not hunger nor thirſt, neither ſhall the heat nor ſun ſmite them*, &c.] There ſhall be nothing in their way from Babylon that ſhall hinder or hurt them: but theſe words are by St. John, Rev. vii. 16, 17. applied to the heavenly eſtate of the New Jeruſalem.

ther ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them.

11 And I will make all my mountains away, and my high-ways ſhall be exalted.

12 Behold, theſe ſhall come from far: and lo, theſe from the north, and from the weſt; and theſe from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth: and break forth into ſinging, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion ſaid, The LORD hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte, ſhall go forth of thee.

18 Lift up thine eyes round about, and behold: all theſe gather themſelves together, *and* come to thee. *As* I live, ſaith the LORD, thou ſhalt ſurely clothe thee with them all as with an ornament, and bind them *on thee* as a bride *doeth*.

19 For thy waſte and thy deſolate places and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away.

20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place *is* too ſtrait for me: give place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone; theſe, where *had* they *been?*

22 Thus ſaith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders.

23 And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers: they ſhall bow down to thee with *their* face toward the earth, and lick up the duſt of thy feet; and thou ſhalt know that I *am* the LORD: for they ſhall not be aſhamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus ſaith the LORD, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with *him* that contendeth with thee, and I will ſave thy children.

26 And I will feed them that oppreſs thee with their own fleſh, and they ſhall be drunken with their own blood as with ſweet wine: and all fleſh ſhall know that I the LORD *am* thy ſaviour and thy redeemer, the Mighty One of Jacob.

CHAP. L.

1 *Chriſt ſheweth the cauſe of the Jews dereliction.*
10 *An exhortation to truſt in God, and not in our ſelves.*

THUS ſaith the LORD, Where *is* the bill of your mother's divorcement whom I

12 *From the land of Sinim.*] From the ſouth country.

15 *Can a woman forget her ſucking child,* &c.] God is often deſcribed as bearing a fatherly affection towards his people; but here the compariſon is raiſed higher, and he ſpeaks of himſelf as having the ſame tenderneſs as a mother has for the fruit of her womb. *Lowth.*

16 *I have graven thee upon the palms of my hands, thy walls are continually before me.*] Thou art as dear to me, and as deeply imprinted on my memory, as if thy picture were drawn upon my hand, and always in my ſight. By *walls* he means the good order of policy and diſcipline.

17 *Thy children ſhall make haſte.*] An old tranſlation printed in the year 1611, reads, *The builders make haſte; thy deſtroyers, &c. are departed from thee:* LXX read, *Thou ſhalt quickly be built by thoſe by whom thou waſt carried away.*

19 *Thy waſte and thy deſolate places ſhall even now be too narrow,* &c.] This muſt be underſtood either of the acceſſion of the Gentiles into the church, or ſome future reſtoration of the Jewiſh nation. *Lowth.*

23 *Kings ſhall be thy nurſing-fathers, and queens thy nurſing-mothers,* &c.] This prophecy was remarkably fulfilled in the favour ſhewn to the church by Conſtantine and his mother Helen, and ſince by other Chriſtian monarchs, who have thought it their glory to promote religion, and defend it from every ſtorm. *Lowth.*

Notes on the Fiftieth Chapter.

Ver. 1 *Where is the bill of your mother's divorcement whom I have put away?* &c.] The covenant which God made with his people is commonly repreſented by a marriage-contract: in allu-

ſion

have put away? or which of my creditors *is it* to whom I have ſold you? Behold, for your iniquities have ye ſold your ſelves, and for your tranſgreſſions is your mother put away.

2 Wherefore, when, I came, *was there* no man? when I called, *was there* none to anſwer? is my hand ſhortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the ſea, I make the rivers a wilderneſs: their fiſh ſtinketh, becauſe *there is* no water, and dieth for thirſt.

3 I clothe the heavens with blackneſs, and I make ſackcloth their covering.

4 The LORD GOD hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The LORD GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.

7 For the Lord GOD will help me; therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 *He is* near that juſtifieth me; who will contend with me? let us ſtand together: who *is* mine adverſary? let him come near to me.

9 Behold, the LORD GOD will help me; who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment; the moth ſhall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the LORD, and ſtay upon his God.

11 Behold, all ye that kindle a fire, that compaſs *your ſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. This ſhall ye have of mine hand; ye ſhall lie down in ſorrow.

CHAP. LI.

1 *An exhortation, after the pattern of Abraham, to truſt in Chriſt.* 9 *Chriſt defendeth his from fear.*

HEarken to me, ye that follow after righteouſneſs, ye that ſeek the LORD; look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and bleſſed him, and increaſed him.

3 For the LORD ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſert like the garden of the LORD: joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

4 Hearken unto me, my people; and give

ſion to this notion, God demands of the captives, who deſpaired of his mercy, to produce the bill of divorce which he had given to their mother; being himſelf ready to receive her, whenever ſhe would return from her idolatries. *Lowth.*

2 *Wherefore when I came, was there no man?* &c.] Why did ye all refuſe to attend to my meſſages, ſent to you by my ſervants the prophets? *Lowth.*

3 *I clothe the heavens with blackneſs,* &c.] Sackcloth was made of black goat's hair. *Lamy.*

4 *He wakeneth mine ear to hear as the learned.*] Every morning he putteth me in mind of diſcharging mine office, as maſters rouſe up their ſcholars betimes to ſtudy.

6 *I gave my back to the ſmiters,* &c.] The prophets generally met with very bad treatment from the men of their own times. We learn from hence, that Iſaiah's lot was no better than that of his brethren; however, the words were literally fulfilled in the great Redeemer of mankind. *Lowth.*

9 *Lo, they all ſhall wax old as a garment.*] They ſhall quickly die, and all their wicked deſigns ſhall periſh with them. Herod, Pilate, and the chief prieſts are long ſince periſhed.

10 *Who is he among you that feareth the Lord?* &c.] Let thoſe who fear God, and readily obey all his precepts revealed to them by the prophets, (though their preſent circumſtances may be involved in the blackeſt night of affliction, without the leaſt ray of hope to chear and ſupport them) ſtill continue to rely upon God, who, in due time, will viſit them with light and ſalvation. *Lowth.*

Notes on the Fifty-firſt Chapter.

Ver. 2 *Look unto Abraham your father, and unto Sarah,* &c.] You ſprung from Abraham and Sarah, when they were paſt the age of having children. It is therefore no difficulty to God to multiply their poſterity, however ſmall their number may be. *Lowth.*

3 *He will comfort all her waſte places,* &c.] This promiſe primarily relates to the peopling of Judea, after it had lain waſte during the captivity; but it myſtically implies the reſtoring of truth and righteouſneſs, when ignorance and corruption had overſpread the whole earth. *Lowth.*

4 *A law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.*] The latter part of this ſentence ſhould be rendered in the following manner: *I will cauſe my judgment to break forth for a light to the people.* The *law* here mentioned can be no other than the goſpel. *Lowth.*

ear unto me, O my nation: for a law shall proceed from me, and I will make my judgement to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake as in the ancient days, in the generations of old, *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the sea, the waters of the great deep? that hath made the depths of the sea a way for the ransomed to pass over.

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 I *even*, I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass.

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth: neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and

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5 *Mine arms shall judge the people*, &c.] i. e. The power of the most High shall accompany the preaching of the gospel.

6 *The heavens shall vanish away like smoke*, &c.] Here we see is an end put to the race of men at once, and their habitation: but God's *righteousness* and *salvation*, which are to be *for ever*, must mean his bestowing the rewards of eternal life on his faithful servants. *Peters.*

> The seas shall waste, the skies in smoke decay,
> Rocks fall to dust, and mountains melt away;
> But fix'd his word, his *saving pow'r* remains;
> Thy realm for ever lasts, thy own MESSIAH reigns. *Pope.*

7 *The people in whose heart is my law, fear ye not the reproach of men*, &c.] They who have the law of God written on their hearts, and religiously strive to observe its precepts, will never regard the reproaches of the ungodly. *Lowth.*

9 *Awake, awake, put on strength, O arm of the Lord*, &c.] The prophet, by an elegant figure, addresses himself to God; desiring him to exert his power in behalf of his distressed people, as he had done in ancient times, when he delivered them from the slavery of the Egyptians. *Rahab* sometimes stands for Egypt.

13 *Where is the fury of the oppressor?*] It shall so suddenly vanish, that not the least traces of it can be found.

14 *The captive exile hasteneth, that he may be loosed*, &c.] The Hebrew runs plainly thus, *The captive exile shall be quickly delivered, he shall not die in the pit*, (or prison) *neither shall his bread fail.*

15 *That divideth the sea.*] That instantly calmeth the sea.

16 *I have put my words in thy mouth.*] This may in some sense be understood of Isaiah, but is chiefly meant of Christ. *Lowth.*

That I may plant the heavens, &c.] The Septuagint has here a very plausible reading, and runs thus, *I have covered thee in the shadow of my hand, with which I planted the heavens*, &c.

17 *Awake, awake, stand up, O Jerusalem, which hast drunk*, &c.] The prophet here represents Jerusalem, as one lying astonished under the stroke of the Almighty's judgments, which are commonly described under the similitude of a cup of intoxicating liquor, because they astonish the children of men, and bereave them of their reason and discretion. *Lowth.*

19 *Desolation and destruction*, &c.] The original word for desolation

deſtruction; and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſons have fainted, they lie at the head of all the ſtreets as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine;

22 Thus ſaith thy Lord the LORD, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou ſhalt no more drink it again.

23 But I will put it in the hand of them that afflict thee; which have ſaid to thy ſoul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

CHAP. LII.

1 *Chriſt perſuadeth the church to believe his free redemption,* 7 *to receive the miniſters thereof,* 9 *to joy in the power thereof.*

AWAKE, awake; put on thy ſtrength, O Zion; put on thy beautiful garments, O Jeruſalem, the holy city: for henceforth there ſhall no more come into thee the uncircumciſed and the unclean.

2 Shake thy ſelf from the duſt; ariſe, *and* ſit down, O Jeruſalem; looſe thy ſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the LORD, Ye have ſold your ſelves for nought; and ye ſhall be redeemed without money.

4 For thus ſaith the Lord GOD, My people went down aforetime into Egypt to ſojourn there; and the Aſſyrian oppreſſed them without cauſe.

5 Now therefore, what have I here, ſaith the LORD, that my people is taken away for nought? they that rule over them make them to howl, ſaith the LORD; and my name continually every day *is* blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day that I *am* he that doth ſpeak: behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace; that bringeth good tidings of good, that publiſheth ſalvation; that ſaith unto Zion, Thy God reigneth!

8 Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye when the LORD ſhall bring again Zion.

9 ¶ Break forth into joy, ſing together, ye waſte places of Jeruſalem: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth ſhall ſee the ſalvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midſt of her; be ye clean, that bear the veſſels of the LORD.

12 For ye ſhall not go out with haſte, nor go by flight: for the LORD will go before you; and the God of Iſrael *will be* your rere-ward.

13 Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled and be very high.

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lation is properly uſed of famine, the learned Schultens therefore thus tranſlates the words, *Theſe two things are come upon thee —deſolation and deſtruction, even the famine and the ſword.*

Who ſhall be ſorry for thee? &c.] Who is there left to take pity on thee, ſince thy children are all involved in the ſame degree of miſery?

22 *Thou ſhalt no more drink it again.*] The words ſhould rather be rendered, *Thou ſhalt no longer drink thereof.* Noldius.

Notes on the Fifty-ſecond Chapter.

Ver. 1 *Awake, awake, put on thy ſtrength, O Zion.*] Thou haſt for a long time been in a ſtate of ſilence and obſcurity, like one dead and buried; rouſe up thyſelf and reſume thy former power and dignity.

2 *Shake thyſelf from the duſt: ariſe, and ſit down, O Jeruſalem,* &c.] The city of Jeruſalem, which the prophet had repreſented as lying in the duſt, and buried in her own ruins, chap. xlvii. 1. is here exhorted to riſe from the ground, and ſit again on her throne as the mother city of the Jewiſh nation. *Lowth.*

7 *How beautiful upon the mountains are the feet of him that bringeth good tidings,* &c.] A poetical deſcription of the meſſenger who firſt brought the news of Cyrus's decree for the people's return. This paſſage is very properly applied by St. Paul to the firſt preachers of the goſpel, Rom. x. 15. the very words importing good tidings of peace and ſalvation, whereby the kingdom of God was founded among men. *Lowth.*

10 *The Lord hath made bare his holy arm.*] He hath given evident tokens of his power and holineſs.

All the ends of the earth ſhall ſee the ſalvation of our God.] Theſe words can only be underſtood of the revelation of the goſpel, being preached in every part of the world. *Lowth.*

13 *Behold, my ſervant ſhall deal prudently.*] Or, as the margin has

14 As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men:

15 So ſhall he ſprinkle many nations: the kings ſhall ſhut their mouths at him: for *that* which had not been told them ſhall they ſee, and *that* which they had not heard ſhall they conſider.

CHAP. LIII.

1 *The prophet excuſeth the ſcandal of the croſs,* 4 *by the benefit of Chriſt's paſſion,* 10 *and the good ſucceſs thereof.*

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him.

3 He is deſpiſed and rejected of men; a man of ſorrows, and acquainted with grief: and we hid as it were *our* faces from him: he was deſpiſed, and we eſteemed him not.

4 ¶ Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.

5 But he *was* wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace *was* upon him; and with his ſtripes we are healed.

6 All we like ſheep have gone aſtray; we have turned every one his own way: and the LORD hath laid on him the iniquity of us all.

7 He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth.

8 He was taken from priſon and from judgement: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken.

9 And he made his grave with the wicked, and with the rich in his death; becauſe he

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has it, *ſhall proſper*. This prophecy can belong only to the Meſſiah, who is in an eminent ſenſe, called God's ſervant. *Lowth.*

14 *Many were aſtoniſhed at thee,* &c.] The prophet means that aſtoniſhment which ſeized the people, on the ſtrange alteration between him who was lately followed by multitudes with acclamations and hoſannahs, and reverenced as *the great prophet that ſhould come into the world,* and the ſame perſon ſuffering on the croſs, and treated as *the ſcorn of men, and the outcaſt of the people.* Lowth.

15 *So ſhall he ſprinkle many nations.*] He ſhall purify whole nations by his blood, and preſent them holy to God. The expreſſion alludes to the legal ſprinklings by which the people were ſanctified. *Lowth.*

The kings ſhall ſhut their mouths at him.] Shall ſubmit themſelves to him; ſhall lay their hands upon their mouths, and liſten to his inſtructions with the greateſt reverence.

That which had not been told them, ſhall they ſee; and that, &c.] They ſhall be inſtructed in ſuch heavenly truths, as human reaſon could never diſcover. The goſpel is called a myſtery kept ſecret from ages and generations, the knowledge of which could be obtained only by divine revelation. *Lowth.*

Notes on the Fifty-third Chapter.

Ver. 1 *Who hath believed our report?* &c.] This is ſpoken in the perſon of Chriſt and his apoſtles: who, ſay they, among our own countrymen, hath believed our report or doctrine? and though God hath ſhewn ſuch viſible tokens of his power in thoſe miracles wrought in confirmation of our miſſion, yet how few of our own nation are convinced by them?

2 *He ſhall grow up before him as a tender plant, and as a root out of a dry ground.*] i. e. Before the Lord. The prophet gives the reaſon why the Jews rejected Chriſt, viz. the meanneſs of his outward appearance. The Meſſiah is here reſembled to a *tender plant,* and to a branch growing out of a *dry ground,* which appears withered, and does not promiſe either life or fruit. The word rendered *root,* ſhould have been tranſlated *branch* or *ſhoot.* Lowth.

He hath no form nor comelineſs, &c.] The meanneſs of his outward circumſtances, eſpecially when he came to be condemned as a malefactor, made his perſon appear deſpicable.

3 *A man of ſorrow, and acquainted with grief.*] The bleſſed Jeſus endured the continual contradiction of ſinners; and all the ill treatment which the malice of men or devils could ſuggeſt.

We hid as it were our faces from him, &c.] We diſregarded him, and took no compaſſion on his ſufferings.

4 *Surely he hath born our griefs, and carried our ſorrows.*] He hath born the evils and puniſhments due to our ſins.

We did eſteem him ſtricken, ſmitten of God.] His enemies imagined he was puniſhed for his own ſins.

5 *The chaſtiſement of our peace was upon him,* &c.] He was chaſtiſed for our reconciliation.

6 *The Lord laid upon him the iniquity of us all.*] i. e. The puniſhment of our iniquity.

7 *He was oppreſſed, and he was afflicted.*] The words may be better rendered, *It was exacted of him, and he anſwered the demand:* i. e. he gave that ſatisfaction which God's juſtice demanded for our ſins. *Lowth.*

Yet he opened not his mouth.] All the hard uſage he met with did not prevail with him to utter any intemperate expreſſion; he even refuſed to make a juſt defence, any further than it was neceſſary for him to plead his innocence. *Lowth.*

He is brought as a lamb to the ſlaughter, &c.] Meekly ſubmitting to the violence of his perſecutors.

8 *He was taken from priſon and from judgement.*] Or, as the paſſage may be better rendered, *He was carried away to execution by tyrannical oppreſſion, and a ſentence of condemnation.*

Who ſhall declare his generation?] Who ſhall declare the wickedneſs of that age or generation that deſtroyed this innocent perſon in ſo unjuſt a manner? *Lowth.*

9 *He made his grave with the wicked, and with the rich in his death.*]

had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleaſed the LORD to bruiſe him; he hath put *him* to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the LORD ſhall proſper in his hand.

11 He ſhall ſee of the travel of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors; and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

CHAP. LIV.

1 *The amplitude of the Gentiles church,* 4 *their ſafety,* 6 *Ther deliverance out of affliction,* 11 *Their fair edification,* 15 *and ſure preſervation.*

SING, O barren, thou *that* didſt not bear; break forth into ſinging, and cry aloud, thou *that* didſt not travail with child: for more *are* the children of the deſolate than the children of the married wife, ſaith the LORD.

2 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes:

3 For thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 ¶ Fear not; for thou ſhalt not be aſhamed: neither be thou confounded; for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine huſband; The LORD of hoſts *is* his name: and thy Redeemer, the Holy One of Iſrael, The God of the whole earth ſhall he be called.

6 ¶ For the LORD hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee; but with great mercies will I gather thee.

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death.] There are two words in the original which have changed places in this verſe; when they are reſtored to their proper ſituations, the ſenſe will be very clear, thus, *He was taken up, (ſuſpended) with wicked men in his death; and with a rich man was his ſepulchre.* Kennicott.

10 *He ſhall ſee his ſeed.*] This may be properly underſtood of our Lord's diſciples, called Chriſtians after his name; nothing being more uſual than to call teachers by the name of *fathers*, and they that follow his inſtructions by that of *children.*

The pleaſure of the Lord ſhall proſper in his hand.] The redemption of mankind is often called *God's good pleaſure*; as being at once both highly acceptable to him, and the effect of his good pleaſure and free grace. *Lowth.*

11 *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied,* &c.] He ſhall rejoice that his ſufferings have not been in vain, but the means of ſaving ſo many.

12 *Therefore will I divide him a portion with the great.*] This expreſſion is equivalent to that in Pſalm ii. 8. *I will give him the heathen for his inheritance,* &c.

He ſhall divide the ſpoil with the ſtrong.] This expreſſion alludes to the cuſtom of conquerors in dividing the ſpoils of their victory with their officers and ſoldiers. No Chriſtian can poſſibly doubt of this chapter being predictive of the Meſſiah; when he conſiders Acts viii. 35. For after finding that the Eunuch of Æthiopia had been reading this very chapter, (and had aſked Philip, *Of whom ſpeaketh the prophet this?*) we are told at the 9th verſe —*Then Philip began at the ſame ſcripture, and preached unto him Jeſus.* Kennicott.

Notes on the Fifty-fourth Chapter.

Ver. 1 *Sing, O barren, thou that didſt not bear,* &c.] The prophet had deſcribed Jeruſalem, during her captivity, as a deſolate woman forſaken of her huſband, and bereaved of her children. Here he bids her rejoice and comfort herſelf after her affliction, becauſe her children ſhould be much more numerous than they were even in her moſt flouriſhing condition. This cannot be literally ſpoken of the Jewiſh nation, which never made ſo noble a figure after the captivity, as in the days of David and Solomon; and therefore can only be underſtood of Jeruſalem, as ſhe is a type of the Chriſtian church, who, after her great ſpouſe, the Son of God, was taken from her by death, and ſhe left in a forlorn condition, her children orphans, deſponding, and comfortleſs, yet from ſuch mean beginnings, ſhe ſpread herſelf over the world, and we ſtill receive a further enlargement, when the fulneſs of the Jews and Gentiles is come in. *Lowth.*

2 *Enlarge the place of thy tents,* &c.] He deſcribes the city of Jeruſalem, the figure of the chriſtian church, under the metaphor of a tent, the moſt antient way of dwelling.

5 *Thy Maker is thy huſband.*] Though God had caſt thee off for ſome time, yet he ſtill owns the relation of a huſband towards thee, and will give thee abundant marks of his conjugal affection.

The God of the whole earth ſhall he be called.] He ſhall not only be called the God of the Jews, but alſo of the Gentiles.

7 *For a ſmall moment have I forſaken thee,* &c.] God's anger towards his ſervants is ſhort, when compared with that everlaſting kindneſs he will ſhow towards them. The ſame rule holds true of the church in general, whoſe *light afflictions are but for a moment,* in compariſon of that eternal glory he hath promiſed them: an earneſt of which will be the millenium, or a thouſand years of reſt, which is to uſher in the heavenly ſtate, and ſeems to be deſcribed in the following part of the chapter. *Lowth.*

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD, that hath mercy on thee.

11 ¶ Oh, thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgement thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

CHAP. LV.

1 *The prophet with the promises of Christ, calleth to faith,* 6 *and to repentance.* 8 *The happy state of them that believe.*

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel: for he hath glorified thee.

9 *As I have sworn that the waters of Noah should no more go over the earth,* &c.] The solemn promise which God here makes must relate to some period of time, when God will not any more afflict his people: but this has never yet been accomplished; for though they returned from the Babylonish captivity, yet their whole nation and government was afterwards ruined by the Romans; so that this prophecy probably refers to the millenium.

11 *Behold, I will lay thy stones with fair colours,* &c.] The church of Christ and the society of Antichrist are, by St. John, in the Revelations, described as two cities, the latter called mystical Babylon, and the former the new and heavenly Jerusalem, to distinguish it from the earthly city of that name, and described as coming down from God, and adorned with all those gifts and graces which can render it glorious and durable, and metaphorically represented under the figure of a square, solid, and beautiful structure, consisting of gold and precious stones.

16 *I have created the smith that bloweth the coals,* &c.] Both the maker of offensive weapons, and they that use them, being under my direction, no design formed against thee shall prosper.

Notes on the Fifty-fifth Chapter.

Ver. 1 *Every one that thirsteth, come ye to the waters.*] Divine grace is often represented under the similitude of springs and streams of water: and, in the same manner, divine knowledge, the food and support of the soul, is expressed by the metaphors of meat and drink, which sustain the body, John vi. 27. The prophet here exhorts men, under this metaphor, to make use of the means of instruction offered by the gospel; and thus the words are expounded by Christ himself, John vii. 37. *Lowth.*

Buy wine and milk without money, and without price.] This expression shews that divine knowledge is of far greater value, than to be purchased with money, being the gift of God, and obtainable only by earnest prayers and sincere endeavours.

3 *I will make an everlasting covenant with you,* &c.] The gospel is often called an everlasting covenant, in opposition to the law, which was designed to last only for a time, and to give way to a better.

4 *I have given him for a witness to the people,* &c.] The prophets often put David for Christ; because, in the latter, all the promises made to the former of establishing his throne for ever, were to be fulfilled.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

CHAP. LVI.

1 *The prophet exhorteth to sanctification;* 3 *which shall be accepted without respect of persons.* 9 *Against blind watchmen.*

THUS saith the LORD, Keep ye judgement, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

6 *Seek ye the Lord while he may be found,* &c.] A general exhortation to men not to slight the means and opportunities of grace offered by the gospel. *Lowth.*

7 *He will have mercy upon him,* &c.] A general promulgation of pardon, such as only belongs to the gospel-state.

8, 9 *For my thoughts are not as your thoughts,* &c.] This implies a different dispensation: that the change was from carnal to spiritual is elegantly intimated in the next verse, *As the heavens are higher than the earth,* &c. *Warburton.*

12 *Ye shall go out with joy, and be led forth with peace,* &c.] This passage may particularly relate to the return of the Jews from captivity: but then we are to consider their call out of Babylon as an emblem of a much greater deliverance, when God shall call men by the gospel *out of darkness into his marvellous light*; and when the fulness of the Gentiles shall come in.

13 *Instead of the thorn shall come up the fir-tree,* &c.] i. e. The *new* religion shall as far exceed the *old*, as the fir-tree the thorn, or the myrtle the brier. *Warburton.*

Waste sandy valleys, once perplex'd with thorn,
The spiry fir and shapely box adorn:
To leafless shrubs the flowering palms succeed,
And od'rous myrtle to the noisom weed. *Pope.*

Notes on the Fifty-sixth Chapter.

Ver. 2 *That keepeth the sabbath from polluting it,* &c.] The sabbath was ordained as a token of God's covenant with his people. And hence the observation of it became the distinguishing character of a Jew, by which he declared himself a worshipper of the true God, who created heaven and earth, and instituted the sabbath as a memorial of that creation. *Lowth.*

3 *Neither let the son of the stranger, that hath joined him to the Lord, speak, saying,* &c.] The strangers were those who joined themselves with the Jews in worshipping the true God, without being circumcised, or obliging themselves to observe the whole law of Moses. Here God declares his acceptance of such, preparing thereby a way for the gospel-institution, when the partition-wall between the Jews and Gentiles should be broken down. *Lowth.*

Neither let the eunuch say, Behold, I am a dry tree.] As fruitfulness was one of the chief blessings promised under the law, so barrenness was both a curse and a reproach.

5 *Unto them will I give a name better than of sons or of daughters,* &c.] Eunuchs were forbid *to enter into the congregation of the Lord,* or to join themselves with the Jews in their public assemblies. But here the Almighty tells them that the time is coming when these restraints shall have no force; the inward endowments of the soul shall be sufficient to give pious persons a title to the communion of saints, and their names shall be written in *the book of life:* a more lasting remembrance than posterity can entitle them to. *Lowth.*

7 Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifices *ſhall be* accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

8 The LORD GOD which gathereth the outcaſts of Iſrael, ſaith, Yet will I gather *others* to him, beſides thoſe that are gathered unto him.

9 ¶ All ye beaſts of the field, come to devour, *yea*, all yea beaſts in the foreſt.

10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber.

11 Yea, they *are* greedy dogs *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *ſay they*, I will fetch wine, and we will fill our ſelves with ſtrong drink; and to-morrow ſhall be as this day, *and* much more abundant.

CHAP. LVII.

1 *The bleſſed death of the righteous.* 3 *The Jews reproved for their whoriſh idolatry.* 13 *Evangelical promiſes to the penitent.*

THE righteous periſheth, and no man layeth *it* to heart, and merciful men *are* taken away, none conſidering that the righteous is taken away from the evil to come.

2 He ſhall enter into peace: they ſhall reſt in their beds, *each one* walking *in* his uprightneſs.

3 ¶ But draw near hither, ye ſons of the ſorcereſs, and the ſeed of the adulterer, and the whore:

4 Againſt whom do ye ſport your ſelves? againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of tranſgreſſion, a ſeed of falſhood?

5 Enflaming your ſelves with idols under every green tree, ſlaying the children in the valleys under the clifts of the rocks?

6 Among the ſmooth ſtones of the ſtream *is* thy portion; they, they *are* thy lot: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering. Should I receive comfort in theſe?

7 Upon a lofty and high mountain haſt thou ſet thy bed; even thither wenteſt thou up to offer ſacrifice.

8 Behind the doors alſo and the poſts haſt thou ſet up thy remembrance: for thou haſt diſcovered *thy ſelf to another* than me, and art gone up: thou haſt enlarged thy bed,

7 *Mine houſe ſhall be called an houſe of prayer for all people*, &c.] The temple was originally deſigned for ſtrangers as well as the Jews, as a place to offer up their prayers to the divine majeſty, as is ſufficiently plain from the prayer of Solomon at the dedication of it; though the number of proſelytes was but ſmall, till the time of the ſecond temple. *Lowth.*

9 *All the beaſts of the field, come to devour*, &c.] This paſſage begins another prophecy, diſplaying the ſins and miſeries which began with the invaſion of Pharaoh Necho, and ended with the Babyloniſh captivity.

10 *His watchmen are blind—they are all dumb dogs*, &c.] The cauſe of theſe miſeries is imputed here to the ignorance and careleſſneſs of their governors, both in church and ſtate, whom the prophet compares to *dumb dogs*, that give no warning of approaching enemies, but abandon themſelves to ſloth and idleneſs. *Lowth.*

12 *To-morrow ſhall be as this day, and much more abundant.*] This they ſaid, in deriſion of the threatenings of deſtruction which the prophets denounced againſt them.

Notes on the Fifty-ſeventh Chapter.

Ver. 1 *No man layeth it to heart.*] No man reflects with himſelf how ſore a judgment it is to have good men, and eſpecially pious princes, taken away in times of danger and diſtreſs, who might either by their prayers avert impending judgments, or, by their prudence and vigilance, apply proper remedies to the public calamities. *Lowth.*

2 *They ſhall reſt in their beds*, &c.] As death is compared to ſleep, ſo the grave is reſembled to lying down in a bed; in 2 Chron. xvi. 14. we read of the bed of ſpices in which king Aſa was laid: and, if we underſtand this text of the death of ſome of their good kings, the phraſe will allude to the coſtly funerals with which they honoured the memory of their pious princes after their deceaſe. *Lowth.*

5 *Slaying the children in the valleys under the clifts of the rocks?*] Offering them in ſacrifice to Moloch: a ſin ſeverely prohibited, Lev. xx. 2. though greatly practiſed in the times of their idolatrous kings of Judah; the valley of Hinnom was chiefly noted for this inhuman practice. It ſeems both by the Hebrew and Septuagint, that they did not only make them paſs through the fire, but effectually murdered them. *Wall.*

6 *Among the ſmooth ſtones of the ſtream*, &c.] Biſhop Warburton thinks it probable from this paſſage, that the Iſraelites paid religious honour to that monument of twelve ſtones taken out of the channel of Jordan, and pitched in Gilgal for a memorial of their miraculous paſſage.

7 *Upon a lofty and high mountain haſt thou ſet thy bed.*] The idolatrous practice of ſacrificing in high places is often mentioned in ſcripture; and conſequently the word *bed* may be underſtood of that uſed at feaſts, and was prepared for the entertainment, which was made with part of the oblation. It was the cuſtom of the antients to lie upon beds or couches at their meals. *Lowth.*

and made thee *a covenant* with them; thou lovedſt their bed where thou ſaweſt *it*.

9 And thou wenteſt to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers far off, and didſt debaſe *thy ſelf even* unto hell.

10 Thou art wearied in the greatneſs of thy way: *yet* ſaidſt thou not, There is no hope: thou haſt found the life of thine hand; therefore thou waſt not grieved.

11 And of whom haſt thou been afraid or feared, that thou haſt lyed, and haſt not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou feareſt me not?

12 I will declare thy righteouſneſs, and thy works; for they ſhall not profit thee.

13 ¶ When thou crieſt, let thy companies deliver thee: but the wind ſhall carry them all away; vanity ſhall take *them:* but he that putteth his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain;

14 And ſhall ſay, Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the High and Lofty One that inhabiteth eternity, whoſe name *is* Holy; I dwell in the high and holy *place*, with him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, ſaith the LORD; and I will heal him.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 *Hypocriſy is reproved.* 8 *The promiſes due to godlineſs,* 13 *and to the keeping of the ſabbath.*

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God; they aſk of me the ordinances of juſtice; they take delight in approaching to God.

3 Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt ye find pleaſure, and exact all your labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs: ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and

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9 *Thou wenteſt to the king with ointment*, &c.] Thou madeſt leagues with idolatrous princes, and courted their favour by preſents.

10 *Thou haſt found the life of thine hand.*] By theſe methods thou haſt ſupported thyſelf.

13 *Let thy companies deliver thee*, &c.] Thy allies, whoſe aſſiſtance thou haſt taken ſuch pains to procure.

15 *I dwell in the high and holy place*, &c.] Though my throne be in heaven, yet I do not diſdain to converſe with the lowly and meek; and I will relieve and comfort in their afflictions thoſe who humble themſelves under my hand. *Lowth.*

17 *I hid me.*] God's withdrawing his mercy is expreſſed by *hiding his face.*

19 *I create the fruit of the lips.*] By the mercies I confer upon my people, I give new occaſion for praiſe and thankſgiving.

Peace to him that is far off, &c.] The peace here proclaimed can be properly underſtood only of thoſe terms of pardon which Chriſt hath offered both to Jew and Gentile. *Lowth.*

Notes on the Fifty-eighth Chapter.

Ver. 3 *In the day of your faſt you find pleaſure, and exact all your labours.*] Or, as the words may be better tranſlated, *you find wherewith to pleaſe yourſelves, and you are rigorous in burdening others. Labours* is uſed figuratively to denote thoſe riches which are gotten by the toil and fatigue either of ourſelves or others: and proportionably by exacting our labours in the ſtile of the Moſaic law, means our rigorous inſiſting upon payment where the debtor has not ability to make it. *Berriman.*

aſhes under *him?* wilt thou call this a faſt, and an acceptable day to the LORD?

6 *Is* not this the faſt that I have choſen; to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out to thy houſe? when thou ſeeſt the naked, that thou cover him; and that thou hide not thy ſelf from thine own fleſh.

8 ¶ Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee; the glory of the LORD ſhall be thy rereward:

9 Then ſhalt thou call, and the LORD ſhall anſwer: thou ſhalt cry, and he ſhall ſay, Here I *am.* If thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity;

10 And *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul: then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon-day:

11 And the LORD ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water whoſe waters fail not.

12 And *they that ſhall be* of thee ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations: and thou ſhalt be called, The repairer of the breach, The reſtorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day; and call the ſabbath a Delight; the holy of the LORD, Honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words.

14 Then ſhalt thou delight thy ſelf in the LORD; and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath ſpoken it.

CHAP. LIX.

1 *The damnable nature of ſin.* 9 *Calamity is for ſin.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEhold, the LORD's hand is not ſhortened, that it cannot ſave; neither his ear heavy, that it cannot hear:

2 But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity: your lips have ſpoken lyes, your tongue hath muttered perverſeneſs.

4 None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lyes: they conceive miſchief, and bring forth iniquity.

5 They hatch cockatrice eggs, and weave the ſpider's web: he that eateth of their eggs dieth, and *that which is* cruſhed breaketh out into a viper.

6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

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9 *The putting forth of the finger,* &c.] Any attempt towards invading the right of others.

11 *In drought,* &c.] *Drought* is uſed to ſignify any ſort of want.

12 *Shall build the old waſte places.*] i. e. They ſhall build thoſe houſes and cities that have for a long time been in ruins, and razed from their very foundation.

The reſtorer of paths to dwell in.] When the cities are again inhabited, the roads that lead to them will be again frequented.

13 *If thou turn away thy foot,* &c.] *The foot* is metaphorically put for *labour:* this expreſſion ſeems to ſignify, *If thou refrain from all ſervile work on the ſabbath-day.* Pilkington.

From doing thy pleaſure.] As feaſtings and rejoicings were eſſential to the ſabbath at this time, it is here intimated they were carried to a ſinful exceſs.

14 *I will cauſe thee to ride upon the high places of the earth.*] I will exalt thee above the neighbouring nations, and give thee poſſeſſion of their lofty mountains, whither they uſed to retreat, as to an impregnable fortreſs. *Lowth.*

Notes on the Fifty-ninth Chapter.

Ver. 1, 2. *Behold, the Lord's hand is not ſhortened,* &c.] The reaſon of the continuance of your calamities is not want either of power in God to deliver you, or of goodneſs to hear your prayers; but your own iniquities render him a ſtranger to you, interrupt the correſpondence that formerly ſubſiſted between him and his people, and ſtop the courſe of his bleſſings. *Lowth.*

5. *They hatch cockatrice-eggs, and weave the ſpider's web.*] Their miſchievous deſigns are like cockatrice-eggs, which are rank poiſon in themſelves, and when hatched produce a venemous ſerpent: the meaning of weaving the ſpider's web is, they bury themſelves in making nets to entrap others.

7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity; waſting and deſtruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgement in their goings: they have made them crooked paths: whoſoever goeth therein ſhall not know peace.

9 ¶ Therefore is judgement far from us, neither doth juſtice overtake us: we wait for light, but behold obſcurity; for brightneſs, *but* we walk in darkneſs.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon-day as in the night; *we are* in deſolate places as dead *men*.

11 We roar all like bears, and mourn ſore like doves: we look for judgement, but *there is* none; for ſalvation, *but* it is far off from us.

12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us; and *as for* our iniquities, we know them:

13 In tranſgreſſing and lying againſt the LORD, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſehood.

14 And judgement is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himſelf a prey: and the LORD ſaw *it*, and it diſpleaſed him that *there was* no judgement.

16 ¶ And he ſaw that *there was* no man, and wondered that *there was* no interceſſor: therefore his arm brought ſalvation unto him; and his righteouſneſs, it ſuſtained him.

17 For he put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompenſe to his enemies; to the iſlands he will repay recompenſe.

19 So ſhall they fear the name of the LORD from the weſt, and his glory from the riſing of the ſun. When the enemy ſhall come in like a flood, the Spirit of the LORD ſhall lift up a ſtandard againſt him.

20 ¶ And the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the LORD.

21 As for me, this *is* my covenant with them, ſaith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the LORD, from henceforth and for ever.

CHAP. LX.

1 *The glory of the church in the abundant acceſs of the Gentiles*; 15 *and the great bleſſings after a ſhort affliction.*

ARISE, ſhine; for thy light is come, and the glory of the LORD is riſen upon thee.

9 *We wait for light, but behold obſcurity*, &c.] We ſtill hope for better times, but are involved in the cloud of affliction.

10 *We are in deſolate places as dead men.*] We are baniſhed from the world as the dead, who have no longer any portion in it. Thus the Pſalmiſt, *Thou haſt broken us in the place of dragons, and covered us with the ſhadow of death*, Pſalm xliv. 19.

16 *He ſaw that there was no man, therefore his arm brought ſalvation unto him*, &c.] When the people were arrived at this height of impiety, the Almighty reſolved himſelf to exert his power for delivering the righteous, purely to vindicate his own honour, and perform his promiſes.

18 *To the iſlands he will repay recompenſe.*] He will ſeverely puniſh thoſe foreign nations who have been the oppreſſors of his people, and make them feel the ſame miſeries they have inflicted upon others. See note on chap. xi 11.

21 *My ſpirit that is upon thee, and my words which I have put in thy mouth*, &c.] This muſt be underſtood of Chriſt, who came from heaven to declare unto us the whole counſel of God, and whom we are to hear and obey in all things. *Lowth.*

Notes on the Sixtieth Chapter.

Ver. 1 *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.*] It is common for the prophets to deſcribe happineſs under the metaphor of light, and affliction under that of darkneſs. Accordingly Jeruſalem is here bid to ariſe from the ground or duſt, where her afflictions had laid her low, and, like the morning ſtar or ſun, to give light to all around her, and communicate to others part of that honour and luſtre which ſhe hath received from God, the true *Sun of righteouſneſs*. The prophet in this chapter has deſcribed the glories of Chriſt's kingdom, which began upon the firſt publication of the goſpel, but will not be completed till the fulneſs of the Jews and Gentiles are come into the church. *Lowth.*

Riſe, crown'd with light, imperial Salem, riſe!
Exalt thy tow'ry head, and lift thine eyes!
See a long race thy ſpacious courts adorn;
See future ſons, and daughters yet unborn,

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2 For behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people: but the LORD ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

4 Lift up thine eyes round about, and ſee: all they gather themſelves together, they come to thee: thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

5 Then thou ſhalt ſee, and flow together; and thine heart ſhall fear, and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee;

6 The multitude of camels ſhall cover thee, the dromedaries of Midian and Ephah; all they from Sheba ſhall come: they ſhall bring gold and incenſe; and they ſhall ſhew forth the praiſes of the LORD.

7 All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee: they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory.

8 Who *are* theſe *that* fly as a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates ſhall be open continually; they ſhall not be ſhut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not ſerve thee ſhall periſh; yea, *thoſe* nations ſhall be utterly waſted.

13 The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary: and I will make the place of my feet glorious.

14 The ſons alſo of them that afflicted thee ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the LORD, the Zion of the Holy One of Iſrael.

15 ¶ Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings: and thou ſhalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron: I will alſo make thy officers peace, and thine exactors righteouſneſs.

In crowding ranks on ev'ry ſide ariſe,
Demanding life, impatient for the ſkies!
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars throng'd with proſtrate kings,
And heap'd with products of Sabean ſprings.
For thee Idume's ſpicy foreſts blow,
And ſeeds of gold, in Ophir's mountains glow.
See heav'n its ſparkling portals wide diſplay,
And break upon thee in a flood of day. *Pope.*

2, 3 *The darkneſs ſhall cover the earth*, &c.] When ignorance, like a thick darkneſs, overſpreads the world, then ſhall the light of God's truth, like *the day ſpring from on high*, diffuſe itſelf over the earth.

5 *Thou ſhalt ſee and flow together, and thine heart ſhall fear and be enlarged.*] Thy joy ſhall break out upon thee, like an overflowing river; and the ſudden tranſports of it ſhall produce aſtoniſhment, like that which ariſeth from the impreſſions of fear. *Lowth.*

The abundance of the ſea ſhall be converted unto thee.] This paſſage relates to the fulneſs of the Gentiles coming into the church.

7 *All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee.*] Kedar and Nebaioth were two ſons of Iſhmael, and dwelt in Arabia: the meaning is, the Arabians who have abundance of cattle ſhall come unto thee.

8 *Who are theſe that fly as a cloud, and as the doves*, &c.] He compares the multitudes of people flocking to the church to a flight of doves repairing to their cotes.

11 *Thy gates ſhall be open continually*, &c.] It is a ſure ſign of a ſettled peace, and that there is no fear of an enemy, when the gates of a city ſtand continually open. But we are alſo to underſtand by this phraſe, that the concourſe of people will be too great to admit of the gates being ever ſhut. *Lowth.*

17 *I will make thy officers peace, and thine exactors*, &c.] Peace is here put for men of peace; and righteouſneſs for righteous men.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation. I the LORD will hasten it in his time.

CHAP. LXI.

1 *The office of Christ.* 4 *The forwardness,* 7 *and blessings of the faithful.*

THE Spirit of the LORD God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn.

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called, Trees of righteousness, The planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vine-dressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast your selves.

7 ¶ For your shame *ye shall have* double: and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgement, I hate robbery for burnt-offering: and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the

18 *Thou shalt call thy walls salvation,* &c.] Or, as the sense might be better expressed, *Thou shalt call salvation thy walls, and praise thy gates.* Lowth.

19, 20 *The sun shall be no more thy light,* &c.] The favour of the Almighty, and the light of his countenance, shall give thee greater comfort and lustre, than the light of the sun and moon: a promise that will be fulfilled in the new Jerusalem, where there shall be no vicissitude of day and night, for *the glory of God and of the Lamb, are the light thereof,* Rev. xxi. 23. xxii. 5.

No more the rising sun shall gild the morn,
Nor ev'ning Cynthia fill her silver horn,
But lost, dissolv'd in thy superior rays,
One tide of glory, one unclouded blaze
O'erflows thy courts: the *light himself* shall shine
Reveal'd, and God's eternal day be thine!

21 *Thy people also shall be all righteous,* &c.] This character can belong only to the New Jerusalem; for, in this state of the church, the chaff and tares will always be mixed with the wheat, till they are separated by the great Judge of quick and dead.

Notes on the Sixty-first Chapter.

Ver. 1 *The spirit of the Lord is upon me, because the Lord hath anointed me.*] The descent of the Holy Ghost upon our blessed Saviour supplied this external unction, and qualified him for the office of a prophet, beyond all others that were before him, and in this respect he was *anointed with the oil of gladness above his fellows.* Lowth.

To preach good tidings unto the meek.] Or, as the words are rendered in the Septuagint, *to preach the gospel to the poor*; which St. Matthew and St. Luke have followed. The humble and poor in spirit have a peculiar title to the privileges of the gospel: and accordingly persons of mean conditions, whose affections were not too firmly placed on the glories of the world, were those who most readily embraced it, when it was first preached. *Lowth.*

He hath sent me to bind up the broken hearted, &c.] To give ease to those who are wearied with the burden of their sins.

2 *To proclaim the acceptable year of the Lord.*] This is spoken in allusion to the proclaiming the year of jubilee, when there was a general release of all manner of servitude, debts, and obligations: a type of that freedom which Christ hath purchased for us. *Lowth.*

3 *That they might be called trees of righteousness.*] It is a common metaphor in the prophetical writings to resemble the righteous to trees. *He shall be like a tree planted by the rivers of water,* Psalm i. 3. *The righteous shall flourish like a palm-tree: he shall grow like a cedar in Lebanon,* Psalm xcii. 12. *Lowth.*

5 *Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen,* &c.] By strangers and aliens may be meant those Gentiles who were *aliens to the commonwealth of Israel, and strangers from the covenants of promise,* Ephes. ii. 12.

7 *You shall have double.*] i. e. Double recompence.

Gentiles, and their offspring among the people: all that ſee them ſhall acknowledge them that they *are* the ſeed *which* the LORD hath bleſſed.

10 I will greatly rejoice in the LORD, my ſoul ſhall be joyful in my God: for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the LORD GOD will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

CHAP. LXII.

1 *The prophet's fervent deſire to confirm the church in God's promiſes.* 6 *The miniſters office in preaching the goſpel.*

FOR Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the LORD ſhall name.

3 Thou ſhalt alſo be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou ſhalt no more be termed, Forſaken; neither ſhall thy land any more be termed, Deſolate: but thou ſhalt be called Hephzi-bah, and thy land Beulah; for the LORD delighteth in thee, and thy land ſhall be married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons marry thee; and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee.

6 ¶ I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the LORD, keep not ſilence;

7 And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth.

8 The LORD hath ſworn by his right hand, and by the arm of his ſtrength, Surely I will no more give thy corn *to be* meat for thine enemies; and the ſons of the ſtranger ſhall not drink thy wine for the which thou haſt laboured:

9 But they that have gathered it ſhall eat it, and praiſe the LORD; and they that have brought it together ſhall drink it in the courts of my holineſs.

10 Go through, go through the gates; prepare ye the way of the people; caſt up, caſt up the high-way; gather out the ſtones: lift up a ſtandard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward *is* with him, and his work before him.

12 And they ſhall call them, The holy people, The redeemed of the LORD: and thou ſhalt be called, Sought out, A city not forſaken.

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10 *I will greatly rejoice in the Lord,* &c.] The Jewiſh church is here introduced, as ſpeaking and returning thanks to the Almighty, for the honour he had conferred on her and her children after their diſperſion, and made her glorious in the eyes of the whole world. How beautifully does the prophet deſcribe the furniture of a renewed and heavenly mind, under the ſimilitude of a rich and complete ſuit of apparel! *He hath cloathed me with the garments of ſalvation,* &c.

Notes on the Sixty-ſecond Chapter.

Ver. 1 *For Zion's ſake will I not hold my peace,* &c.] The prophet here ſpeaks in the perſon of the Meſſiah, and declares that he will never ceaſe interceding with God, till the redemption of Iſrael be accompliſhed. *Lowth.*

5 *So ſhall thy ſons marry thee.*] The learned and ingenious Dr. Lowth, in his *Diſſert. de Sacra Poeſi Heb.* inſtead of *thy ſons,* reads, *thy builder* or *reſtorer*;

Nam ut juvenis uxorem ducit virginem,
Ita te uxorem ducet *conditor tuus.*

6 *I have ſet watchmen,* &c.] The original word properly ſignifies thoſe prieſts and Levites who kept watch day and night about the temple; and ſome of them at certain hours ſung pſalms of prayer and praiſe.

7 *Give him no reſt, till he eſtabliſh,* &c.] Here God is repreſented in a wonderful way of condeſcenſion, ſuffering himſelf to be compelled, as it were, by the importunate prayers of good men. *Clark.*

10 *Go through the gates; prepare you the way of the people,* &c.] The prophet, relying upon the oath of the Almighty, ſpeaks of the general reſtoration of the Jews, as if it was then performing; and exhorts thoſe nations through whoſe territories they were to paſs in their return to their own land, to repair the roads for them, and leave the rough and ſtony places, ſignifying by this metaphor, the removal of all obſtacles that might hinder their return. *Lowth.*

Notes

CHAP. LXIII.

1 Chriſt ſheweth who he is, what his victory over his enemies, 7 and what his mercy towards his church.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have troden the wine-preſs alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought ſalvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

7 ¶ I will mention the loving-kindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes.

8 For he ſaid, Surely, they *are* my people, children *that* will not lye: ſo he was their ſaviour.

9 In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought againſt them.

11 Then he remembered the days of old, Moſes, *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea, with the ſhepherd of his flock? where *is* he that put his Holy Spirit within him?

12 That led *them* by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble?

14 As a beaſt goeth down into the valley, the Spirit of the LORD cauſed him to reſt: ſo didſt thou lead thy people, to make thy ſelf a glorious name.

15 Look down from heaven, and behold from the habitation of thy holineſs and of thy

Notes on the Sixty-third Chapter.

Ver. 1 *Who is this that cometh from Edom, with dyed garments from Bozrah?*] The Idumeans joined with the enemies of the Jews in bringing on the deſtruction of Jeruſalem, at the time of the captivity, for which they were ſeverely reproved by the prophets, and threatened with utter deſtruction; which accordingly came to paſs. Bozrah was the chief city of the Idumeans. But the words *Edom* and *Bozrah* may be taken in the appellative ſenſe, to denote in general a field of blood, or place of ſlaughter: the word *Edom* ſignifying *red as blood*, and *Bozrah* a *vintage*, which, in the prophetical idiom, imports God's vengeance upon the wicked. *Lowth.*

Glorious in his apparel, travelling in the greatneſs of his ſtrength?] Like a general marching in triumph at the head of his army, and carrying tokens of victory on his raiment.

I that ſpeak in righteouſneſs, mighty to ſave.] Chriſt anſwers; I am now come to fulfil all my promiſes, and deliver you from your enemies. Several parts of the prophetic writings are written in the form of a dramatic poem, where different perſons are introduced, ſpeaking by turns, and anſwering one another. This obſervation will often account for the altering the prophet's ſtile from the firſt to the ſecond or third perſon. *Lowth.*

5 *There was none to help*, &c.] Things were come to that extremity, that there was no appearance of ſuccour by any human means.

6 *Make them drunk in my fury.*] God's judgments are often repreſented by a cup of intoxicating liquor, becauſe they uſually bereave men of their ſenſes.

7 *I will mention the loving kindneſſes of the Lord*, &c.] The prophet breaks out into a grateful acknowledgment of God's former mercies to his people, which he conſiders as ſo many earneſts of his goodneſs for the time to come. *Lowth.*

9 *In all their affliction he was afflicted.*] When there was a neceſſity for puniſhing them, in order to their amendment, he had a compaſſionate ſenſe of the evils they ſuffered. *Lowth.*

The angel of his preſence ſaved them, &c.] The angel who conducted them by the cloud and a pillar of fire, was no other than the *Logos*, or ſecond perſon of the Bleſſed Trinity.

11 *With the ſhepherd of his flock.*] Margin reads, Shepherds, i. e. Moſes and Aaron.

13 *Wilderneſs.*] This ſometimes ſignifies the plain, or champain country.

15 *Where is thy zeal and thy ſtrength, the ſounding of thy bowels?* &c.] Where is thy love and concern for thy people, and the power thou uſedſt to exert for thy deliverance? Where are thy tender mercies which thou formerly ſhewedſt towards me?

16 *Though*

glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtained?

16 Doubtleſs, thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O LORD, *art* our father, our redeemer, thy name *is* from everlaſting.

17 O LORD, why haſt thou made us to err from thy ways? *and* hardened our heart from thy fear? return, for thy ſervants ſake the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have troden down thy ſanctuary.

19 We are *thine:* thou never beareſt rule over them; they were not called by thy name.

CHAP. LXIV.

1 *The church prayeth for the illuſtration of God's power,* 9 *and complaineth of affliction.*

OH, that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence!

2 As *when* the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence!

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him that rejoiceth, and worketh righteouſneſs; *thoſe that* remember thee in thy ways: behold, thou art wroth; for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our righteouſneſs *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very ſore, O LORD, neither remember iniquity for ever: behold, ſee, we beſeech thee we *are* all thy people.

10 Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe, where our fathers praiſed thee, is burned up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thyſelf for theſe *things*, O LORD? wilt thou hold thy peace, and afflict us very ſore?

CHAP. LXV.

1 *The Gentiles called, and the Jews rejected.* 17 *The bleſſed ſtate of the new Jeruſalem.*

16 *Though Abraham be ignorant of us, and Iſrael acknowledge us not,* &c.] It is in vain to boaſt, that we are the children of Abraham or Jacob: they know not our condition, nor can they afford us any relief. *Lowth.*

17 *Why haſt thou made us to err from thy ways?*] Rather, *why haſt thou ſuffered us to err from thy ways?*

19 *We are thine, thou never beareſt rule over them,* &c.] The words might have been better tranſlated, *We are thine of old, thou haſt not ruled over them,* &c. i. e. thou art called the God of Abraham from ancient times; and therefore we humbly implore thee not to caſt us off utterly, whilſt thou makeſt thyſelf known to the Gentiles, who, till lately, never were thy people, nor in covenant with thee. *Lowth.*

Notes on the Sixty-fourth Chapter.

Ver. 1 *Oh, that thou wouldeſt rent the heavens, that thou wouldſt come down.*] The prayer, begun the fifteenth verſe of the foregoing chapter, is continued to the end of this, in the name of the church and people of the Jews, who are repreſented as languiſhing and diſconſolate under the long dejection they had ſuffered. The prophet deſires God would declare his love towards his church by miracles and mighty power, as he did on mount Sinai.

That the mountains might flow down at thy preſence.] A poetical deſcription of the thunder and lightning which ſhook mount Sinai, and the violent rains which accompanied that tempeſt, when the mountains appeared as if they were melting down. *Lowth.*

5 *Thou meeteſt him that rejoiceth, and worketh righteouſneſs,* &c.] Thou preventeſt with the bleſſings of thy goodneſs, thoſe that take pleaſure in the ways of thy commandments, and live under a continual ſenſe of thy providence.

In thoſe is continuance.] i. e. In the mercies of God, which he calls *his ways.*

6 *Like the wind, have taken us away.*] Like a wind that blaſts and withers both leaves and fruit.

11 *Our holy and our beautiful houſe, where our fathers praiſed thee, is burned up with fire,* &c.] This relates to the burning of the temple by the Romans, who made an entire deſtruction of it, according to our Saviour's prediction. *Lowth.*

Notes

I Am ſought of *them that* aſked not *for me*; I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation, *that* was not called by my name.

2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that ſacrificeth in gardens, and burneth incenſe upon altars of brick;

4 Which remain among the graves, and lodge in the monuments; which eat ſwine's fleſh, and broth of abominable *things is in* their veſſels;

5 Which ſay, Stand by thy ſelf, come not near to me; for I am holier than thou. Theſe *are* a ſmoke in my noſe, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep ſilence, but I will recompenſe, even recompenſe into their boſom,

7 Your iniquities, and the iniquities of your fathers together, ſaith the LORD, which have burned incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

8 Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not; for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in; for my people that have ſought me.

11 But ye *are* they that forſake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink-offering unto that number.

12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear; but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord GOD, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.

15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by another name.

16 That he who bleſſeth himſelf in the earth ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create new heavens and a new earth: and the former ſhall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy.

19 And I will rejoice in Jeruſalem, and joy

Notes on the Sixty-fifth Chapter.

Ver. 1 *I am ſought of them that aſked not for me: I am found of them that ſought me not.*] There is an evident impropriety in the firſt part of the ſentence; the words ſhould have been rather rendered, *I am found of them that aſked not for me:* the verb which commonly ſignifies to *ſeek* being ſometimes put for *finding*. Lowth.

I ſaid, Behold me, behold me, unto a nation that was not called by my name.] i. e. I manifeſted myſelf to the Gentiles.

2 *I have ſpread out my hands,* &c.] I did not make myſelf known to the Gentiles till the Jews had rejected me.

4 *Which remaineth among graves,* &c.] To conſult with ſpirits and practiſe necromancy.

Swine's fleſh.] Which was expreſsly forbidden.

Broth of abominable things.] This denotes the ſuperſtitious practice of *ſeething a kid in its mother's milk*, with which they ſprinkled their trees to make them more fruitful.

8 *As the new wine is found in the cluſter, and one ſaith, deſtroy it not,* &c.] As a few good grapes are found in a cluſter of bad ones, and one ſpeaketh to another, that would pluck it from the vine, to ſpare it, becauſe ſome of the grapes may come to good; ſo I will not deſtroy the whole nation of the Jews, for the ſake of a few righteous perſons that ſpring out from among the reſt. *Lowth.*

10 *Sharon---and the valley of Achor.*] Theſe two places were the moſt fertile parts of Judea.

11 *That prepare a table for that troop.*] That multitude of idols, of whom they thought they could never have enough.

17 *Behold, I create new heavens and a new earth.*] The converſion of the Jews will happen when the world is near its period, and then will follow the *new heavens and earth*, which are to commence when the preſent ſhall be diſſolved. Such a new ſtate of things, St. Peter tells us, we are to expect, *according to God's promiſe*; which muſt relate to ſome prophecies of the Old Teſtament, and particularly to this and the following chapter, the apoſtle uſing the very ſame expreſſions we find here. *Lowth.*

in my people: and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an hundred years old, ſhall be accurſed.

21 And they ſhall build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the LORD, and their offſpring with them.

24 And it ſhall come to paſs, that before they call, I will anſwer: and while they are yet ſpeaking, I will hear.

25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpent's meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the LORD.

CHAP. LXVI.

1 *God will be ſerved in humble ſincerity.* 5 *The humble comforted.* 15 *God's judgements againſt the wicked.*

THUS ſaith the LORD, The heaven *is* my throne, and the earth *is* my footſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt?

2 For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he ſlew a man; he that ſacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* ſwine's blood; he that burneth incenſe, *as if* he bleſſed an idol. Yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 I alſo will chooſe their deluſions, and will bring their fears upon them: becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, and caſt you out for my name's ſake, ſaid, Let the LORD be glorified. But he ſhall appear to your joy, and they ſhall be aſhamed.

6 A voice of noiſe from the city, a voice from the temple, a voice of the LORD that rendereth recompenſe to his enemies.

7 Before ſhe travailed, ſhe brought forth; before her pain came, ſhe was delivered of a man-child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? Shall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed ſhe brought forth her children.

9 Shall I bring to the birth, and not cauſe

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20 *For the child ſhall die an hundred years old, but the ſinner being an hundred years old, ſhall be accurſed.*] This paſſage may be more plainly rendered in the following manner: *For he that dies an hundred years old, ſhall die a child; and the ſinner that dies an hundred years old, ſhall be accurſed.* The prophet deſcribes this renovation of the world as a paradiſiacal ſtate, and ſuch as the patriarchs enjoyed before the flood, when men commonly lived near a thouſand years: ſo that he who died at an hundred years of age, would have been conſidered as dying in his childhood. *Lowth.*

22, 22 *They ſhall build houſes, and inhabit them,* &c.]

Then palaces ſhall riſe; the joyful ſon
Shall finiſh what his ſhort-liv'd ſire begun;
Their vines a ſhadow to their race ſhall yield,
And the ſame hand that ſow'd, ſhall reap the field. *Pope.*

25 *The wolf and the lamb,* &c.] See note on chap. xi. 6, 7, &c. *Duſt ſhall be the ſerpent's meat,* &c.] The curſe pronounced upon the ſerpent ſhall be then fully accompliſhed; Chriſt having *put all enemies under his feet,* eſpecially the devil, who is the head of them. *Lowth.*

Notes on the Sixty-ſixth Chapter.

Ver. 3 *He that killeth an ox, is as if he ſlew a man,* &c.] Without a devout temper of mind, killing an ox for a burnt-offering is no more acceptable to God, than if a man ſacrificed his ſon to Moloch.

As if he cut off a dog's neck.] The price of a dog was forbid to be brought into the houſe of the Lord.

7 *Before ſhe travailed, ſhe brought forth.*] This denotes the ſudden increaſe of the Chriſtian church, upon God's rejecting the Jews, and deſtroying their temple and worſhip; the very deſtruction of the Jewiſh polity making way for the growth of the goſpel, inaſmuch as it abated that oppoſition which the Jewiſh zealots all along gave to the ſpreading of it. *Lowth.*

to bring forth? ſaith the LORD: ſhall I cauſe to bring forth, and ſhut *the womb?* ſaith thy God.

10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may ſuck and be ſatisfied with the breaſts of her conſolations; that ye may milk out and be delighted with the abundance of her glory.

12 For thus ſaith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be born upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you; and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known towards his ſervants, and *his* indignation towards his enemies.

15 ¶ For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his ſword will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwine's fleſh, and the abomination, and the mouſe, ſhall be conſumed together, ſaith the LORD.

18 For I *know* their works, and their thoughts: it ſhall come, that I will gather all nations and tongues; and they ſhall come, and ſee my glory.

19 And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto the nations, *to* Tarſhiſh, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your brethren *for* an offering unto the LORD out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel into the houſe of the LORD.

21 And I will alſo take of them for prieſts *and* for Levites, ſaith the LORD.

22 For as the new heavens and the new earth, which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me. For their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.

17 *Behind one tree in the midſt.*] The Hebrew has it, They who ſanctified themſelves, and purified themſelves in the gardens, behind the temple of Adad, i. e. the ſun. *Lamy.*

19 *Tarſhiſh, Pul, and Lud,* &c.] *Tarſhiſh* denotes the *Eaſtern* parts, *Pul* and *Lud* the *South*, *Tubal* and *Javan* the *North*, and *the iſles* the *Weſt*.

24 *They ſhall go forth,* &c.] Without the circuit of the *new Jeruſalem*, or the *camp of the ſaints*; and look upon the carcaſſes of thoſe enemies of God, that were ſlain in the battle, mentioned ver. 16.

THE

THE BOOK OF THE PROPHET JEREMIAH.

THE ARGUMENT.

Jeremiah *was of the ſacerdotal race, the ſon of* Hilkiah, *of* Anathoth, *in the tribe of* Benjamin. *He was called to the prophetic office when he was very young, in the thirteenth year of* Joſiah, *i. e.* Anno Mundi 4385, *and continued in the diſcharge of it about forty-three years. He was not carried captive to* Babylon *with the other* Jews, *but remained in* Judea *to lament the deſolation of his country. He was afterwards a priſoner in* Egypt, *with his diſciple* Baruch, *where it is ſuppoſed he died in a very advanced age.*

Part of the prophecy of Jeremiah *relates to the time after the captivity of* Iſrael, *and before that of* Judah, *from the firſt chapter to the forty-fourth; and part of it, namely from the forty-fourth chapter to the end, to the time of the latter captivity. The prophet expoſes the ſins of the kingdom of* Judah *with great freedom and boldneſs, and reminds them of the ſevere judgments which had befallen the ten tribes for the ſame offences; he paſſionately laments their misfortunes, and recommends to them a ſpeedy reformation. Afterwards he predicts the grievous calamities that were approaching, particularly the ſeventy years captivity in* Chaldea. *He alſo foretels their deliverance and happy return, and the recompenſe which* Babylon, Moab, *and other enemies of the* Jews, *ſhould meet with in due time. St.* Jerom *has obſerved, that the ſtile of* Jeremiah *is more eaſy than that of* Iſaiah; *that he retains ſomething of his native ruſticity; but that he is very learned and majeſtic, and equal to* Iſaiah *in the ſenſe of his prophecy.*

CHAP. I.

1 *The calling of Jeremiah.* 11 *His viſion.* 15 *His meſſage againſt Judah.* 17 *God promiſeth to aſſiſt him.*

THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign.

3 It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month.

4 Then the word of the LORD came unto me, ſaying,

5 Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then ſaid I, Ah, Lord GOD, behold, I cannot ſpeak: for I *am* a child.

Notes on the Firſt Chapter.

Ver. 1 *The words of Jeremiah the ſon of Hilkiah, of the prieſts that were in Anathoth,* &c.] Anathoth was one of the cities allotted to the prieſts. St. Jerom tells us it was ſituated in the tribe of Benjamin, about three miles from Jeruſalem.

3 *Unto the carrying away of Jeruſalem captive in the fifth month,* &c.] The Jews underwent ſeveral captivities before their final deſolation. The firſt was when Jehoiachim was carried away captive in the eighth year of Nebuchadnezzar. There was another captivity in the eighteenth year of his reign: after which followed, in the next year, that captivity which accompanied the deſtruction of the temple and city of Jeruſalem, in the fifth month; in memory of which calamity, the faſt of the fifth month was obſerved during the ſeventy years of captivity. *Lowth.*

5 *Before I formed thee in the belly, I knew thee,* &c.] Some perſons have been deſigned for certain offices by a particular decree of God, even before they were formed in the womb; examples of this kind we have in St. John the Baptiſt, St. Paul, Gal. i. 15. and the prophet Jeremiah.

7 But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, ſaith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD ſaid unto me, Behold, I have put my words in thy mouth.

10 See, I have this day ſet thee over the nations and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down; to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod of an almond-tree.

12 Then ſaid the LORD unto me, Thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a ſeething-pot, and the face thereof *is* towards the north.

14 Then the LORD ſaid unto me, Out of the north an evil ſhall break forth upon all the inhabitants of the land.

15 ¶ For lo, I will call all the families of the kingdoms of the north, ſaith the LORD: and they ſhall come, and they ſhall ſet every one his throne at the entring of the gates of Jeruſalem, and againſt all the walls thereof round about; and againſt all the cities of Judah.

16 And I will utter my judgements againſt them touching all their wickedneſs, who have forſaken me, and have burned incenſe unto other gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.

18 For behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the LORD, to deliver thee.

CHAP. II.

1 *God's expoſtulation with the Jews touching their cauſeleſs revolt.* 14 *They are the cauſes of their own calamities.*

MOreover, the word of the LORD came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, thus ſaith the LORD; I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land *that was* not ſown.

3 Iſrael *was* holineſs unto the LORD, *and* the firſt-fruits of his increaſe: all that devour him ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael:

5 Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone

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8 *Be not afraid of their faces: for I am with thee to deliver thee*, &c.] To reprove the faults of all perſons in general, with that plainneſs and impartiality which the prophets uſe, requires a more than ordinary degree of reſolution; for which reaſon, the promiſe of God's aſſiſtance was particularly neceſſary, to encourage them in that unthankful office. *Lowth.*

10 *To root out, and to pull down*, &c.] The prophets are ſaid to do things, when they only declare God's purpoſe of doing them.

11, 12 *I ſee a rod of an almond-tree*, &c.] The almond-tree buds and bloſſoms very early in the ſpring; and therefore a branch of it, adorned with buds and bloſſoms, is a proper emblem to denote God's haſtening the execution of the predictions he made by his prophet. Accordingly Jeremiah lived to ſee moſt of the predictions fulfilled. *Lowth.*

13 *I ſee a ſeething-pot, and the face thereof was towards the north.*] A ſteam of a ſeething-pot very properly repreſents the judgments of the Almighty, which are often compared to a fire, as the afflictions of the Iſraelites are to a ſmoking furnace. The latter part of the verſe may be better rendered thus; *the appearance of it was, as coming from the north*; ſo that the pot itſelf may denote Jeruſalem ſet on fire, and conſumed by an army of Chaldeans, whoſe country lay northward of Judea. *Lowth.*

18 *I have made thee this day a defenced city, and an iron pillar, and brazen walls*, &c.] i. e. Firm and ſtrong: Homer uſes *brazen walls* in the ſame ſenſe. Odyſſ. x. 4.

Notes on the Second Chapter.

Ver. 2 *I remember thee, the kindneſs of thy youth, the love of thine eſpouſals.*] I remember my firſt kindneſs to thee, when I delivered thee from the bondage of Egypt, and eſpouſed thee to myſelf, to be my own peculiar people. *Lowth.*

In a land that was not ſown.] I miraculouſly fed thee with bread from heaven.

far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness; through a land of deserts, and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods? which *are* yet no gods; but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant? *is* he a home-born *slave?* why is he spoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that *it is* an evil *thing* and bitter that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not transgress; when upon every high hill, and under every green tree thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the LORD GOD.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in

8 *They that handle the law knew me not.*] The priests, whose office it was to instruct others in their duties, were ignorant or regardless of it themselves: and this was the principal cause of that degeneracy of manners which prevailed among the people. *Lowth.*

The pastors also transgressed against me.] A pastor is taken in the Prophets for a magistrate, as well as an ecclesiastical governor; and this sense agrees best with the sense of the passage; which is to shew that all orders and degrees of men in authority, had contributed to that corruption of manners which had overspread the nation. *Lowth.*

11 *My people have changed their glory*, &c.] The people of Israel and Judah, even in the worst and most idolatrous times, did never totally renounce the true God: they worshipped false gods with and besides him. But God, who would not suffer the honour due to him alone, to be thus given to others, often resents it, and represents it as no better than apostacy. *Jortin's Discourses.*

13 *They have forsaken me*, &c.] God is the author of all blessings, both spiritual and temporal, from whom all good gifts are derived, as from an inexhaustible fountain: and if ever men place their happiness, either in false religions, or in the uncertain comforts of worldly blessings, they will find themselves as wretchedly disappointed, as they who expect to find water in broken cisterns. *Lowth.*

15 *The young lions roared upon him.*] i. e. The kings of Syria, Assyria, and other neighbouring countries.

16 *The children of Noph and Tahapanes.*] i. e. The Egyptians in general.

18 *What hast thou to do in the way of Egypt, to drink the waters of Sihor?*] Some suppose *Sihor* to be the same with the river of Egypt, or the Nile. *Nahal* signifies a river in general, which might easily, by way of eminence, become the proper name of the principal river of the country. *Hoffman.*

22 *Though thou wash thee with nitre.*] See note on Proverbs, chap. xxv. 20.

23, 24 *A swift dromedary—a wild ass.*] The particle *as* is to be supplied in both these places, *as a swift*, &c.

the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways;

24 A wild aſs uſed to the wilderneſs, *that* ſnuffeth up the wind at her pleaſure; in her occaſion who can turn her away? all they that ſeek her will not weary themſelves; in her month they ſhall find her.

25 With-hold thy foot from being unſhod, and thy throat from thirſt. But thou ſaidſt, There is no hope. No: for I have loved ſtrangers, and after them will I go.

26 As the thief is aſhamed when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth. For they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I ſmitten your children; they received no correction: your own ſword hath devoured your prophets like a deſtroying lion.

31 O generation, ſee ye the word of the LORD: Have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways.

34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe.

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me. Behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

CHAP. III.

1 *God's great mercy in Judah's vile whoredom.*
12 *The promiſes of the goſpel to the penitent.*

THEY ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return unto her again? ſhall not that land be greatly polluted? But thou haſt played the harlot with many lovers; yet return again to me, ſaith the LORD.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with. In the ways haſt thou ſat for them, as the Arabian in the wilderneſs: and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.

3 Therefore the ſhowers have been withholden, and there hath been no latter rain: and thou hadſt a whore's forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

6 The LORD ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which

27 *They have turned their back unto me,* &c.] They have been obſtinate.

30 *Your own ſword hath devoured your prophets.*] You have ſlain your own prophets for reproving of you.

31 *Have I been a wilderneſs unto Iſrael? a land of darkneſs?*] Conſider what I ſay to you from the mouth of God. Have ye not been plentifully provided for by him? Has he been backward in beſtowing his kindneſs upon you?

34 *The blood of the ſouls,* &c] The blood of the lives of the children offered in ſacrifice to Moloch.

Notes on the Third Chapter.

Ver. 2 *In the ways haſt thou ſat for them, as the Arabian in the wilderneſs,* &c.] Their fondneſs for idolatry is compared to the wantonneſs of a harlot, who lies in wait for them, as for a prey; or as an Arabian hides himſelf in the deſert, to ſtrip the unwary traveller; the Arabians being remarkable for ſuch practices. *Lowth.*

backſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I ſaid, after ſhe had done all theſe *things*, Turn thou unto me. But ſhe returned not. And her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby backſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the lightneſs of her whoredom that ſhe defiled the land, and committed adultery with ſtones and with ſtocks.

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the LORD.

11 And the LORD ſaid unto me, The backſliding Iſrael hath juſtified her ſelf more than treacherous Judah.

12 ¶ Go, and proclaim theſe words toward the north, and ſay, Return, thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the LORD.

14 Turn, O backſliding children, ſaith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs when ye be multiplied and increaſed in the land, in thoſe days, ſaith the LORD, they ſhall ſay no more, The ark of the covenant of the LORD; neither ſhall it come to mind; neither ſhall they remember it, neither ſhall they viſit *it*; neither ſhall *that* be done any more.

17 At that time they ſhall call Jeruſalem the Throne of the LORD: and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father; and ſhalt not turn away from me.

20 Surely, *as* a wife treacherouſly departeth from her huſband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

21 A voice was heard upon the high places,

12 *Proclaim theſe words toward the north, and ſay, Return thou backſliding Iſrael*, &c.] The ſin of the ten tribes being attended with more favourable circumſtances than that of Judah, the prophet is here commanded to call them to repentance, with promiſes of pardon; and, according to this, he is bid to direct his ſpeech northward, i. e. towards Aſſyria and Media, whither the ten tribes were carried away captive. *Lowth.*

15 *I will give you paſtors according to mine heart*, &c.] An evangelical promiſe; implying, that under the happy times, here foretold, all governors, both in church and ſtate, ſhould faithfully diſcharge their truſt.

17 *At that time they ſhall call Jeruſalem the throne of the Lord*, &c.] Jeruſalem is often called the city of God; and is therefore a proper type of the church of God, which the text tells us, ſhall be called the *throne of the Lord*: i. e. God ſhall give evident proofs of his peculiar reſidence there, as the king and protector of his people, and in a more eminent manner than ever he did in the temple at Jeruſalem. To this church *all the nations ſhall be gathered*, i. e. the Jews and Gentiles ſhall then be joined in one religious body, and worſhip God with one mind and one mouth. *Lowth.*

19 *How ſhall I put thee among the children, and give thee a pleaſant land?*] How can it be conſiſtent with the Divine juſtice, for God to receive ſuch a rebellious people into favour, to own them for his children, and to put them into poſſeſſion of the goodly inheritance which he gave their fathers?

A goodly heritage of the hoſts of nations? &c.] The ſenſe of this difficult paſſage ſeems to be expreſſed in the Septuagint, where the words are rendered; *The inheritance of the Almighty God of the nations.* The Hebrew word *tſebi*, they ſuppoſe to be a title belonging to God, denoting his ſuperlative excellence. It muſt be owned, that a great regard is to be paid to the authority of that verſion; becauſe the authors of it had better opportunities of knowing the extent of the Hebrew language, than it is poſſible for us to have, and might have very good reaſons for rendering ſome words in a ſingular and unuſual ſignification; though the later rabbins and lexicographers have not obſerved it. Upon this foundation, Biſhop *Pearſon*, Dr. *Pocock*, and others, have defended ſeveral paſſages in that tranſlation, which are cited in the New Teſtament, and ſhow that the ſenſe of the original is truly expreſſed by it. *Lowth.*

Notes

weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backſliding children, *and* I will heal your backſlidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the ſalvation of Iſrael.

24 For ſhame hath devoured the labour of our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. IV.

1 *God calleth Iſrael,* 3 *and Judah to repentance.* 19 *He lamenteth over Judah.*

IF thou wilt return, O Iſrael, ſaith the LORD, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt ſwear, The LORD liveth, in truth, in judgement, and in righteouſneſs: and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

3 ¶ For thus ſaith the LORD to the men of Judah and Jeruſalem, Break up your fallow-ground, and ſow not among thorns.

4 Circumciſe your ſelves to the LORD, and take away the foreſkins of your heart, ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble your ſelves, and let us go into the defenced cities.

6 Set up the ſtandard towards Zion; retire, ſtay not: for I will bring evil from the north, and a great deſtruction.

7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way: he is gone forth from his place to make thy land deſolate; *and* thy cities ſhall be laid waſte, without an inhabitant.

8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it ſhall come to paſs at that day, ſaith the LORD, *that* the heart of the king ſhall periſh, and the heart of the princes; and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder.

10 Then ſaid I, Ah, Lord GOD! ſurely thou haſt greatly deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe,

12 *Even* a full wind from thoſe *places* ſhall

Notes on the Fourth Chapter.

Ver. 2 *The nations ſhall bleſs themſelves in him, and in him ſhall they glory.*] A prediction of the goſpel-times, when the heathen ſhould join with the Iſraelites in paying all ſolemn acts of worſhip and devotion, to the true God alone, and in aſcribing all honour and glory to him, and to his only Son the Meſſiah, in whom all nations were to be bleſſed. *Lowth.*

3 *Break up your fallow-grounds,* &c.] An exhortation to repentance, under the metaphor of plowing up their fallow-ground, which had lain long uncultivated, and clearing it from thorns, that it might be capable of receiving good ſeed.

4 *Take away the foreſkins of your hearts.*] Hence it appears, that the ceremony of circumciſion had a ſpiritual ſignification: accordingly, the apoſtle makes moral applications of ſeveral branches of the ceremonial law.

5, 6 *Blow ye the trumpet in the land,* &c.] The prophet here begins a new diſcourſe, and deſcribes the dreadful preparations for war, ſuch as blowing the trumpet, and ſetting up a ſtandard for aſſembling them together, in order to leave the open country, and retire with their families and goods to the fortified cities, both for their own ſafety, and that they might defend thoſe garriſons againſt the power of the enemy. *Lowth.*

7 *The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way,* &c.] Nebuchadnezzar king of Babylon, whoſe monarchy is repreſented by a lion: he is called here the deſtroyer of the Gentiles, or rather of the nations, becauſe Judea and all the neighbouring countries, were, by God's decree, delivered into his hands.

10 *Surely thou haſt greatly deceived this people,* &c.] i. e. Thou haſt ſuffered them to be deceived by falſe prophets.

11 *A dry wind,* &c.] i. e. A hot peſtilential wind, which ſweeps away multitudes in a moment. The prophet deſcribes the Chaldean army deſtroying Judea, under the metaphor of a dry parching wind, which blaſts the fruit of the earth, withers the leaves upon the trees, and gives every thing a barren and naked aſpect.

come unto me: now alſo will I give ſentence againſt them.

13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles. Wo unto us; for we are ſpoiled!

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 Thy way and thy doings have procured theſe *things* unto thee: this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My bowels, my bowels: I am pained at my very heart; my heart maketh a noiſe in me; I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried; for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet.

22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh, children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate: yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn aback from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bow-men; they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? though thou cloth'ſt thy ſelf with crimſon, though thou deck'ſt thee with ornaments of gold, though thou rent'ſt thy face with painting, in vain ſhalt thou make thy ſelf fair: *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child; the voice of the daughter of Zion, *that* bewaileth her ſelf, *that* ſpreadeth her hands, *ſaying*, Wo *is* me now: for my ſoul is wearied becauſe of murderers!

CHAP. V.

The judgement of God upon the Jews for their manifold corruptions.

16 *Watchers come from a far country.*] The prophet, by way of irony, calls the Chaldean army watchers.

19 *My bowels, my bowels,* &c.] The prophet, in very moving expreſſions, ſympathizes with his country, which he foreſees will become the ſeat of war, and be utterly ruined by an hoſtile invaſion.

Suddenly are my tents ſpoiled, and my curtains in a moment.] i. e. The cities and houſes in Judea are laid waſte, in alluſion to the ancient way of dwelling in tents.

23 *I beheld the earth, and lo, it was without form and void,* &c.] The whole face of nature has a diſmal aſpect, the inhabitants of the lands and the houſes, together with the fruits of the earth, are deſtroyed by the armies of the enemy; the birds of the air, and the beaſts of the field, are conſumed with famine, ſo that the country appears, as if it was reduced to its primitive chaos. The heavens are covered with darkneſs, and the mountains tremble at the wrath of the Almighty.

28 *I have purpoſed it, and will not repent,* &c.] God's purpoſe of delivering up the Jews into the hands of Nebuchadnezzar was irreverſible, upon the ſuppoſition that the greateſt part of them would continue impenitent, which he likewiſe foreſaw. *Lowth.*

30 *Though thou rent'ſt thy face with painting.*] Margin reads, Thy eyes. See note on 2 Kings, ix. 30.

31 *I have heard a voice as of a woman in travail,* &c.] Jeruſalem here is very pathetically deſcribed as of a woman in travail, bewailing the loſs of her children by the hand of the Chaldeans, and in vain imploring aſſiſtance. *Lowth.*

Notes

RUN ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgement, that ſeeketh the truth, and I will pardon it.

2 And though they ſay, the LORD liveth; ſurely, they ſwear falſly.

3 O LORD, *are* not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock: they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poor; they are fooliſh: for they know not the way of the LORD, *nor* the judgement of their God.

5 I will get me unto the great men, and will ſpeak unto them; for they have known the way of the LORD, *and* the judgement of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a lion out of the foreſt ſhall ſlay them, a wolf of the evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings are encreaſed.

7 How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes.

8 They were *as* fed horſes in the morning: every one neighed after his neighbour's wife.

9 Shall I not viſit for theſe *things?* ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 Go ye up upon her walls, and deſtroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the houſe of Iſrael and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have belied the LORD, and ſaid, *It is* not he: neither ſhall evil come upon us; neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become wind, and the word *is* not in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.

15 Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an open ſepulchre, they *are* all mighty men.

17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat; they ſhall eat up thy flocks and thine herds; they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities, wherein thou truſtedſt, with the ſword.

18 Nevertheleſs, in thoſe days ſaith the LORD, I will not make a full end with you.

19 And it ſhall come to paſs when ye ſhall ſay, Wherefore doeth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land *that is* not your's.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O fooliſh people, and without underſtanding; which have eyes and ſee not; which have ears, and hear not:

Notes on the Fifth Chapter.

Ver. 1 *Run ye to and fro through the ſtreets of Jeruſalem.*] The prophet deſcribes the general corruption of mankind, in much the ſame terms with thoſe of the pſalmiſt, *There is none that doth good*, &c.

2 *Though they ſay the Lord liveth, ſurely they ſwear falſely.*] Even thoſe who do not ſwear by falſe gods, will venture to call God to bear witneſs to what is not true.

4 *Surely theſe are poor*, &c.] They are rude, ignorant, and vulgar.

5 *I will get me unto the great men, and will ſpeak unto them*, &c.] He ſpeaketh this to the reproach of thoſe who ſhould govern and teach others, and yet are greater tranſgreſſors than the ſimple people.

7 *How ſhall I pardon thee for this?* &c.] God appeals to themſelves, whether they can think it conſiſtent with his juſtice to let ſuch enormous offences as theſe go unpuniſhed?

15 *I will bring a nation from far.*] Babylon is called a far country, Iſaiah xxxix. 3.

16 *Their quiver is an open ſepulchre.*] All their arrows do execution.

22 Fear ye not me? ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea, by a perpetual decree, that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it?

23 But this people hath a revolting and a rebellious heart; they are revolted, and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 Your iniquities have turned away theſe *things*, and your ſins have with-holden good *things* from you.

26 For among my people are found wicked *men:* they lay wait as he that ſetteth ſnares; they ſet a trap, they catch men.

27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper: and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things?* ſaith the LORD: ſhall not my ſoul be avenged of ſuch a nation as this?

30 A wonderful and horrible thing is committed in the land:

31 The prophets propheſy falſly, and the prieſts bear rule by their means; and my people love *to have it* ſo: and what will ye do in the end thereof?

CHAP. VI.

1 *The enemies ſent againſt Judah,* 4 *encourage themſelves.* 6 *God ſetteth them on work becauſe of their ſins.*

O Ye children of Benjamin, gather your ſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa, and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion to a comely and delicate *woman.*

3 Their ſhepherds with their flocks ſhall come unto her; they ſhall pitch *their* tents againſt her round about; they ſhall feed every one in his place.

4 Prepare ye war againſt her; ariſe, and let us go up at noon. Wo unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out!

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 ¶ For thus hath the LORD of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem. This *is* the city to be viſited: ſhe *is* wholly oppreſſion in the midſt of her.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her; before me continually *is* grief and wounds.

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22 *Though the waves toſs themſelves, yet can they not prevail.*] The adjuſting the proportion of the tides, that they ſhould not riſe ſo high as to overflow the lower grounds, is a remarkable inſtance of God's eſpecial providence.

24 *Let us now fear the Lord our God that giveth rain,* &c.] The viciſſitude of ſeaſons, of cold, and heat, of drought and moiſture, ſo wiſely fitted for the growth of the fruits of the earth, and other uſes of human life, is ſo remarkable a proof of the being of a God and his providence, that it is obvious to the meaneſt capacity; and on this account it is frequently inſiſted on by the inſpired writers. The former rain fell ſoon after ſowing-time, to make the ſeed take root; the latter juſt before harveſt, to plump and fill the ears. *Lowth.*

26 *They catch men.*] By the arts of fraud they over-reach others, and make a prey of their ſubſtance.

31 *The prophets prophecy falſely, and the prieſts bear rule by their means,* &c.] Both prieſts and prophets agree to ſpeak pleaſing things to the people, in order to ſupport their own intereſt and authority; and this muſt produce a total corruption of manners, and conſequently bring on utter ruin and deſtruction. *Lowth.*

Notes on the Sixth Chapter.

Ver. 1 *Set up a ſign of fire in Beth-haccerem.*] To aſſemble the people together for their mutual defence. Beth-haccerem was a village between Jeruſalem and Tekoa.

2 *I have likened the daughter of Zion to a comely and delicate woman,* &c.] The paſſage may be rendered, *I have likened the daughter of Zion to a paſture, and a pleaſant habitation.* The words that follow ver. 3. favour this interpretation.

3 *The ſhepherds with their flocks ſhall come unto her,* &c.] i. e. The Chaldean generals and their armies, who ſhould feed upon and devour her.

4 *Ariſe, and let us go up at noon,* &c.] The ſoldiers are deſcribed as eagerly bent upon taking the city.

6 *Caſt a mount.*] Mr. Pilkington properly tranſlates this paſſage, *Play an engine againſt Jeruſalem:* The margin reads, *Pour out the engine of ſhot.*

7 *Violence and ſpoil is heard in her,* &c.] I hear the continual complaints of thoſe that groan under the oppreſſions they ſuffer, and are cruelly and unjuſtly put to death.

8 *Leſt*

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee: leſt I make thee deſolate, a land not inhabited.

9 Thus ſaith the LORD of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer into the baſkets.

10 To whom ſhall I ſpeak and give warning, that they may hear? behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days.

12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them every one *is* given to covetouſneſs, and from the prophet even unto the prieſt every one dealeth falſly.

14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace; when *there is* no peace.

15 Were they aſhamed when they had commited abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time *that* I viſit them, they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the ways, and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls. But they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet. But they ſaid, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them; the neighbour and his friend ſhall periſh.

22 Thus ſaith the LORD, Behold, a people cometh from the north-country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in array as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our

8 *Leſt my ſoul depart from thee*, &c.] Leſt my affection be utterly alienated from thee, ſo that I caſt off all compaſſion towards thee, and give thee up to ruin and deſolation. *Lowth.*

16 *Stand ye in the ways and ſee, and aſk for the old paths*, &c.] Imitate the traveller, when at a loſs which way to direct his ſteps; enquire what way the patriarchs of old, kings, and prophets of former times walked in: imitate their practices, wherein ye will find true comfort and ſatisfaction, and not the late devices of your princes and prophets, whereby you have been ſeduced into error, and betrayed into many miſchiefs. *Lowth.*

17 *I ſet watchmen over you.*] Prophets to warn you of your dangers.

18 *Hear, ye nations, and know, O congregation*, &c.] God appeals to all men, and ſummons them to aſſemble together, in order to hear what he hath to lay to the charge of his people.

20 *To what purpoſe cometh there to me incenſe from Sheba?*] Sheba was part of Arabia Felix, and famous for its incenſe and perfumes. The prophet here reproves the hypocriſy of the Jews, who endeavoured to cover their inward corruption by the external appearances of religion, which the prophets often declared to be of no value, when they do not proceed from a devout mind. There is a ſtory in Plato ſimilar to this—"The "Athenians, in their wars with the Lacedæmonians, having re- "ceived many defeats, ſent a meſſenger to the oracle of Jupiter, "to aſk the reaſon why they, who had erected ſo many temples "to the gods, and honoured them with ſo many ſacrifices, "ſhould be leſs ſucceſsful than the Lacedæmonians, who fell "much ſhort of them in theſe particulars? The oracle anſwer- "ed; *I am better pleaſed with the prayer of the Lacedæmonians "than with all the oblations of the Greeks.* Now the prayer they "made uſe of was a ſhort petition, in which they begged the "gods *to give them all good things ſo long as they continued "virtuous.*"

The ſweet cane from a far country, &c.] The calamus aromaticus, an ingredient often uſed in perfumes.

23 *Their voice roareth like the ſea*, &c.] Hoſtile invaſions are very properly compared to great inundations, that carry all before them, and lay a country waſte. *Lowth.*

hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way for the ſword of the enemy *and* fear *is* on every ſide.

26 O daughter of my people, gird *thee* with ſackcloth, and wallow thy ſelf in aſhes, make thee mourning, *as for* an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee *for* a tower *and* a fortreſs among my people, that thou mayeſt know and try their way.

28 They *are* all grievous revolters, walking with ſlanders: *they are* braſs and iron; they are all corrupters.

29 The bellows are burned, the lead is conſumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

CHAP. VII.

1 *Jeremiah is ſent to call for true repentance.* 8 *He rejecteth their vain confidence.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORD's houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts the God of Iſrael; Amend your ways, and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The Temple of the LORD, the Temple of the Lord, the Temple of the Lord *are* theſe.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgement between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt;

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not?

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is this houſe, which is called by my name, become a den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my peole Iſrael.

13 And now, becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not;

14 Therefore will I do unto *th*... ouſe which is called by my name, wherein ye truſt, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

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28 *They are braſs and iron.*] Their impudence reſembles braſs, and their obſtinacy iron.

29 *Their bellows are burnt.*] All the means that can be uſed to purge this people of their droſs prove ineffectual.

The lead is conſumed.] Before the uſe of quickſilver, lead was uſed for refining metals.

30 *Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them.*] As baſe money is refuſed by every one, becauſe it cannot bear the touchſtone, ſo ſhall theſe hypocrites and evil-doers be rejected, both by God and man.

Notes on the Seventh Chapter.

Ver. 2 *Stand in the gate of the Lord's houſe*, &c.] Moſt probably the eaſt-gate of the temple, which led directly to it.

9 *Will ye ſteal, murder*, &c.] He does not charge them with the tranſgreſſion of the ritual ordinances of Moſes, but with the breach of the weightier matters of the law: thereby preparing their minds for the reception of the goſpel.

10 *We are delivered to do all theſe abominations.*] This is tranſlated contrary to the plain meaning of the prophet, and ſhould have been rendered, *We have been delivered, though we have done all theſe abominations*; as an old tranſlation printed in the year 1611, has it.

12 *But go ye now unto my place which was in Shiloh, where I ſet my name at the firſt*, &c.] God's ark and tabernacle were placed in Shiloh, when the Iſraelites had taken poſſeſſion of the promiſed land, yet he ſuffered the ark itſelf to fall into the hands of the Philiſtines, and quite forſook that place of his reſidence.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me: for I will not hear thee.

17 Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD; Behold, mine anger and my fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.

21 Thus ſaith the LORD of hoſts, the God of Iſrael; Put your burnt-offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices:

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counſels *and* in the imagination of their evil heart, and went backward and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ſent unto you all my ſervants the prophets, daily riſing up early, and ſending *them:*

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them; but they will not hearken to thee: thou ſhalt alſo call unto them; but they will not anſwer thee:

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth.

29 Cut off thine hair, *O Jeruſalem,* and caſt *it* away; and take up a lamentation on high places: for the LORD hath rejected and forſaken the generation of his wrath.

30 For the children of Judah have done evil in my ſight, ſaith the LORD: they have ſet their abominations in the houſe which is called by my name, to pollute it:

31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

32 Therefore behold, the days come, ſaith the LORD, that it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but The valley of ſlaughter: for they ſhall bury in Tophet, till there be no place.

33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth: and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth and the voice of gladneſs, the voice of the bridegroom and the voice of the bride: for the land ſhall be deſolate.

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18 *To make cakes to the queen of heaven.*] i. e. They ſacrifice to the ſun, moon, and ſtars, which they called the *queen of heaven,* chap. xliv. 18.

22, 23 *I ſpake not unto your fathers,---concerning ſacrifices,* &c.] The two parts of this ſentence are not to be taken ſeparately, as if God did not require burnt-offerings at all; but that he did not inſiſt ſo much upon ſacrifices as obedience to the commandments of the moral law. *Clark.*

31 *They have built the high places of Tophet,* &c.] This unnatural cuſtom of burning their children, by way of ſacrifice to Moloch, was derived from the Canaanites. The place where they performed this inhuman rite was called Tophet, from the tabrets which ſounded there to drown the cries of the children thus cruelly murdered. The *valley of the ſon of Hinnom,* or the valley of Hinnom; in the Hebrew, *Gee Hinnom,* from whence the word *gebenna* is derived, and uſed to ſignify hell; the ſacrifices here offered being a lively picture of the infernal torments. *Lowth.*

Notes

CHAP. VIII.

1 *The Jews calamity.* 4 *Their impenitency upbraided.* 13 *Their judgement ſhewed.* 18 *Their deſperate eſtate bewailed.*

AT that time ſaith the LORD, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves:

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried; they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than life by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the LORD of hoſts.

4 ¶ Moreover, thou ſhalt ſay unto them, Thus ſaith the LORD; Shall they fall, and not ariſe? ſhall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back by a perpetual backſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle.

7 Yea, the ſtork in the heaven knoweth her appointed times; and the turtle, and the crane, and the ſwallow obſerve the time of their coming; but my people know not the judgement of the LORD.

8 How do ye ſay, We *are* wiſe, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the ſcribes *is* in vain.

9 The wiſe *men* are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the LORD; and what wiſdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them:* for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt every one dealeth falſly.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace when *there is* no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

13 ¶ I will ſurely conſume them, ſaith the LORD. *There ſhall be* no grapes on the vine, nor figs on the fig-tree, and the leaf ſhall fade: and *the things that* I have given them ſhall paſs away from them.

14 Why do we ſit ſtill? aſſemble your ſelves, and let us enter into the defenced cities, and let us be ſilent there: for the LORD our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the LORD.

Notes on the Eighth Chapter.

Ver. 1 *They ſhall bring out the bones of the kings of Judah,* &c.] When Jeruſalem ſhall be taken and expoſed to the rage of the Chaldean army, they ſhall break open the ſepulchres of kings and great men, in hopes of finding treaſures depoſited there. *Lowth.*

3 *Death ſhall be deſired,* &c.] Becauſe of the afflictions they ſhall ſuffer through God's judgments.

6 *As the horſe ruſheth into the battle.*] Without any conſideration or fear of approaching danger.

7 *Yea, the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane,* &c.] Theſe birds know, by natural inſtinct, the ſeaſons when to return to the places of their former abode: whereas this people never thinketh of returning to their God. The ſacred writers often ſend men to the brute creation for inſtruction, in order to upbraid their ſtupidity. *Lowth.*

8 *The pen of the ſcribes is in vain.*] The word *ſcribe* ſignifies a perſon not only that tranſcribes, but one that is learned in expounding the law.

14 *Let us enter into the defenced cities, and let us be ſilent there,* &c.] This ſeems to be ſpoken in the perſon of the people, who lived in open towns, exhorting one another to repair to Jeruſalem, and other fortified places, to ſeek for refuge: whereas the prophet had before exhorted the inhabitants of Jeruſalem to flee even from thence. He therefore replies in the following part of the verſe, that God had indeed *put them to ſilence* in another ſenſe; namely, he had taken away all their ſtrength, and left them to be deſtroyed by their enemies. *Lowth.*

17 *Ser-*

15 We looked for peace, but no good *came*; *and* for a time of health, and behold, trouble.

16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones: for they are come, and have devoured the land, and all that is in it; the city, and thoſe that dwell therein.

17 For behold, I will ſend ſerpents, cockatrices, among you, which *will* not *be* charmed, and they ſhall bite you, ſaith the LORD.

18 ¶ *When* I would comfort my ſelf againſt ſorrow, my heart *is* faint in me.

19 Behold, the voice of the cry of the daughter of my people, becauſe of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am I hurt; I am black; aſtoniſhment hath taken hold on me.

22 *Is there* no balm in Gilead? *is there* no phyſician there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 *The Jews lamented for their manifold ſins,* 9 *and judgement.* 12 *Diſobedience is the cauſe of their calamity.*

OH, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.

2 Oh, that I had in the wilderneſs a lodging-place of way-faring men; that I might leave my people, and go from them: for they *be* all adulterers, an aſſembly of treacherous men!

3 And they bend their tongues *like* their bow *for* lyes: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, ſaith the LORD.

4 Take ye heed every one of his neighbour, and truſt ye not in any brother; for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lyes, *and* weary themſeves to commit iniquity.

6 Thine habitation *is* in the midſt of deceit: through deceit they refuſe to know me, ſaith the LORD.

7 Therefore thus ſaith the LORD of hoſts; Behold, I will melt them, and try them: for how ſhall I do for the daughter of my people?

8 Their tongue *is as* an arrow ſhot out; it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not viſit them for theſe *things?* ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burned up, ſo that none can paſs through *them*; neither can *men* hear the voice of the cattle: both

17 *Serpents, cockatrices, which will not be charmed.*] Such enemies as you ſhall not be able to ſoften by any entreaties you can uſe. It is a well-atteſted opinion, that there were methods of charming venemous creatures that they ſhould not hurt thoſe that came near them. See note on Pſalm lviii. 5.

20 *The harveſt is paſt,* &c.] The people complain that the ſummer, the time for marching an army, is paſt, and yet no ſuccour arrived.

21 *I am black.*] I look ghaſtly as thoſe that are dying.

22 *Is there no balm in Gilead?* &c.] Gilead was famous for balm, and other healing drugs; the prophet applies this metaphorically to the ſtate of the Jews, and aſks whether there have been no methods uſed to heal theſe mortal wounds and diſtempers, and if there have, why are they attended with ſo little ſucceſs? implying that God had ſent his prophets, as ſo many ſpiritual phyſicians, and that they had given the beſt advice; but the fault lay wholly in the patients themſelves, who refuſed to ſubmit to their preſcriptions. *Lowth.*

Notes on the Ninth Chapter.

Ver. 1 *Oh, that my head were waters,* &c.] The prophet moſt affectingly ſympathiſes with the calamities of his people, in order to excite them to a ſenſe of their own misfortunes, and prevail upon them to humble themſelves under the afflicting hand of God.

2 *They be all adulterers.*] Apoſtates from God.

3 *They bend their tongues like their bows.*] The pſalmiſt compares the tongue to a bow, and the words of calumny to arrows, Pſalm lxiv. 3, 4.

10 *For the mountains will I take up a weeping,* &c.] He here laments that general deſolation which he foreſees is coming on the whole land. *Lowth.*

the fowl of the heavens and the beaſt are fled; they are gone

11 And I will make Jeruſalem heaps, *and* a den of dragons; and I will make the cities of Judah deſolate, without an inhabitant.

12 ¶ Who *is* the wiſe man, that may underſtand this? and *who is he* to whom the mouth of the LORD hath ſpoken, that he may declare it, for what the land periſheth, *and* is burned up like a wilderneſs, that none paſſeth through?

13 And the LORD ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known; and I will ſend a ſword after them, till I have conſumed them.

17 Thus ſaith the LORD of hoſts; Conſider ye, and call for the mourning-women, that they may come; and ſend for cunning *women*, that they may come:

18 And let them make haſte, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids guſh out with waters.

19 For a voice of wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the ſtreets.

22 Speak, Thus ſaith the LORD; Even the carcaſes of men ſhall fall as dung upon the open field, and as the handful after the harveſtman, and none ſhall gather *them*.

23 Thus ſaith the LORD; Let not the wiſe *man* glory in his wiſdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches;

24 But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the LORD, which exerciſe loving-kindneſs, judgement, and righteouſneſs in the earth: for in theſe *things* I delight, ſaith the LORD.

25 Behold, the days come, ſaith the LORD, that I will puniſh all *them which are* circumciſed with the uncircumciſed;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

CHAP. X.

1 *The unequal compariſon of God and idols.* 19 *The ſpoil of the tabernacle by fooliſh paſtors.*

HEAR ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael:

2 Thus ſaith the LORD; Learn not the way of the heathen, and be not diſmayed at the

11 *A den of dragons.*] Serpents, ſuch as are uſually found in ruins and deſolate places.

15 *I will feed them with wormwood*, &c.] I will turn their plenty into ſcarcity, and their joy into mourning: the meaning is, God would chaſtiſe them for their iniquities with the moſt bitter puniſhments.

17 *Mourning women.*] There were women whoſe profeſſion it was to make public lamentations at funerals: the Romans likewiſe had their *præficæ*.

23, 24 *Let not the wiſe man glory in his wiſdom*, &c.] Let not men value themſelves for their wiſdom, ſtrength, or riches, which are things in themſelves of very uncertain continuance: the only true valuable endowment is the knowledge of God, not as he is in himſelf, which is too high an attainment for poor mortals to pretend to, but with reſpect to his dealing with the children of men; to have a ſerious ſenſe of his mercies to the penitent, of his judgments to the obſtinate, and of his truth and integrity, in making good his promiſes and threatenings to both. It is in the exerciſe of theſe attributes, that the Almighty chiefly delights; and it is by theſe he deſires to make himſelf known to mankind. *Lowth.*

26 *All theſe nations are uncircumciſed, and the houſe of Iſrael is uncircumciſed in the heart.*] All theſe nations are as unclean, as if uncircumciſed, and even the houſe of Iſrael is uncircumciſed in the heart——*Uncircumciſed* for *unclean* occurs Lev. xix. 23.

Notes on the Tenth Chapter.

Ver. 2 *Learn not the way of the heathen, and be not diſmayed at*

ſigns of heaven; for the heathen are diſmayed at them.

3 For the cuſtoms of the people are vain: for *one* cutteth a tree out of the foreſt, the work of the hands of the workmen, with the ax.

4 They deck it with ſilver and with gold; they faſten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but ſpeak not: they muſt needs be born, becauſe they cannot go. Be not afraid of them: for they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none like unto thee, O LORD: thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O king of nations? for to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations and in all their kingdoms *there is* none like unto thee.

8 But they are altogether brutiſh and fooliſh: the ſtock is a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God; he *is* the living God, and an everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The gods that have not made the heavens and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

14 Every man is brutiſh in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their viſitation they ſhall periſh.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things*, and Iſrael *is* the rod of his inheritance; The LORD of hoſts *is* his name.

17 Gather up thy wares out of the land, O inhabitant of the fortreſs.

18 For thus ſaith the LORD, Behold, I will ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo*.

19 ¶ Wo is me for my hurt! my wound is grievous: but I ſaid, Truly this *is* a grief, and I muſt bear it.

20 My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For the paſtors are become brutiſh, and have not ſought the LORD: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come, and a great commotion out of the north-coun-

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at the ſigns of heaven, &c.] Both the Chaldeans and Egyptians were famous for their ſkill in aſtrology; and therefore the prophet means, that when the Jews were to live, during their captivity, among thoſe people, they ſhould pay no regard to the predictions they might make from the heavenly bodies, by the aſpects of which they pretended to foretel great calamities; whereby they terrified the people with the apprehenſion of impending evils. *Lowth.*

9 *Silver ſpread into plates is brought from Tarſhiſh.*] Ships of Tarſhiſh often ſignify all trading and merchant ſhips in general. But Tarſhiſh here probably means ſome port of Spain, whither the merchants of Tyre and Sidon traded. *Lowth.*

Gold from Uphaz, &c.] Bochart ſuppoſes Uphaz to be the ſame with Ophir in India, near Zeilan, a place famous for gold.

13 *When he uttereth his voice, there is a multitude of waters in the heavens*, &c.] When God ſends his thunder abroad, the clouds immediately diſtil in abundance of rain, which fructifies the earth, and cauſes all vegetables to flouriſh.

17 *O inhabitant of the fortreſs.*] He warns Jeruſalem to move her effects, and prepare for going into captivity.

20 *My tabernacle is ſpoiled, and all my cords are broken.*] The prophet perſonates his country bewailing herſelf in the following manner: my cities and houſes are plundered and deſtroyed, as if they were ſo many ſhepherds tents: *cords* here ſignify an inheritance. *Lamy.*

My children are gone forth of me, and they are not, &c.] My inhabitants are gone into captivity, and will not return hither any more; ſo that they are the ſame to me as if they were actually dead.

22 *The noiſe of the bruit.*] *Bruit* is an old Engliſh word, ſignifying *rumour, noiſe*, or *report*. Johnſon.

Notes

try, to make the cities of Judah desolate, *and* a den of dragons.

23 O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgement; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAP. XI.

1 *Jeremiah proclaimeth God's covenant,* 8 *rebuketh the disobedient Jews.* 11 *He prophesieth evils to come upon them.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying; Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered, I and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 ¶ Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy, is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD; Behold, I will bring evil upon them which they shall not be able to escape: and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many? and the holy flesh is passed from thee: when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive-tree, fair *and* of goodly fruit: with the

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Notes on the Eleventh Chapter.

Ver. 3 *Cursed be the man.*] Or rather, cursed is the man.

4 *From the iron furnace,* &c.] An iron furnace is used to melt and purify metals; a very proper repesentation of any sore affliction, wherein God tries his servants in order to purge them from their dross. *Lowth.*

5 *So be it, O Lord.*] So shall it most certainly be.

15 *What hath my beloved to do in mine house?* &c.] Why doth this my chosen people, as they love to call themselves, make their appearance before me in my house, since they have gone a whoring after several idols of the nations round about them?

The holy flesh is passed from thee, &c.] The sacrifices which thou offerest up to me, as an atonement for thy sins, not at all profit thee, being rendered unacceptable to me, by those many and gross sins in which thou continuest without remorse.

16 *The Lord called thy name, a green olive-tree,* &c.] The Jewish nation, in its flourishing state, is sometimes compared to a vine, sometimes to an olive-tree, Psalm lii. 8.

noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hoſts, that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done, againſt themſelves to provoke me to anger, in offering incenſe unto Baal.

18 And the LORD hath given me knowledge *of it*, and I know *it:* then thou ſhewedſt me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the ſlaughter: and I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hoſts, that judgeſt righteouſly, that trieſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I revealed my cauſe.

21 Therefore thus ſaith the LORD of the men of Anathoth that ſeek thy life, ſaying, Propheſy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus ſaith the LORD of hoſts; Behold, I will puniſh them: the young men ſhall die by the ſword; their ſons and their daughters ſhall die by famine:

23 And there ſhall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their viſitation.

CHAP. XII.

1 *Jeremiah complaining of the wicked's proſperity, by faith ſeeth their ruin.* 14 *God's promiſe to the penitent.*

RIghteous *art* thou, O LORD, when I plead with thee: *yet* let me talk with thee of *thy* judgements: Wherefore doth the way of the wicked proſper? *wherefore* are all they happy that deal very treacherouſly?

2 Thou haſt planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knoweſt me: thou haſt ſeen me, and tried mine heart towards thee: pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds; becauſe they ſaid, He ſhall not ſee our laſt end.

5 If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace, *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan.

6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee; yea, they have called a multitude after thee: believe them not, though they ſpeak fair words unto thee.

7 I have forſaken mine houſe, I have left mine heritage; I have given the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a lion in the foreſt, it crieth out againſt me: therefore have I hated it.

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19 *I was like a lamb or an ox*, &c.] This verſe is variouſly interpreted, but by the fathers generally applied to the crucifixion of Chriſt.

20 *The reins*, &c.] The inward *thoughts* or *conſcience*.

21 *Propheſy not in the name of the Lord, that thou die not by our hand.*] This was generally the uſage the prophets met with from their enemies: they were even treated in this manner by their neighbours, their friends, and relations. *Lowth.*

Notes on the Twelfth Chapter.

Ver. 1 *Righteous art thou, O Lord, yet let me talk with thee of thy judgments*, &c.] Though I have not the leaſt doubt of thy juſtice and holineſs, yet ſuffer me to argue with thee concerning the proſperity of the wicked, and the afflictions of the righteous: a diſpenſation which hath, in all ages, been made an objection againſt Providence, and on that account a ſtumbling-block even to good men. *Lowth.*

2 *Far from their reins.*] Here again inſtead of *reins* it ſhould have been rendered *thoughts* or *conſcience*.

4 *Our laſt end.*] By a tranſpoſition of two letters in the Hebrew, a remarkable difference is made in the ſenſe, which when rectified, inſtead of *our laſt end*, will be *our ways*, as in the Septuagint. *Kennicott.*

In the ſwelling of Jordan.] Septuagint reads, The *roaring of Jordan*; and Vulgate, *the pride of Jordan:* and ſome underſtand by the expreſſion, the *mountains* from which Jordan riſes, which were terrible for the roaring of lions.

6 *They have called a multitude after thee*, &c.] They have ſtirred up the multitude againſt thee, and endeavoured to bring thee under a popular odium. *Lowth.*

8 *Mine heritage is unto me as a lion in the foreſt*, &c.] Ever raging againſt me and my prophets.

9 Mine heritage *is* unto me *as* a ſpeckled bird; the birds round about *are* againſt her: come ye aſſemble all the beaſts of the field, come to devour.

10 Many paſtors have deſtroyed my vineyard, they have troden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate; *and being* deſolate it mourneth unto me: the whole land is made deſolate, becauſe no man layeth it to heart.

12 The ſpoilers are come upon all high places through the wilderneſs; for the ſword of the LORD ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 They have ſown wheat, but ſhall reap thorns: they have put themſelves to pain, *but* ſhall not profit: and they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the LORD.

14 ¶ Thus ſaith the LORD againſt all mine evil neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit; Behold, I will pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs after that I have plucked them out, I will return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The LORD liveth; as they taught my people to ſwear by Baal; then ſhall they be built in the midſt of my people.

17 But if they will not obey, I will utterly pluck up and deſtroy that nation, ſaith the LORD.

CHAP. XIII.

1 *In a type of a linen girdle the people's deſtruction is prefigured.* 12 *By the bottles filled with wine their drunkenneſs in miſery foretold.*

THUS ſaith the LORD unto me, Go, and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to paſs after many days, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence which I commanded thee to hide there.

9 *Mine heritage is unto me as a ſpeckled bird, the birds round about.*] This place ſhould have been tranſlated as the LXX, and Bochart underſtand it, *Mine heritage is unto me as the ravenous hyæna: the ravenous beaſts are round about it.* Eſſay for a New Tranſlation.

10 *Many paſtors have deſtroyed mine vineyard,* &c.] By many paſtors are meant the generals of the Chaldean army, and by the vineyard Judea. *Lowth.*

11 *No man layeth it to heart.*] No man acknowledgeth the hand of God in the calamities they feel, or humbles himſelf under it.

13 *They ſhall be aſhamed of your revenues.*] Margin reads, *Ye ſhall be*; the word *revenues* alludes to the *reaping of thorns.*

Notes on the Thirteenth Chapter.

Ver. 4 *Ariſe, go to Euphrates, and hide it there in a hole of the rock,* &c.] God commanded the prophet to hide the girdle by the bank of the Euphrates, to ſignify the Jews being carried captive over that river. Moſt commentators are of opinion, that this was performed by the prophet only in viſion; it being very improbable, that God ſhould ſend him two ſuch long journeys, merely on this errand. The very learned biſhop of Glouceſter, in his Divine Legation, vol. II. p. 83, obſerves, That language being at firſt extremely rude and equivocal, ſo that men were at a loſs to explain any new conception, or uncommon adventure; they were naturally inſtigated to ſupply the deficiencies of ſpeech by apt and ſignificant *ſigns.* Accordingly in the firſt ages of the world, mutual converſe was upheld by a mixed diſcourſe of words and actions: this practice ſubſiſted long after the neceſſity had ceaſed; eſpecially among the Eaſtern people, whoſe natural temperature inclined them to a mode of converſation which ſo well exerciſed their vivacity and *motion*; and ſo much gratified it, by a perpetual repreſentation of *material images*: of this we have innumerable inſtances in holy ſcripture; as where the falſe prophet puſhed with horns of iron, to denote the entire overthrow of the Aſſyrians, 1 Kings, xxii. 11. where Jeremiah, by God's direction, hides a girdle in a hole of a rock near the Euphrates, (chap. xiii.) where he breaks a potter's veſſel in the ſight of the people, (chap. xix.) puts on bonds and yokes, (chap. xxvii.) and caſts a book into the Euphrates, (chap. li.) where Ezekiel, by the ſame appointment, delineates the ſiege of Jeruſalem on a tile, (chap. iv.) weighs the hair of his head in balances, (chap. v.) carries out his houſhold-ſtuff, (chap. xii.) and joins together the two ſticks for Judah and Iſrael, (chap. xxxvii.) By theſe actions the prophets inſtructed the people in the will of God, and converſed with them by ſigns.——The biſhop underſtands all the above-mentioned, as real actions, and not viſionary.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred; it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD; After this manner will I mar the pride of Judah and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel; Every bottle shall be filled with wine. And they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD; Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 Hear ye, and give ear, be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause the darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king, and to the queen, Humble your selves, sit down: for your principalities shall come down, *even the* crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them *to* be captains, *and* as chief over thee: shall not sorrows take thee as a woman in travail.

22 And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

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12 *Every bottle shall be filled with wine,* &c.] Rather, every skin, &c. God's judgments are often represented under a cup of intoxicating liquor: accordingly God here declares, that as they have all sinned, so every one shall have his share in the punishment. *Lowth.*

16 *Give glory to the Lord your God before he cause darkness.*] Confess your faults, and humble yourselves under his mighty hand, before he bring upon you the night of affliction.

Before your feet stumble upon the dark mountains, &c.] Before the time come, when ye shall be forced to fly by night unto the mountains for fear of the enemy. *Lowth.*

17 *If ye will not hear it, my soul shall weep in secret places,* &c.] If ye resolve to harden yourselves against those messages I deliver unto you from the mouth of God, I will lay aside my public character, and secretly bewail your obstinacy and contempt of God's word and threatnings. *Lowth.*

19 *The cities of the south.*] i. e. Judah, which lay south of Babylon.

22 *For the greatness of thy iniquity are thy skirts discovered.*] *Discover* is here used in a particular sense, viz. to make any thing cease to be *a cover:* so Psal. xxix. 9.

23 *Can the Ethiopian change his skin,* &c.] This passage imports the extreme difficulty of overcoming bad habits; custom being a second nature: for we are not to take the words in a strict literal sense (for then it would have been of no consequence for the prophet to have exhorted the people to amendment) but only extend their meaning, so far as to denote, that a moral change in habitual sinners is almost as impossible as a natural one. Thus our Saviour compares the difficulty of a rich man's entering into the kingdom of God, to a natural impossibility; viz. *to a camel's passing through the eye of a needle:* but he qualifies the comparison by adding, *what is impossible with men, is possible with God.* Lowth.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear.

27 I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields. Wo unto thee, O Jeruſalem! wilt thou not be made clean? when *ſhall* it once *be?*

CHAP. XIV.

1 *A grievous famine,* 7 *cauſeth Jeremiah to pray.* 10 *The Lord will not be intreated.* 13 *Lying prophets are no excuſe.*

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languiſh; they are black unto the ground; and the cry of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters: they came to the pits, *and* found no water; they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hind alſo calved in the field, and forſook *it*, becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high-places, they ſnuffed up the wind like dragons; their eyes did fail, becauſe *there was* no graſs.

7 ¶ O LORD, though our iniquities teſtify againſt us, do thou *it* for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a wayfaring man *that* turneth aſide to tarry for a night?

9 Why ſhouldeſt thou be as a man aſtoniſhed, as a mighty man *that* cannot ſave? yet thou, O LORD, *art* in the midſt of us, and we are called by thy name; leave us not.

10 ¶ Thus ſaith the LORD unto this people; Thus have they loved to wander, they have not refrained their feet: therefore the LORD doth not accept them; he will now remember their iniquity, and viſit their ſins.

11 Then ſaid the LORD unto me, Pray not for this people for *their* good.

12 When they faſt, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, Ah, Lord GOD, behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine: but I will give you aſſured peace in this place.

14 Then the LORD ſaid unto me, The prophets propheſy lyes in my name: I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a falſe viſion, and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the LORD concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land; By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy ſhall be caſt out in the ſtreets of Jeruſalem, be-

Notes on the Fourteenth Chapter.

Ver. 1 *Concerning the dearth.*] Rather, the *drought*, as the LXX have it, and other verſions: this *dearth* was the effect of a great *drought*.

2 *Judah mourneth, and the gates thereof languiſh, they are black unto the ground,* &c.] By the gates of Judah are meant the cities thereof, together with their inhabitants, who have left their cities deſolate, to ſeek for ſuſtenance. The people look black and ghaſtly, and caſt themſelves down upon the ground through grief and deſpair. *Lowth.*

6 *Like dragons.*] Septuagint has nothing of *dragons*, nor does the ſenſe require it.

8 *Why ſhouldeſt thou be as a ſtranger in the land?* &c.] As one that careth not for us; as one no more concerned for our welfare, than a traveller for a place where he lodges only one night, and never expects to ſee it again?

10 *Thus have they loved to wander,* &c.] God returns an anſwer to the complaints and expoſtulations of the prophet, and tells the people, that their miſeries are owing to themſelves, who took pleaſure in going aſtray from the true God, and following the idolatries and corrupt cuſtoms of the heathens; which ſins he now viſits ſo ſeverely. *Lowth.*

cauſe of the famine and the ſword; and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them.

17 Therefore thou ſhalt ſay this word unto them; Let mine eyes run down with tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold, the ſlain with the ſword; and if I enter into the city, then behold, them that are ſick with famine: yea, both the prophet and the prieſt go about into a land that they know not.

19 Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold, trouble.

20 We acknowledge, O LORD, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee.

21 Do not abhor *us*, for thy name's ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou haſt made all theſe *things*.

CHAP. XV.

1 *The utter rejection and manifold judgements of the Jews.* 10 *Jeremiah complaining,* 19 *receiveth a gracious promiſe.*

THEN ſaid the LORD unto me, Though Moſes and Samuel ſtood before me, *yet* my mind *could* not *be* toward this people: caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD; Such as *are* for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to famine; and ſuch as *are* for captivity, to captivity.

3 And I will appoint over them four kinds, ſaith the LORD: the ſword to ſlay; and the dogs, to tear; and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy.

4 And I will cauſe them to be removed into all kingdoms of the earth; becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem.

5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk how thou doeſt?

6 Thou haſt forſaken me, ſaith the LORD, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will deſtroy my people, *ſince* they return not from their ways.

8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them, againſt the mother of the young men, a ſpoiler at noon-day: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city.

9 She that hath born ſeven languiſheth: ſhe hath given up the ghoſt, her ſun is gone down while *it was* yet day: ſhe hath been aſhamed

17 *The virgin daughter of my people.*] Thoſe cities were called virgins which never came into a conqueror's hands.

21 *Do not diſgrace the throne of thy glory,* &c.] Theſe words are principally to be underſtood of the temple; the prophet beſeeches God not to give up that ſtructure to be prophaned by infidels, the place which he had choſen for his peculiar reſidence, where he ſat between the cherubims as upon a throne.

Notes on the Fifteenth Chapter.

Ver. 1 *Though Moſes and Samuel ſtood before me, yet my mind could not be toward this people,* &c.] God declares he would not liſten to his greateſt favourites. Moſes obtained pardon for the people after their ſin in making the molten calf, and again after their deſpiſing the promiſed land. Samuel's interceſſion prevailed for their deliverance out of the hands of the Philiſtines; and therefore theſe two perſons are mentioned together, as remarkable for the prevalence of their prayers. But here God declares, that if theſe very perſons were alive, and in that near attendance on him which they formerly enjoyed, yet even their prayers ſhould not avert his judgments from this people. *Lowth.*

2 *Such as are for death,* &c.] Death here ſignifies famine.

4 *I will cauſe them to be removed,* &c.] See note on Deut. xxviii. 25.

Becauſe of Manaſſeh.] Not for his ſins only, but for the people's alſo, becauſe they conſented to his wickedneſs, 2 Kings, xxi.

6 *I am weary of repenting.*] When God ſuſpends the execution of his judgments, he is ſaid to repent of the evil he had threatened. *Lowth.*

8 *The mother of the young men.*] i. e. Jeruſalem.

9 *Her ſun is gone down while it was yet day,* &c.] She is like a young man who dieth in his full ſtrength.

and confounded: and the reſidue of them will I deliver to the ſword before their enemies, ſaith the LORD.

10 ¶ Wo is me, my mother, that thou haſt born me a man of ſtrife, and a man of contention to the whole earth! I have neither lent on uſury, nor men have lent to me on uſury, *yet* every one of them doth curſe me.

11 The LORD ſaid, Verily it ſhall be well with thy remnant, verily I will cauſe the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron, and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders.

14 And I will make *thee* to paſs with thine enemies, into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you.

15 O LORD, thou knoweſt: remember me, and viſit me, and revenge me of my perſecutors; take me not away in thy long-ſuffering: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoiced; I ſat alone becauſe of thy hand; for thou haſt filled me with indignation.

18 Why is my pain perpetual? and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a lyar, *and as* waters *that* fail?

19 ¶ Therefore thus ſaith the LORD, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced braſen wall: and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

1 *The utter ruin of the Jews foreſhewn.* 14 *Their return from captivity ſtranger than their deliverance out of Egypt.*

THE word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.

3 For thus ſaith the LORD concerning the ſons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They ſhall die of grievous deaths: they ſhall not be lamented; neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth: and they ſhall be conſumed by the ſword, and by famine; and their carcaſes ſhall be meat for the fowls of heaven and for the beaſts of the earth.

5 For thus ſaith the LORD; Enter not into the houſe of mourning, neither go to lament, nor bemoan them: For I have taken away my peace from this people, ſaith the LORD, *even* loving-kindneſs and mercies.

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11 *It ſhall be well with thy remnant.*] Some interpret this, that the laſt days of Jeremiah ſhould be happy; others, that his family ſhould eſcape the evils threatened.

12 *Shall iron break northern iron?*] As common iron cannot contend for hardneſs with the northern iron; ſo the Jews cannot ſtand againſt the Babylonians.

16 *Thy words were found, and I did eat them,* &c.] As ſoon as I perceived thy words, I treaſured them in my memory; I meditated upon them, and inwardly digeſted them.

18 *Wilt thou be altogether unto me as a liar, and as waters that fail?*] Thou haſt promiſed to be my protector againſt all mine enemies, and wilt thou altogether deceive me; like rivulets, which being dried up in the ſummer, diſappoint the thirſty traveller?

19 *If thou take forth the precious from the vile.*] If thou encourage the good, and reprove the wicked, thou ſhalt be as my mouth hath promiſed.

Notes on the Sixteenth Chapter.

Ver. 2 *Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.*] Fruitfulneſs was promiſed as a bleſſing under the law, but ceaſed to be ſo in ſuch difficult times as were coming upon the Jewiſh nation: for parents could not promiſe themſelves any comfort in their children, who muſt be expoſed to the many miſeries that attend an hoſtile invaſion, and a conquering army. *Lowth.*

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them.

7 Neither ſhall *men* tear *themſelves* for them in mourning, to comfort them for the dead: neither ſhall *men* give them the cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the LORD of hoſts the God of Iſrael; Behold, I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth and the voice of gladneſs, the voice of the bridegroom and the voice of the bride.

10 And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the LORD our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the LORD, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law;

12 And ye have done worſe than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye nor your fathers; and there ſhall ye ſerve other gods day and night; where I will not ſhew you favour.

14 ¶ Therefore behold, the days come, ſaith the LORD, that it ſhall no more be ſaid, The LORD liveth that brought up the children of Iſrael out of the land of Egypt;

15 But, The LORD liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will ſend for many fiſhers, ſaith the LORD, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rock.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And firſt I will recompenſe their iniquity and their ſin double; becauſe they have defiled my land, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things.

19 O LORD, my ſtrength and my fortreſs, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lyes, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himſelf, and they *are* no gods?

21 Therefore behold, I will this once cauſe them to know, I will cauſe them to know mine hand and my might: and they ſhall know that my name *is*, The LORD.

CHAP. XVII.

1 *The captivity of Judah for ſin.* 5 *Truſt in man is curſed,* 7 *in God is bleſſed.* 9 *The deceitful heart cannot deceive God.* 12 *The ſalvation of God.*

9 *For I will cauſe to ceaſe out of this place,* &c.] In the time of the general deſolation enſuing, all ſolemn ſeaſons of mirth and gladneſs, whether public or private, ſhall ceaſe.

16 *I will ſend for many fiſhers---and they ſhall fiſh them; and for many hunters, and they ſhall hunt them,* &c.] It is common for the ſacred writers to repreſent enemies and oppreſſors under the metaphors of fiſhers and hunters; becauſe they uſe all the methods of open force and ſecret ſtratagem, in order to make men their prey. Theſe two ſimilitudes imply, that the Chaldeans ſhall make an intire conqueſt of the whole land, and ſtrip it entirely of its riches and inhabitants; for what ſhall eſcape one party ſhall fall into the hands of another. *Lowth.*

18 *With the carcaſes of their deteſtable and abominable things.*] i. e. With their idols, which are called carcaſes, being not only without life, but alſo deteſtable in the ſight of God.

19 O *Lord, my ſtrength and my fortreſs---the Gentiles ſhall come unto thee from the ends of the earth,* &c.] To demonſtrate more emphatically the abſurdity of forſaking the true God, and apoſtatizing to idolatry, the prophet foretels that the time will come when the very Gentiles themſelves ſhall be aſhamed of the idolatry they and their forefathers have ſo long been guilty of, humbly confeſs their ſin, and addreſs themſelves to the true God in all their wants, as their only refuge and defence. *Lowth.*

Notes

THE ſin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilſt their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy ſubſtance *and* all thy treaſures to the ſpoil, *and* thy high places for ſin, throughout all thy borders.

4 And thou, even thy ſelf, ſhalt diſcontinue from thine heritage that I gave thee; and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever.

5 ¶ Thus ſaith the LORD; Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the LORD.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh; but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land and not inhabited.

7 ¶ Bleſſed *is* the man that truſteth in the LORD, and whoſe hope the LORD is:

8 For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river; and ſhall not ſee when heat cometh; but her leaf ſhall be green; and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.

9 ¶ The heart *is* deceitful above all *things* and deſperately wicked: who can know it?

10 I the LORD ſearch the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge ſitteth *on eggs*, and hatcheth *them* not; *ſo* he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our ſanctuary.

13 O LORD, the hope of Iſrael, all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the earth, becauſe they have forſaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou *art* my praiſe.

15 Behold, they ſay unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not haſtened from *being* a paſtor to follow thee: neither have I deſired the woful day; thou knoweſt: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and deſtroy them with double deſtruction.

19 Thus ſaith the LORD unto me; Go, and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem;

20 And ſay unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates:

Notes on the Seventeenth Chapter.

Ver. 1 *The ſin of Judah is written with a pen of iron, and with the point of a diamond*, &c.] In indelible characters, like things engraven on tables of ſtone, to preſerve the memory of them to poſterity.

3 *O my mountain in the field*, &c.] A periphraſis of the temple, called in other places of ſcripture *the mountain of the Lord's houſe*, and *the holy mountain*. And as the temple was conſidered as the principal part of Jeruſalem, it is uſed to expreſs the whole city. *Lowth.*

5 *Curſed be the man that truſteth in man.*] This alludes to the Jews confiding in the aſſiſtance which the Egyptians and other allies would afford them againſt the Babylonians, who, he tells them, would deceive them, and make them forfeit the Divine protection. *Lowth.*

8 *Shall not ſee when heat cometh.*] Or, *ſhall not fear*, &c.

9 *The heart is deceitful above all things.*] Here he aſſigns a reaſon why we ought to put our truſt in God, and not in man, who often under the pretences of ſincerity, conceals the moſt miſchievous deſigns. *Lowth.*

10 *I try the reins.*] i. e. The inward thoughts.

12 *A glorious high throne from the beginning is the place of your ſanctuary.*] The kingdom of the Almighty is from everlaſting: his throne is in heaven, the place of his peculiar reſidence, of which his temple at Jeruſalem is but an imperfect reſemblance. The words inſtruct the Jews to look up to God in the heavens, and not fancy the temple the only place from which they might addreſs themſelves to him, which made them think he would never forſake that ſeat of his reſidence, nor the city where he had placed his name. *Lowth.*

21 Thus ſaith the LORD; Take heed to your ſelves, and bear no burden on the ſabbath-day, nor bring *it* in by the gates of Jeruſalem:

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein;

25 Then ſhall there enter into the gates of this city kings and princes ſitting upon the throne of David, riding in chariots and on horſes, they, and their princes, the men of Judah, and the inhabitants of Jeruſalem: and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath-day; then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 *Under the type of a potter God ſheweth his abſolute power of diſpoſing of nations.* 11 *Judgements threatened to Judah.*

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe, and go down to the potter's houſe, and there will I cauſe thee to hear my words.

3 Then I went down to the potter's houſe, and behold, he wrought a work on the wheels.

4 And the veſſel that he made of clay was marred in the hand of the potter: ſo he made it again another veſſel, as ſeemed good to the potter to make *it*.

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, cannot I do with you as this potter? ſaith the LORD. Behold; as the clay *is* in the potter's hand, ſo *are* ye in mine hand, O houſe of Iſrael.

7 *At what* inſtant I ſhall ſpeak concerning a nation and concerning a kingdom to pluck up and to pull down and to deſtroy *it*;

8 If that nation, againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation and concerning a kingdom to build and to plant it.

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD; Behold, I frame evil againſt you, and deviſe a device againſt you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they ſaid, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the LORD; Aſk ye now among the heathen, who hath heard ſuch things. The virgin of Iſrael hath done a very horrible thing.

14 Will *a man* leave the ſnow of Lebanon

25 *Then ſhall there enter into the gates of this city, kings and princes*, &c.] Hence it appears, that the judgments denounced againſt Jeruſalem, at leaſt as far as they threatened the city with utter deſtruction, were not irreverſible. And, from Jeremiah's advice to Zedekiah, chap. xxxviii. 17. it may be concluded, that if the king had hearkened to that counſel, the city would not have been deſtroyed, and he himſelf might have continued a tributary king under Nebuchadnezzar. *Lowth.*

Notes on the Eighteenth Chapter.

Ver. 8 *I will repent of the evil that I thought to do unto them*, &c.] Whenever repentance is aſcribed to God, it muſt be meant only of a change with regard to the outward adminiſtrations of his providence, and his dealing with men otherwiſe than he did before. Nor does this imply any change in God, but in ourſelves. He ſtill acts by the ſame rules; but we, according to our different behaviour, become the objects either of his favour or diſpleaſure. *Lowth.*

which cometh from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east-wind before the enemy; I will shew them the back and not the face in the day of their calamity.

18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

CHAP. XIX.

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east-gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter.

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14 *Will a man leave the snow of Lebanon, which cometh from the rock of the field?* &c.] Lebanon derives its name from the whiteness of the snow which covers the summit of it even in the midst of summer. But the word which our translators have rendered *from the rock*, signifies also *dew* or *moisture*; and therefore the words may be translated thus: *Will a man leave the moisture of the field for the snow-water of Lebanon?* Lowth.

18 *Let us devise devices against Jeremiah*, &c.] Let us accuse him of being a false prophet; for his threatnings plainly contradict God's promises to his people, whereby we are assured, that there shall always be a succession of priests to explain the law; of scribes, or learned men, to elucidate the more difficult parts of it; and of prophets to instruct the people in the knowledge of futurity. *Lowth.*

Let us smite him with the tongue.] Or, for the tongue, i. e. for his bold speeches against the government.

Notes on the Nineteenth Chapter.

Ver. 1 *Go, and get a potter's earthen bottle*, &c.] An earthen pitcher with a narrow neck to drink out of. By this emblem the prophet signified that if God pleased, the city and people might be as easily destroyed, as an earthen vessel could be broken. See note on chap. xiii. 4.

5 *To burn their sons with fire for burnt-offerings unto Baal*, &c.] The idol to whom the inhuman sacrifices were offered is elsewhere called Moloch. And it should be observed, that Baal and Moloch are equivalent terms, both signifying *lord* or *king*, and seem to have been promiscuously given by each idolatrous nation to that idol they chiefly worshipped. *Lowth.*

7 And I will make void the counſel of Judah and Jeruſalem in this place; and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of the heaven and for the beaſts of the earth.

8 And I will make this city deſolate, and an hiſſing; every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the fleſh of their ſons and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege and ſtraitneſs wherewith their enemies and they that ſeek their lives ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts; Even ſo will I break this people and this city, as *one* breaketh a potter's veſſel, that cannot be made whole again: and they ſhall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the houſes, upon whoſe roofs they have burned incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to propheſy; and he ſtood in the court of the LORD's houſe, and ſaid to all the people,

15 Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced againſt it, becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

1 *Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

NOW Paſhur the ſon of Immer the prieſt, who *was* alſo chief governor in the houſe of the LORD, heard that Jeremiah propheſied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the LORD.

3 And it came to paſs on the morrow that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The LORD hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the LORD; Behold, I will make thee a terror to thy ſelf and to all thy friends; and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou, Paſhur, and all that dwell in thine houſe, ſhall go into captivity: and thou ſhalt come to Babylon, and there thou ſhalt

9 *They ſhall eat the fleſh of their ſons,* &c.] A terrible judgment threatened by Moſes, Deut. xxviii. 53; and fulfilled in the ſiege of Jeruſalem.

12 *Make this city as Tophet.*] i. e. A place of ſlaughter.

13 *The houſes of Jeruſalem---ſhall be defiled as the place of Tophet,* &c.] Polluted with dead bodies.

15 *They have hardened their necks.*] Becauſe they are obſtinate.

Notes on the Twentieth Chapter.

Ver. 1 *Paſhur the ſon of Immer the prieſt,* &c.] Paſhur being the head of his family, had a principal authority in directing the affairs of the temple; and therefore is here called *a chief governor in the houſe of the Lord.* But if we ſuppoſe Paſhur to have been, in a ſtrict ſenſe, *chief,* or *ſupreme governor of the houſe of God,* he ſeems to have been the ſame officer that is called *Captain of the temple,* Acts iv. 1.

3 *The Lord hath not called thy name Paſhur, but Magor-miſſabib.*] The name I give thee ſignifies *fear* or *terror round about*; and thou ſhalt be a dreadful example of thoſe calamities which are coming upon thy friends, and all the inhabitants of this city.

die, and ſhalt be buried there, thou, and all thy friends, to whom thou haſt propheſied lyes.

7 ¶ O LORD, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me.

8 For ſince I ſpake, I cried out, I cried, violence and ſpoil; becauſe the word of the LORD was made a reproach unto me and a deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay*.

10 ¶ For I heard the defaming of many, fear on every ſide. Report, *ſay they*, and we will report it. All my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail: they ſhall be greatly aſhamed; for they ſhall not proſper: *their* everlaſting confuſion ſhall never be forgotten.

12 But, O LORD of hoſts, that trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the LORD, praiſe ye the LORD: for he hath delivered the ſoul of the poor from the hand of evil-doers.

14 ¶ Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man-child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide;

17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb always great *with me*.

18 Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

CHAP. XXI.

1 *Zedekiah enquireth the event of Nebuchadrezzar's war.* 3 *A hard ſiege foretold.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah ſent unto him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war againſt us; if ſo be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah;

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7 *O Lord, thou haſt deceived me.*] The following verſes contain the doleful reflections of Jeremiah on the ill ſucceſs of his prophecies, which had little effect upon others, and brought many calamities upon himſelf. The ſenſe of what he ſays is this, Thou haſt promiſed to be my ſafeguard againſt mine enemies, but I find myſelf diſappointed, and expoſed to all their malice.

Thou art ſtronger than I, and haſt prevailed, &c.] It was ſore againſt my will that I undertook the prophetical office; but thy commands and inſpiration in a manner conſtrained me.

8 *Since I ſpake, I cried out*, &c.] Since I began to prophecy, I have reaſon to complain of the hardſhips I have undergone on that account.

11 *The Lord is with me as a mighty and terrible one*, &c.] The prophet having given vent to his melancholy reflections, begins to chear up his ſpirits by the comfortable promiſes he had received from the Almighty, by which he was aſſured that his enemies ſhould be diſappointed in the ill deſigns they had formed againſt him. *Lowth.*

14 *Curſed be the day wherein I was born.*] This, and the following verſes, repreſent the melancholy thoughts that oppreſſed the mind of the prophet, while he was ſtruggling with the reproach and malice of his enemies; and are written in a poetical ſtrain like the lamentations of Job, wherein he expreſſes his wiſhes that he had never been born. *Lowth.*

Let not the day be bleſſed.] Let it not be celebrated with thoſe good wiſhes which are commonly uſed on birth-days.

15 *Curſed be the man who brought tidings to my father*, &c.] In this lamentation every circumſtance proper to raiſe the paſſions, is mentioned; and therefore not to be conſidered as ſo many expreſſions of indignation or malice, but rather of mourning and ſorrow. Of the ſame kind are thoſe beautiful figures in David's funeral ſong upon Saul and Jonathan, *Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you*, &c. 2 Sam. i. 21.

Notes on the Twenty-firſt Chapter.

Ver. 2 *Enquire, I pray you, of the Lord.*] Not that the king was touched with the repentance of his ſins, but that the prophet might pray unto God to take this plague away, as Pharaoh intreated Moſes.

4 Thus ſaith the LORD God of Iſrael; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans which beſiege you without the walls, and I will aſſemble them into the midſt of this city.

5 And I my ſelf will fight againſt you with an out-ſtretched hand and with a ſtrong arm, even in anger and in fury and in great wrath.

6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And afterwards, ſaith the LORD, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and *ſuch as are* left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life: and he ſhall ſmite them with the edge of the ſword; he ſhall not ſpare them, neither have pity, nor have mercy.

8 And unto this people thou ſhalt ſay, Thus ſaith the LORD; Behold, I ſet before you the way of life, and the way of death.

9 He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the LORD: it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 And touching the houſe of the king of Judah, *ſay*, Hear ye the word of the LORD;

12 O houſe of David, thus ſaith the LORD; Execute judgement in the morning, and deliver *him that is* ſpoiled out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the LORD; which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations?

14 But I will puniſh you according to the fruit of your doings, ſaith the LORD: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

CHAP. XXII.

1. *An exhortation to repentance.* 10 *The judgement of Shallum,* 20 *of Coniah.*

THUS ſaith the LORD; Go down to the houſe of the king of Judah, and ſpeak there this word,

2 And ſay, Hear the word of the LORD, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates;

3 Thus ſaith the LORD; Execute ye judgement and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place.

4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe kings ſitting upon the throne of David, riding in chariots and on horſes, he and his ſervants, and his people.

5 But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the LORD, that this houſe ſhall become a deſolation.

6 For thus ſaith the LORD unto the king's houſe of Judah; Thou *art* Gilead unto me,

7 *He ſhall ſmite them with the edge of the ſword,* &c.] Zedekiah himſelf was not ſlain, but carried to Babylon, where he died; though his ſons and his great men were ſlain by the command of Nebuchadnezzar. But it is common in all writers to expreſs that indefinitely, which is true of the greateſt part of the perſons concerned. *Lowth.*

8 *I ſet before you the way of life and death.*] i. e. By yielding to, or reſiſting Nebuchadnezzar.

13 *Behold, I am againſt thee, O inhabitant of the valley, and rock of the plain,* &c.] A deſcription of Jeruſalem; the former expreſſion denoting the lower part of the city, which was ſurrounded by hills, and the latter mount Sion. *Lowth.*

14 *I will kindle a fire in the foreſt thereof.*] The word *foreſt* is often uſed metaphorically by the prophets to ſignify a city; becauſe its ſtately buildings reſemble cedars ſtanding in their ſeveral ranks. *Lowth.*

Notes on the Twenty-ſecond Chapter.

Ver. 4 *The gates of this houſe.*] The text reads, *The gates of this city.* See chap. xvii. 25.

6 *Thou art Gilead unto me, and the head of Lebanon,* &c.] Though thou wert never ſo precious in my ſight, wert as valuable for riches and plenty as the fat paſtures of Gilead, and thy buildings as ſtately as the tall cedars of Lebanon, yet, unleſs thy princes and people reform, thou ſhalt become nothing but ruin and deſolation. *Lowth.*

and the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.

7 And I will prepare deſtroyers againſt thee, every one with his weapons: and they ſhall cut down thy choice cedars, and caſt *them* into the fire.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they ſhall anſwer; Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep ſore for him that goeth away; for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the LORD touching Shallum the ſon of Joſiah king of Judah, which reigned inſtead of Joſiah his father, which went forth out of this place; He ſhall not return thither any more:

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong; *that* uſeth his neighbour's ſervice without wages, and giveth him not for his work;

14 That ſaith, I will build me a wide houſe and large chambers, and cutteth him out windows: and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reign, becauſe thou cloſeſt *thy ſelf* in cedar? did not thy father eat and drink, and do judgement and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poor and needy: then *it was* well *with him: was* not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy coveteouſneſs; and for to ſhed innocent blood, and for oppreſſion, and for violence, to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſon of Joſiah king of Judah; They ſhall not lament for him, *ſaying*, Ah, my brother! or, Ah, ſiſter! they ſhall not lament for him, *ſaying*, Ah, lord! or, Ah, his glory!

19 He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.

20 ¶ Go up to Lebanon, and cry; and liſt up thy voice in Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee in thy proſperity; *but* thou ſaidſt, I will not hear. This *hath been*

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7 *Thy choice cedars.*] Thy noble buildings; perhaps made of cedar.

10 *Weep ye not for the dead*, &c.] Weep not for Joſiah, for he is buried in peace, and taken away from the evil to come, but rather lament Jehoahaz his ſucceſſor, whom Pharaoh-necho hath carried captive into Egypt; from thence never to return.

11 *Touching Shallum the ſon of Joſiah king of Judah, which reigned inſtead of Joſiah his father*, &c.] Shallum here mentioned can be no other than Jehoahaz; for the characters given in the text will agree to none elſe. It was he that *reigned inſtead of his father Joſiah*, and it was he that went out of Jeruſalem, or that was carried away captive, and never returned any more. Why he is called Shallum is not eaſy at this diſtance of time to conjecture; ſome ſuppoſe the name was given him by way of reproach, becauſe of the ſhortneſs of his reign, in which he reſembled king Shallum, mentioned 2 Kings, xv. 13. as Jeconiah is called Coniah, by way of contempt, verſe 24. *Lowth.*

13 *Wo unto him that buildeth his houſe by unrighteouſneſs*, &c.] The prophet proceeds to denounce God's judgments againſt Jehoiakim, who it ſeems had built himſelf a ſtately palace in thoſe calamitous times, and took no care to pay the wages of his workmen; but ſupported his own luxury by oppreſſing thoſe who were to live by their labour: a crying ſin, too common among the great men of the world. *Lowth.*

15 *Then it was well with him.*] Noldius reads, *Therefore* it was, &c.

18 *They ſhall not lament for him, ſaying, Ah, my brother! or ah, ſiſter!* &c.] The prophet here repeats part of the ſong which the public mourners uſed to ſing at funerals; indicating that Jehoiakim ſhould not be buried with thoſe ſolemn lamentations with which the memory of his predeceſſors, particularly that of his father, had been honoured. *Lowth.*

19 *He ſhall be buried with the burial of an aſs*, &c.] Jehoiakim was advanced to the throne of Judah by Pharaoh-necho, king of Egypt, whoſe fortune he followed till the conqueſt of Egypt by the Chaldeans: after he had reigned three years, he was taken priſoner by Nebuchadnezzar, and put in irons, but afterwards releaſed, and made a tributary king. After three years obedience Jehoiakim rebelled, in confidence of aſſiſtance from Egypt: in the tenth year of his reign, Nebuchadnezzar's army over-ran Judea, and, in the following year, beſieged Jeruſalem, and, in all probability, took Jehoiakim priſoner in ſome ſally he made upon them, killed him, and caſt out his dead body in the highway, like the carcaſe of an aſs, denying him the common rights of burial. Accordingly he is ſaid to have ſlept with, but not to have been buried with his fathers, 2 Kings, xxiv. 6. *Lowth.*

20 *Cry from the paſſages.*] Call for aſſiſtance from the borders, or rivers, which are the bounds of your country.

thy manner from thy youth, that thou obeyedſt not my voice.

22 The wind ſhall eat up all thy paſtors, and thy lovers ſhall go into captivity: ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſs.

23 O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, ſaith the LORD, though Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence:

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born; and there ſhall ye die.

27 But to the land whereunto they deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD:

30 Thus ſaith the LORD; Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 *He propheſieth a reſtoration of the ſcattered flock.* 9 *Againſt falſe prophets.*

WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture ſaith the LORD.

2 Therefore thus ſaith the LORD GOD of Iſrael againſt the paſtors that feed my people; Ye have ſcattered my flock, and driven them away, and have not viſited them: behold, I will viſit upon you the evil of your doings ſaith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they ſhall be fruitful and increaſe.

4 And I will ſet up ſhepherds over them which ſhall feed them: and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the LORD.

5 Behold, the days come, ſaith the LORD, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgement and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.

22 *The wind ſhall eat up all thy paſtors*, &c.] The judgments of the Almighty, like a blaſting wind, ſhall deſtroy all thy governors both eccleſiaſtical and civil.

23 *O inhabitant of Lebanon, that makeſt thy neſt in the cedars.*] A metaphorical deſcription of Jeruſalem, whoſe ſtately buildings are elſewhere compared to the tall cedars of a foreſt.

How gracious ſhalt thou be, &c.] Rather, *how humble and ſuppliant will thou be* in thoſe pangs which ſhall ſuddenly come upon thee.

24 *Though Coniah——were the ſignet upon my right hand*, &c.] Though he were never ſo dear to me, and ever under my eye and care, yet his wickedneſs would make him forfeit all my favour towards him.

28 *Is this man Coniah a deſpiſed broken idol?* &c.] Would any one have thought that this man, who was inveſted with royal dignity, ſhould be rendered no better than a broken image of royalty, diveſted of all power and authority, and like a broken idol, the object of ſcorn and reproach?

29 *O earth, earth, earth, hear the word of the Lord.*] The prophets often endeavour to engage the attention of men, by appealing to heaven and earth; i. e. to all creatures, and particularly to the inhabitants of this world. *Lowth.*

Notes on the Twenty-third Chapter.

Ver. 1 *Wo be unto the paſtors*, &c.] By the word *paſtors* are here meant kings, as appears by comparing ver. 5.

3 *I will gather the remnant.*] Thus the prophets generally mix promiſes with threatnings.

5 *A righteous branch.*] The Meſſiah is often called *the branch*, to denote his deſcent from the ſtock of David.

Shall execute judgement and juſtice in the earth.] This character is alſo given by the pſalmiſt and the prophet Iaiah, becauſe his laws are the moſt perfect rule of righteouſneſs, and he himſelf the moſt impartial rewarder of every man according to his works. *Lowth.*

6 *In his days Judah ſhall be ſaved, and Iſrael*, &c.] This prophecy is in part fulfilled in all true believers, the myſtical Iſrael, but will receive its utmoſt completion when the Jewiſh nation ſhall be reſtored: a bleſſing foretold by moſt of the antient prophets; who generally join Judah and Iſrael together, as equal ſharers in the bleſſing, being no longer two, but one kingdom. *Lowth.*

THE LORD OUR RIGHTEOUSNESS.] He ſhall be Jehovah, or the true God; and *our righteouſneſs*, or the means of our juſtification.

7, 8 *There-*

7 Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth which brought up the children of Iſrael out of the land of Egypt;

8 But, The LORD liveth which brought up and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them; and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken becauſe of the prophets; all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome, becauſe of the LORD, and becauſe of the words of his holineſs.

10 For the land is full of adulterers: for becauſe of ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right.

11 For both prophet and prieſt are profane; yea, in my houſe have I found their wickedneſs, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs; they ſhall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD.

13 And I have ſeen folly in the prophets of Samaria: they prophefied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lyes: they ſtrengthen alſo the hands of evil-doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land.

16 Thus ſaith the LORD of hoſts; Hearken not unto the words of the prophets that prophefy unto you: they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, Ye ſhall have peace: and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you.

18 For who hath ſtood in the counſel of the LORD and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it ſhall fall grievouſly upon the head of the wicked.

20 The anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly.

21 I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they prophefied.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off?

7, 8 *Therefore behold, the days come, ſaith the Lord,* &c.] This wonderful work of God's reſtoring the Jewiſh nation, after their diſperſions in every part of the world, will ſo far exceed the miracles he wrought in their deliverance out of Egypt, that the latter will not deſerve to be mentioned with the former. St. Paul calls this reſtoration of the Jews, *Life from the dead,* Rom. xi. 15. i. e. it will be a miracle as ſurpriſing as if a dead body were reſtored again to life. *Lowth.*

9 *Mine heart within me is broken becauſe of the prophets,* &c.] He deſcribes the terror and concern under which he laboured, on account of the falſe prophets.

10 *Becauſe of ſwearing the land mourneth.*] By ſwearing is chiefly here meant perjury.

11 *Their wickedneſs have I found in my houſe.*] My temple is full of their idolatry and ſuperſtition.

13, 14 *I have ſeen folly in the prophets of Samaria,* &c.] He compares the ſins of the prophets of Samaria and Jeruſalem together; and pronounces thoſe of the latter to be more enormous, becauſe they pronounced their falſe prophecies in the name of the true God, and pretended that he was the author of all their impoſtures. The wickedneſs of their lives alſo reflected a diſhonour upon his name and religion. *Lowth.*

They ſtrengthen the hands of the evil-doers.] They encourage men in their wickedneſs.

19, 20 *Behold, a whirlwind of the Lord is gone forth in fury,* &c.] If theſe prophets had really known the purpoſes and intentions of the Almighty, they would not have ſaid *Peace, peace* (verſe 17.) to the wicked, but have propheſied a grievous deſtruction juſt ready to fall upon them; for that will certainly come to paſs, and the event fatally convince them of the truth of my prediction. *Lowth.*

24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD. Do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſy lyes in my name, ſaying, I have dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſy lyes? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cauſe my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: What *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, I *am* againſt the prophets, ſaith the LORD, that ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, that uſe their tongues, and ſay, He ſaith.

32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to err by their lyes and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 And when this people, or the prophet, or a prieſt ſhall aſk thee, ſaying, What *is* the burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, The burden of the LORD, I will even puniſh that man and his houſe.

35 Thus ſhall ye ſay every one to his neighbour and every one to his brother, What hath the LORD anſwered? and, What hath the LORD ſpoken?

36 And the burden of the LORD ſhall ye mention no more: for every man's word ſhall be his burden: for ye have perverted the words of the living God, of the LORD of hoſts our God.

37 Thus ſhalt thou ſay to the prophet, What hath the LORD anſwered thee? and, What hath the LORD ſpoken?

38 But ſith ye ſay, The burden of the LORD; therefore thus ſaith the LORD; Becauſe ye ſay this word, The burthen of the LORD, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the LORD;

39 Therefore behold, I, even I, will utterly forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you* out of my preſence:

40 And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.

CHAP. XXIV.

1 *By good and bad figs,* 4 *he foreſheweth the reſtoration from captivity,* 8 *and the deſolation of Zedekiah and the reſt.*

THE LORD ſhewed me, and behold, two baſkets of figs, *were* ſet before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the ſon of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and ſmiths, from Jeruſalem, and had brought them to Babylon.

28 *What is the chaff to the wheat?*] The difference between true prophecies and counterfeits is as evident as that between chaff and wheat.

29 *Is not my word like as, a fire? and like a hammer?*] My word is quick and powerful like fire, making its way through all oppoſition; and the threatnings it denounces will as certainly take hold of the ungoldly, as fire does of the ſtubble. And as a hammer breaketh the hardeſt rock in pieces, ſo is my word able to break down the confidence of the moſt hardened ſinner. *Lowth.*

32 *By their lightneſs.*] By their folly and inconſiſtence.

33 *What is the burden of the Lord?*] Or, Burdenſome prophecy big with ruin and deſtruction.

39 *I will utterly forget you.*] Septuagint reads, *I will carry you away or remove you,* (as a burden) which makes the ſenſe more acute.

Notes on the Twenty-fourth Chapter.

Ver. 1 *Two baſkets of figs, were ſet before the temple of the Lord,* &c.] The viſion repreſented two ſuch baſkets of figs as uſed to be offered up for firſt-fruits at the temple. The good figs ſignified thoſe that were gone into captivity, and ſo ſaved their lives; and the bad figs thoſe that remained, and were yet ſubject to the ſword, famine, and peſtilence.

2 One baſket *had* very good figs, *even* like the figs *that are* firſt ripe: and the other baſket *had* very naughty figs, which could not be eaten, they were ſo bad.

3 Then ſaid the LORD unto me, What ſeeſt thou Jeremiah? And I ſaid, Figs the good figs, very good; and the evil very evil, that cannot be eaten, they are ſo evil.

4 ¶ Again, the word of the LORD came unto me, ſaying,

5 Thus ſaith the LORD the God of Iſrael; Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for *their* good.

6 For I will ſet mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me that I *am* the LORD: and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart.

8 ¶ And as the evil figs which cannot be eaten, they are ſo evil; ſurely thus ſaith the LORD; So will I give Zedekiah the king of Judah, and his princes and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curſe in all places whither I ſhall drive them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land that I gave unto them and to their fathers.

CHAP. XXV.

1 *Jeremiah reproving the Jews diſobedience to the prophets,* 8 *foretelleth the ſeventy years captivity,* 12 *and after that, the deſtruction of Babylon.*

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying,

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day; that *is* the three and twentieth year; the word of the LORD hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking; but ye have not hearkened.

4 And the LORD hath ſent unto you all his ſervants the prophets, riſing early and ſending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They ſaid, Turn ye again now every one from his evil way and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to ſerve them and to worſhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, ſaith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus ſaith the LORD of hoſts; Becauſe ye have not heard my words,

5 *Like theſe good figs, ſo will I acknowledge,* &c.] The Jews, who remained in their own country, flattered themſelves with being more beloved of God than their brethren that were carried away captive: to check this vain confidence, God promiſed to ſhew the latter particular marks of his favour in a ſtrange land, and to pour out his diſpleaſure in an extraordinary manner upon the former. *Lowth.*

7 *I will give them an heart to know me, that I am the Lord,* &c.] The captives, who returned from Babylon, were the peculiar objects of theſe bleſſings, which principally conſiſted in the knowledge and fear of God, and grace to live in obedience to his commands. *Lowth.*

8 *That dwell in the land of Egypt.*] That fled thither for ſuccour.

9 *And a curſe.*] Men ſhall uſe this phraſe as a form of execration.

Notes on the Twenty-fifth Chapter.

Ver. 4 *The Lord hath ſent unto you all his ſervants the prophets,* &c.] There ſeems to have been ſeveral prophets, cotemporary with Jeremiah, though only two of them are mentioned in ſcripture, namely Zephaniah, and Urijah, the ſon of Shemaiah. From the time of Samuel, when the anſwers by Urim began to ceaſe, ſchools or ſeminaries for educating perſons for the prophetical office were eſtabliſhed. And God generally made choice of perſons educated in theſe ſchools to exerciſe this function. From the time of theſe ſchools of the prophets being ſettled, there was a ſucceſſion of prophets continued till the captivity, when the office began by degrees to ceaſe. *Lowth.*

9 *Perpe-*

9 Behold, I will ſend and take all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations.

10 Moreover, I will take from them the voice of mirth and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the ſound of the milſtones, and the light of the candle.

11 And this whole land ſhall be a deſolation *and* an aſtoniſhment: and theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 ¶ And it ſhall come to paſs when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans; and will make it perpetual deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 For thus ſaith the LORD God of Iſrael unto me; Take the wine-cup of this fury at my hand, and cauſe all the nations to whom I ſend thee to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink unto whom the LORD had ſent me;

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe; as *it is* this day:

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people,

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert,

25 And all the kings of Zimri, and all the

9 *Perpetual deſolations.*] The word does not always ſignify eternity in a ſtrict ſenſe, but is ſometimes taken for ſuch a duration as had a remarkable period to conclude it; viz. ſeventy years, mentioned ver. 11. Thus it is ſaid of a ſervant, *he ſhall ſerve his maſter for ever*, which the Jews expound till the next jubilee.

10 *The ſound of the milſtones, and the light of the candle.*] There ſhall be no marks of trade, or of preparing the common neceſſaries of life, ſuch as the grinding of corn. There will be no occaſion for candle, where the inhabitants are diſperſed and deſtroyed; nor will there be any ſuch illuminations as are uſual upon feſtival ſolemnities. *Lowth.*

11 *Seventy years.*] This computation of ſeventy years captivity is to be reckoned from the firſt year of Nebuchadrezzar, when that monarch made his firſt attempt upon Judea. From which time, to the firſt year of the reign of Cyrus over the Aſſyrian monarchy, is juſt ſeventy. *Lowth.*

13 *All that is written in this book.*] Here the ſenſe ends in the Septuagint; and then follows the title of another paragraph: *The things which Jeremiah propheſied againſt the nations of Elam:* and ſo begins that prophecy againſt Elam, which in the Hebrew comes at chap. xlix. 34. And Dr. Lowth obſerves, that this verſe ſeems to juſtify the order in which the Septuagint has placed theſe prophcies.

17 *Then took I the cup at the Lord's hand, and made all the nations to drink*, &c.] Theſe words, in purſuance of the ſame metaphor, import the prophet's obeying the commands of the Almighty, and denouncing his judgments upon all the ſeveral nations hereafter mentioned.

20 *All the mingled people.*] The word, which we render mingled, properly ſignifies a mixture of ſeveral nations; and is ſuppoſed to allude to the trading countries, ſituated on the coaſt of the Mediterranean or of the Red Sea.

All the kings of the land of Uz, &c.] Uz was the ſon of Eſau, Gen. xxxvi. 28. from whom Idumea was ſo called, and is the country here meant by the prophet. The kings mentioned here, and in the following verſes, were petty princes of ſeveral clans or colonies.

22 *The kings of the iſles which are beyond the ſea.*] Rather, *by the ſea ſide*, as the words are tranſlated in the margin of our bibles. The phraſe denotes the people living on the coaſt of the Mediterranean ſea.

23 *Dedan, and Tema, and Buz*, &c.] Theſe were Arabians deſcended from Abraham, and his brother Nahor.

24 *The mingled people that dwell in the deſert.*] A mixture of people dwelling in that part of Arabia ſtiled the *deſert*, called in ſcripture by the general name of *the children of the Eaſt.*

kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael; Drink ye, and be drunken, and ſpue, and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts; Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The LORD ſhall roar from on high, and utter his voice from his holy habitation; he ſhall mightily roar upon his habitation, he ſhall give a ſhout as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth: for the LORD hath a controverſy with the nations; he will plead with all fleſh; he will give them that are wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts; Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered, nor buried; they ſhall be dung upon the ground.

34 Howl, ye ſhepherds, and cry; and wallow your ſelves *in the aſhes*, ye principal of the flock: for the days of your ſlaughter and of your diſperſions are accompliſhed; and ye ſhall fall like a pleaſant veſſel.

35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard:* for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger o the LORD.

38 He hath forſaken his covert, as the lion: for their land is deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

CHAP. XXVI.

1 *Jeremiah exhorting to repentance,* 8 *is apprehended,* 10 *and arraigned.* 12 *His apology.* 16 *He is quit in judgement.*

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah came this word from the LORD, ſaying,

2 Thus ſaith the LORD; Stand in the court of the LORD's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORD's houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word:

3 If ſo be they will hearken, and turn every

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26 *The king of Sheſhach ſhall drink after them.*] By Sheſhach is meant Babylon, as appears from chap. li. 41. The prophets ſometimes made uſe of dark circumlocutions in expreſſing the places they propheſied againſt: thus Iſaiah calls Babylon, the *deſert of the ſea*, and Jeruſalem, *the valley of viſion*. Lowth.

27 *Drink ye*, &c.] The *imperative* is here put for the *future*.

28 *If they refuſe to take the cup at thine hand*, &c.] If they either do not believe thy threatnings, or diſregard them, becauſe they think themſelves ſufficiently provided againſt any hoſtile invaſion, thou ſhalt let them know that the judgments denounced againſt them are God's irreverſible decree. *Lowth.*

30 *He ſhall mightily roar upon his habitation*, &c.] God ſhall pronounce and execute a terrible judgment upon the temple, the place he had choſen for his habitation.

34 *Howl, ye ſhepherds, and cry, ye principal of the flock*, &c.] By ſhepherds are here meant princes and governors; and, in purſuing the ſame metaphor, the *principal of the flock* ſignifies the great and wealthy men of each nation againſt whom theſe judgments are denounced. *Lowth.*

Ye ſhall fall like a pleaſant veſſel.] Ye ſhall be utterly deſtroyed as a cryſtal glaſs, when it is daſhed againſt the ground.

38 *Becauſe of the fierceneſs of the oppreſſor.*] The Hebrew word which is tranſlated *oppreſſor*, ſignifies likewiſe *a dove*; and we are informed that the Aſſyrians bore the figure of *a dove* in their ſtandards; and from this ſymbol they might take the denomination.

Notes on the Twenty-ſixth Chapter.

Ver. 2 *The court of the Lord's houſe*, &c.] The great court where the people worſhipped, where they brought no ſacrifice; for then they were to carry it into the inner court, called the court of Iſrael. *Lightfoot.*

man from his evil way, that I may repent me of the evil which I purpoſe to do unto them becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD; If ye will not hearken to me to walk in my law which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early, and ſending *them*, but ye have not hearkened;

6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth.

7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 ¶ When the princes of Judah heard theſe things, then they came up from the king's houſe unto the houſe of the LORD, and ſat down in the entry of the new gate of the LORD's *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes and to all the people, ſaying, This man *is* worthy to die: for he hath propheſied againſt this city, as ye have heard with your ears.

12 ¶ Then ſpake Jeremiah unto all the princes and to all the people, ſaying, The LORD ſent me to propheſy againſt this houſe and againſt this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced againſt you.

14 As for me, behold, I *am* in your hand: do with me as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you to ſpeak all theſe words in your ears.

16 ¶ Then ſaid the princes and all the people unto the prieſts and to the prophets; This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts; Zion ſhall be ploughed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought the LORD, and the LORD repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city and againſt this land according to all the words of Jeremiah.

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king ſought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king ſent men into

6 *I will make this houſe like Shiloh.*] See chap. vii. 12.

10 *The princes of Judah.*] i. e. The king's counſellors, or chief officers of ſtate, who were alſo members of the Sanhedrim.

18 *Zion ſhall be plowed like a field,* &c.] The Jews ſuppoſe this prophecy to have been fulfilled in the utter deſtruction of the ſecond temple by Titus, when Terentius razed the very foundations of the city and temple; and by that means fulfilled the prediction of our bleſſed Saviour, *that there ſhould not be left one ſtone upon another.* When conquerors would ſignify their purpoſe, that a city ſhould never be rebuilt, they uſed to plow up the ground where it ſtood, Horace alludes to this cuſtom, book I. ode 16. *Imprimeretque muris,* &c.

Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt;

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

24 Nevertheleſs, the hand of Ahikam the ſon of Shaphan was with Jeremiah, that they ſhould not give him into the hand of the people to put him to death.

CHAP. XXVII.

Under the type of bonds and yokes he propheſieth the ſubduing of the neighbour kings unto Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying,

2 Thus ſaith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael; Thus ſhall ye ſay unto your maſters;

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power and by my out-ſtretched arm, and have given it unto whom it ſeemed meet unto me.

6 And now have I given all theſe land into the hand of Nebuchadnezzar the king of Babylon my ſervant; and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſon's ſon, until the very time of his land come: and *then* many nations and great kings ſhall ſerve themſelves of him.

8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they propheſy a lye unto you, to remove you far from your land; and that I ſhould drive you out, and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD! and they ſhall till it, and dwell therein.

12 I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou, and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon; for they propheſy a lye unto you.

Notes on the Twenty-ſeventh Chapter.

Ver. 1 *In the beginning of the reign of Jehoiakim*, &c.] As the laſt chapter begins with mentioning *Jehoiakim, the ſon of Joſiah*, ſome tranſcriber (thinking the beginning of this chapter muſt ſpeak of the ſame perſon, becauſe it alſo ſpeaks of *a ſon of Joſiah*) ſeems to have writ Jehoiakim inſtead of Zedekiah, as it is now in the Syriac verſion; not conſidering that Zedekiah was alſo Joſiah's ſon. Moſt commentators acknowledge the miſtake, and quote the 3d and 12th verſes of this chapter as proofs of it.

2 *Make thee bonds and yokes.*] See note on chap. xiii. 4. The yoke was a pole which went over the ſhoulders of a man, and was faſtened by certain bands to the neck. It was uſed by ſlaves to carry burthens with, which were hung to each end of the pole. *Taylor's Heb. Concord.*

6 *I have given all theſe lands into the hand of Nebuchadnezzar*, &c.] God is the ſole lord and proprietor of the world; and by virtue of his ſovereignty and dominion, has a right to give the kingdoms of the earth to whomſoever he pleaſes.

7 *His ſon, and his ſon's ſon.*] Viz. Evilmerodach and his ſon Belſhazzar.

Until the time of his land come.] i. e. Until the time of his viſitation, viz. at the end of ſeventy years.

9 *Hearken not ye to your prophets, nor to your diviners*, &c.] The Jews learned, together with the idolatrous rites of their neighbours, their arts of divination, and foretelling future events, the uſe of which was expreſsly forbidden by the law of Moſes. *Lowth.*

15 For I have not ſent them, ſaith the LORD, yet they propheſy a lye in my name; that I might drive you out, and that ye might periſh, ye, and the prophets that propheſy unto you.

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the LORD; Hearken not to the words of your prophets, that propheſy unto you, ſaying, Behold, the veſſels of the LORD's houſe ſhall now ſhortly be brought again from Babylon; for they propheſy a lye unto you.

17 Hearken not unto them: ſerve the king of Babylon, and live. Wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make interceſſion to the LORD of hoſts that the veſſels *which are* left in the houſe of the LORD, and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 For thus ſaith the LORD of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehoiakim king of Judah from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem;

21 Yea, thus ſaith the LORD of hoſts the God of Iſrael concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the king of Judah, and of Jeruſalem;

22 They ſhall be carried to Babylon, and there ſhall they be until the day that I viſit them, ſaith the LORD: then will I bring them up, and reſtore them to this place.

CHAP. XXVIII.

1 *Hananiah's falſe prophecy.* 10 *He breaketh Jeremiah's yoke.* 12 *Jeremiah foretelleth of an iron yoke,* 15 *and Hananiah's death.*

AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, ſpake unto me in the houſe of the LORD, in the preſence of the prieſts and of all the people, ſaying,

2 Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the veſſels of the LORD's houſe that Nebuchadnezzar king of Babylon took away from this place, and carried them away to Babylon.

4 And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon, ſaith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the LORD,

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo: the LORD perform thy words which thou haſt propheſied, to bring again the veſſels of the LORD's houſe, and all that is carried away captive, from Babylon into this place.

7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old propheſied both againſt many countries and againſt great kingdoms, of war, and of evil, and of peſtilence.

16 *The veſſels of the Lord's houſe,* &c.] Which were taken when Jeconiah was led captive to Babylon.

18 *Let them make interceſſion,* &c.] It was the prophets office not only to declare the word of God, but alſo to pray for the ſins of the people.

Notes on the Twenty-eighth Chapter.

Ver. 2 *I have broken the yoke,* &c.] That tyrannical power which Nebuchadnezzar exerciſes, of which Jeremiah's bonds and yokes were figures.

4 *I will bring again to this place Jeconiah,* &c.] This was joyful news to the people, who looked upon Zedekiah only as a deputy or viceroy under Nebuchadnezzar.

8, 9 *The prophets that have been before me, propheſied againſt many countries,* &c.] Jeremiah offers two reaſons in defence of his own prophecies, and againſt the truth of thoſe of Hananiah. Firſt, That many other prophets agreed with himſelf in prophecying evil againſt the Jews, and other neighbouring countries; whereas Hananiah, being ſingle in his prediction, nothing leſs than the punctual anſwering the event could give him the authority of a true prophet. Secondly, That, conſidering the corruption of the people's manners, it was highly probable that God would puniſh their iniquities. *Lowth.*

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known that the LORD hath truly ſent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD; Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the ſpace of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the LORD; Thou haſt broken the yokes of wood; but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael, I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon; and they ſhall ſerve him: and I have given him the beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not ſent thee; but thou makeſt this people to truſt in a lye.

16 Therefore thus ſaith the LORD; Behold, I will caſt thee from off the face of the earth: this year ſhalt thou die, becauſe thou haſt taught rebellion againſt the LORD.

17 So Hananiah the prophet died the ſame year, in the ſeventh month.

CHAP. XXIX.

1 *Jeremiah's letter to the captives in Babylon.*
20 *The fearful end of Ahab and Zedekiah, two lying prophets.*

NOW theſe *are* the words of the letter that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon;

2 After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem.

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon; ſaying,

4 Thus ſaith the LORD of hoſts the God of Iſrael unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon;

5 Build ye houſes, and dwell *in them*; and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget ſons and daughters; and take wives for your ſons, and give your daughters to huſbands, that they may bear ſons and daughters; that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 For thus ſaith the LORD of hoſts, the God of Iſrael; Let not your prophets and your diviners, that *be* in the midſt of you, deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they propheſy falſly unto you in my name: I have not ſent them, ſaith the LORD.

10 For thus ſaith the LORD, that after ſe-

13 *Yokes of iron.*] Such as no human ſtrength can break.

16 *This year thou ſhalt die*, &c.] As Hananiah had limited the accompliſhment of his prophecy to the ſpace of two years, in order to gain credit with the people, by ſo punctual a prediction; ſo Jeremiah confines the proof of his veracity to a much ſhorter time: the event being exactly conformable evidently ſhewed the falſhood of the other's pretences. *Lowth.*

Notes on the Twenty-ninth Chapter.

Ver. 1 *The reſidue of the elders.*] The elders here mentioned were probably the remnant of the members of the Sanhedrim, carried away captive in the third year of the reign of Jehoiakim, many of whom died by the hardſhips they ſuffered in their tranſportation. *Lowth.*

5, 6 *Build ye houſes, and dwell in them*, &c.] He gives them this advice, to check their hopes of a ſpeedy return from Babylon, with which they had been flattered by their falſe prophets.

7 *Seek the peace of the city*, &c.] It is the duty of all private perſons to ſubmit to the government that protects them, and to pray for its proſperity: and, if they are enemies to the truth, they are to leave it to God to execute upon them the judgments he hath denounced againſt tyrants and oppreſſors. *Lowth.*

venty years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place.

11 For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them;

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early, and sending *them*; but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lye unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, the LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness saith the LORD.

24 *Thus* shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks:

27 Now therefore, why hast thou not reproved Jeremiah of Anathoth which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Baby-

10 *I will visit you.*] This promise was chiefly fulfilled to their posterity; there being but few of those captives that returned in person into their own country.

14 *Will gather you from all the nations*, &c.] This prediction was directly spoken to those that were carried captives with Jeconiah, and fulfilled in their restoration under Cyrus: but the prophecy being so general may be supposed to relate to that general restoration, so often foretold by the ancient prophets.

21 *He shall slay them before your eyes.*] As persons that disturbed the minds of the Jews, his subjects, and made them unwilling to submit to his government.

22 *Whom the king of Babylon roasted in the fire.*] This cruel punishment was common in the East, and often used during the persecution of the Christians under the emperor Diocletian.

26 *The Lord hath made thee priest in the stead of Jehoiada the priest*, &c.] Shemaiah directs his letter to Zephaniah in the first place, as being next in order to the high-priest, and tells him, that God had appointed him to supply the place of the high-priest, who was probably absent at that time. *Lowth.*

That ye be officers for every man that is mad, &c.] The prophets were often accused of madness by their enemies.

lon, saying, This *captivity is* long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lye:

32 Therefore thus saith the LORD: Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people: neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

CHAP. XXX.

1 *The Jews return.* 10 *Jacob comforted.* 18 *Their return shall be gracious.*

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the Lord GOD of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for lo, I will save thee, from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

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32 *He shall not have a man*, &c.] None of his posterity shall remain to see my people restored to their own land. *Lowth.*

Notes on the Thirtieth Chapter.

Ver. 2 *Write thee all the words that I have spoken unto thee, in a book.*] The following words contain a promise of the Jews restoration from their captivity; therefore God commands them to be written for the use of posterity, to be a support to the Jews, and a proof of God's presence and over-ruling providence, when the event should be brought about. *Lowth.*

6 *See whether a man doth travail with child?* &c.] All men seem to carry that concern in their countenances, from the apprehension of approaching evils, as is common to women when they draw near the time of their travail. *Lowth.*

7 *Alas, for that day is great, so that none is like it*, &c.] The word *day* here signifies the whole time of the siege and taking of Jerusalem, the destruction of the city and temple, and the carrying away the people captive. This is described as a time of great tribulation, in which it was an earnest of the day of judgment, called the *Great and terrible day of the Lord.* Lowth.

8 *Strangers shall no more serve themselves of him.*] This promise has not yet received its accomplishment: for, after the return of the Jews from the Babylonish captivity, they were again reduced to servitude by the Greeks and Romans; and at present there is no place in the world where they can be said to be their own masters. *Lowth.*

9 *David their king*, &c.] i. e. The Messiah, who should come of the stock of David, and is by the prophets often called by the name of David.

10 *Jacob shall be at rest and quiet, and none shall make him afraid.*] These expressions denote external peace and freedom from the annoyance of all enemies whatsoever. *Lowth.*

12 *Thy bruise is incurable.*] To all human appearance, and there is none but God can heal thee.

13 *There is none to plead thy cause*, &c.] There are none that, by the reformation of their lives, or their intercessions with God, endeavour to avert his displeasure. *Lowth.*

14 All thy lovers have forgotten thee: they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Out-cast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAP. XXXI.

1 *The restoration of Israel.* 22 *Christ is promised.* 27 *His care over the church.*

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be again adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

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14 *I have wounded thee with the wound of an enemy.*] Thine iniquities have provoked me to punish thee with that severity that looks like cruelty.

18 *Upon her own heap.*] Or hill, as in the margin.

The palace shall remain, &c.] The city and temple shall be restored to their former state.

21 *I will cause him to draw near, and he shall approach unto me.*] He shall have a near attendance upon me; for I will make him a priest to me, as well as a king, according to that prophecy concerning the Messiah, *Thou art a priest for ever, after the order of Melchisedeck*, Psalm cx. *Lowth.*

Who is this that engaged his heart, &c.] Who is there, except the Messiah, that is so entirely devoted to my service?

23 *Behold the whirlwind*, &c.] See chap. xxiii. 20.

24 *In the latter days ye shall consider it.*] Or rather, *understand it.* The *latter days* may signify the time to come, but the expression commonly implies the times under the gospel, as being the last dispensation, and what should continue to the end of the world. If we take the phrase in this sense, the words import, that when all these evils are come upon you, which God has threatened against your disobedience, and particularly for your heinous sin in rejecting the Messiah; and you have found the denunciations of the prophets verified in the several captivities you have undergone; then you will understand the import of this and several other prophecies, and the event will perfectly instruct you in their meaning. *Lowth.*

Notes on the Thirty-first Chapter.

Ver. 2 *Which were left of the sword.*] Which were delivered from the cruelty of Pharaoh.

3 *An everlasting love*, &c.] The mercies I promised, when I made a covenant with your fathers, shall never fail.

4 *Thou shalt be built, O virgin of Israel*, &c.] Thy inhabitants shall be again restored to thee, who shall rebuild their cities that lay desolate during the time of their captivity. The Jews are called the *virgin of Israel*, to imply, that, by repentance and reformation, they have washed away the stains of their former idolatries, so often compared to whoredoms in the scriptures. *Lowth.*

Thou shalt be adorned with tabrets, and go forth in the dances.] With all the signs both of religious and civil joy.

5 Thou ſhalt yet plant vines upon the mountains of Samaria: the planter ſhall plant, and ſhall eat *them* as common things.

6 For there ſhall be a day *that* the watchmen upon the mount Ephraim ſhall cry, Ariſe ye, and let us go up to Zion unto the LORD our God.

7 For thus ſaith the LORD; Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O LORD, ſave thy people the remnant of Iſrael.

8 Behold, I will bring them from the north-country, and gather them from the coaſts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company ſhall return thither.

9 They ſhall come with weeping, and with ſupplications will I lead them: I will cauſe them to walk by the rivers of waters in a ſtraight way wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my firſt-born.

10 Hear the word of the LORD, O ye nations, and declare *it* in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him as a ſhepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd, and their ſoul ſhall be as a watered garden; and they ſhall not ſorrow any more at all.

13 Then ſhall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the LORD.

15 Thus ſaith the LORD; A voice was heard in Ramah, lamentation *and* bitter weeping; Rachel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

16 Thus ſaith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD; and they ſhall come again from the land of the enemy.

17 And there is hope in thine end, ſaith the LORD, that *thy* children ſhall come again to their own border.

18 I have ſurely heard Ephraim bemoaning

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6 *The watchmen upon the mount Ephraim ſhall cry, Ariſe ye,* &c.] The expreſſions *ariſe ye,* &c. allude to the Jews going in companies to Jeruſalem, at the three ſolemn feaſts of the year. By *watchmen,* may be underſtood thoſe evangelical preachers, who ſhall be inſtruments in converting the Jews, and bringing them into the boſom of the church. *Lowth.*

8 *With them the blind and the lame, the woman with child,* &c.] God will conduct them with all imaginary care and tenderneſs, and furniſh the moſt feeble and indigent with ſuitable accommodations. The words allude to God's conducting his people of all ages and conditions through the wilderneſs, compared to the care with which a parent or a nurſe carries a tender child.

9 *They ſhall come with weeping, and with ſupplications will I lead them.*] i. e. They ſhall have their joy tempered with tears of repentance for their former miſcarriages. The Septuagint reading is very different, and ſeems much preferable: they went out with weeping, but in comfort will I bring them back.

I will cauſe them to walk by the rivers of waters, &c.] The words allude to God's miraculouſly ſupplying the Iſraelites with water in the wilderneſs.

Ephraim is my firſt-born.] Ephraim is often equivalent to Iſrael.

14 *I will ſatiate the ſoul of the prieſts with fatneſs.*] A figurative expreſſion, ſignifying whatever is beſt and moſt delicious: it may likewiſe mean, the ſpirit of wiſdom and knowledge.

15 *A voice was heard in Ramah---Rachel weeping for her children.*] The prophet deſcribes the lamentations in and about Jeruſalem, at the time of the ſeveral captivities, under the metaphor of a mother lamenting over her dead children. The mournful ſcene is laid in Ramah, in the tribe of Benjamin, and Rachel the mother of that tribe is introduced as chief mourner on ſo ſad an occaſion. This figurative repreſentation was, in a great meaſure, literally fulfilled, when Herod ſlew the infants at Bethlehem, the place where Rachel was buried; and therefore ſhe may, with great propriety, be repreſented, as riſing from her grave, and lamenting the death of her innocent children. A modern author contends that there was no ſuch place as Ramah near Bethlehem; and that the word ought to be tranſlated *on high,* or *aloud:* the whole he thinks ſhould be rendered thus; "Aloud a voice is heard; lamentations, weepings, louder "and louder; Rachel weeping over her children, refuſing to be "comforted over her children, becauſe they are not." Had the prophet lived at that time, and heard the mothers cries increaſe as the murderers proceeded in their bloody work, he could not poſſibly have given a more lively deſcription of this maſſacre, than he has done near 600 years before it was committed. *R. Y.*

17 *There is hope in thine end,* &c.] Though theſe of the preſent age do not live to ſee a return from captivity, yet their poſterity ſhall enjoy that bleſſing.

18 *Turn thou me, and I ſhall be turned,* &c.] Turn my heart by thy preventing grace, and I ſhall be effectually reformed.

19 *Surely*

himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I speak against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the LORD.

21 Set thee up way-marks, make thee high heaps: set thine heart toward the high-way, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they should use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity? The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah it self, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel and with the house of Judah.

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD;

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in

19 *Surely after that I was turned, I repented.*] As soon as the grace of God touched my heart, and gave me a due sense of my duty, and the many deviations from it I had been guilty of, I immediately became a true penitent.

I smote upon my thigh.] An action expressing great *concern* or *surprize*. Homer makes Achilles use it, Iliad b. 16.

Divine Achilles view'd the rising flames,
And smote his thigh, and thus aloud exclaims. *Pope.*

This action was likewise used by the Roman orators to express great *concern: Nulla perturbatio animi, nulla corporis, frons non percussa, non femur.* Cicero de Clar. Orat.

Because I did bear the reproach of my youth.] The burden of my former sins lay heavy upon my mind.

20 *Is Ephraim my dear son? Is he a pleasant child?* &c.] The passage may be much better rendered, *Is not Ephraim my dear son? Is he not a pleasant child?* i. e. is not Ephraim one on whom I have placed my affections, as a parent does upon a child, in whom he delights?

21 *Set thee up way-marks, make thee high heaps,* &c.] He bids them think of preparing for their return to their own country; and, in order to that end, to erect way-marks to guide travellers in the right road. *Lowth.*

22 *The Lord hath created a new thing in the earth,* &c.] Most Christian writers understand this passage of the miraculous conception of the virgin Mary. Nor will it be thought, that such a prophecy concerning the conception of Christ is here inserted abruptly, if it be considered, that, as the coming of the Messiah is the foundation of all the promises both of the first and second covenant, so it contains the most powerful arguments to persuade men to obedience. And that covenant, of which Christ was to be the Mediator, is plainly foretold and described in the thirty-first and following verses of this chapter. *Lowth.*

23 *O habitation of justice, and mountain of holiness.*] When the captivity shall be restored, and the temple rebuilt, Jerusalem shall enjoy its former privileges, and be called the seat of justice, and the temple shall be stiled the holy mountain, or place dedicated to the service of the Almighty.

25 *I have satiated.*] Or, I will satiate.

31 *I will make a new covenant with the house of Israel,* &c.] This must be meant of the evangelical covenant, as the text is expounded by St. Paul, Heb. viii. 8. x. 16. *Lowth.*

33 *I will put my law in their inward parts,* &c.] Or, in their minds, as St. Paul explains it: i. e. the new covenant shall require inward purity, instead of external obedience, and a reasonable service in the place of ceremonial ordinances. *Lowth.*

their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD: for I will forgive their iniquity, and I will remember their ſin no more.

35 Thus ſaith the LORD, which giveth the ſun for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; The LORD of hoſts *is* his name:

36 If thoſe ordinances depart from before me, ſaith the LORD, *then* the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

37 Thus ſaith the LORD; If heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael for all that they have done, ſaith the LORD.

38 Behold, the days come, ſaith the LORD, that the city ſhall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring-line ſhall yet go forth over-againſt it upon the hill Gareb, and ſhall compaſs about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſe-gate towards the eaſt, *ſhall be* holy unto the LORD: it ſhall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 *Jeremiah's impriſonment.* 16 *His complaint to God.* 26 *The captivity confirmed.* 36 *A promiſe of a gracious return.*

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah; which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judah's houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſy, and ſay, Thus ſaith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it:

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes:

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be until I viſit him, ſaith the LORD: though ye fight with the Chaldeans, ye ſhall not proſper.

6 And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold, Hanameel the ſon of Shallum thine uncle ſhall come unto thee, ſaying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's ſon came to me in the court of the priſon, according to the word of the LORD, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine: buy *it* for thy ſelf. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's ſon, that *was* in Anathoth, and weighed him the money, *even* ſeventeen ſhekels of ſilver.

10 And I ſubſcribed the evidence, and ſeal-

34 *They ſhall teach no more—ſaying, Know the Lord,* &c.] The laws of the new covenant ſhall be ſo plain and agreeable to the dictates of reaſon, that there ſhall be no need for continually putting them in mind of it as the former covenant, a great part of whoſe ordinances was purely poſitive and ceremonial. God will now give a great meaſure of his grace, both to inſtruct men in the knowledge of his will, and engage them to practiſe it accordingly.

40 *The valley of the dead bodies.*] The valley of Tophet, which was made a common burying-place, even this ſhall be cleanſed, and ſet apart as holy unto the Lord.

Notes on the Thirty-ſecond Chapter.

Ver. 3 *Wherefore doſt thou propheſy,* &c.] This refers to the prophecy at chap. xxxiv. 2. Jeremiah's prophecies are put together without any order of time.

ed *it*, and took witneſſes, and weighed *him* the money in the balances.

11 So I took the evidence of the purchaſe, *both that which was* ſealed *according* to the law and cuſtom, *and that which was* open:

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah the ſon of Maaſeiah, in the ſight of Hanameel mine uncle's *ſon*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the LORD of hoſts, the God of Iſrael; Take theſe evidences, this evidence of the purchaſe, both *which is* ſealed, and this evidence *which is* open; and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the LORD of hoſts, the God of Iſrael; Houſes, and fields, and vineyards ſhall be poſſeſſed again in this land.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the LORD, ſaying,

17 Ah, LORD GOD, behold thou haſt made the heaven and the earth by thy great power and ſtretched-out arm, *and* there is nothing too hard for thee:

18 Thou ſheweſt loving-kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them: the Great, the Mighty God, the LORD of hoſts *is* his name.

19 Great in counſel, and mighty in work: for thine eyes *are* open upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings:

20 Which haſt ſet ſigns and wonders in the land of Egypt *even* unto this day, and in Iſrael, and amongſt *other* men; and haſt made thee a name, as at this day;

21 And haſt brought forth thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and with a ſtretched-out arm, and with great terror.

22 And haſt given them this land, which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and poſſeſſed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedſt them to do: therefore thou haſt cauſed all this evil to come upon them:

24 Behold the mounts, they are come unto the city to take it: and the city is given into the hand of the Chaldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence: and what thou haſt ſpoken is come to paſs; and behold, thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord GOD, Buy thee the field for money, and take witneſſes; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

27 Behold, I *am* the LORD, the God of all fleſh: Is there any thing too hard for me?

28 Therefore thus ſaith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon; and he ſhall take it:

29 And the Chaldeans, that fight againſt this city, ſhall come and ſet fire on this city, and burn it, with the houſes upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael and the children of Judah have only done evil before me

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10 *I weighed him the money in the balances.*] In antient times all money went by weight; as it does now in ſeveral countries.

17 *Ah, Lord God, behold, thou haſt made the heaven and the earth.*] This prayer begins with an acknowledgment of God's infinite power, which is ſufficiently manifeſt, both in the works of creation and providence, whereby he ſhews himſelf wonderful in his mercies, and terrible in his judgments. *Lowth.*

There is nothing too hard for thee.] Or, hidden from thee, as the Hebrew word literally imports.

19 *Great in counſel, and mighty in work*, &c.] Who art infinitely wiſe in ordering all events, and as powerful in putting thy decrees in execution. *Lowth.*

24 *Behold the mounts.*] Rather, behold the engines; the margin reads, *The engines of ſhot*, for taking the city.

25 *For the city is given*, &c.] Rather, although the city be given, &c.

27 *Is any thing too hard for me?*] The difficulties which thou thinkeſt impoſſible to be ſurmounted are eaſy to me, who can do all things, and have the lives and actions of all men at my diſpoſal.

from their youth: for the children of Israel have only provoked me to anger with the work of their hands saith the LORD.

31 For this city hath been to me *as* a provocation of mine anger and of my fury, from the day that they built it even unto this day; that I should remove it from before my face:

32 Because of all the evil of the children of Israel and of the children of Judah which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them rising up early, and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech: which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;

37 Behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God.

39 And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them.

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, wherefore ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

1 *A return promised.* 15 *Christ, the Branch of righteousness.*

MOreover, the word of the LORD came unto Jeremiah the second time, while

31 *From the day that they built it*, &c.] David was the builder of that part of Jerusalem called *Sion*, therefore stiled *the city of David:* he also improved, and enlarged the whole city of Jerusalem, and made it the seat of the kingdom: but we do not read that idolatry, the sin spoken of, was committed here in David's time: if we take the words in a stricter sense, they must be understood of the time of Solomon, who beautified the city by erecting the temple, and other stately buildings, but afterwards defiled it with idolatry. *Lowth.*

I should remove it from my face.] Withdraw my protection from it.

They have turned to me the back.] They have been obstinate, and continued in disobedience.

37 *I will cause them to dwell safely.*] St. Jerom observes in his notes upon the place, that his promise, taken in its full extent, was not made good to those who returned from the captivity, because they were frequently infested with wars, both by the kings of Syria and Egypt, and those of the neighbouring nations, as appears from the history of the Maccabees; and were finally subdued by the Romans: the promise therefore must relate to the future calling of the Jews, when they shall embrace the doctrines of the gospel. *Lowth.*

39 *I will give them one heart, and one way.*] This must be understood, at least with regard to its ultimate completion, of the re-union of Judah and Israel after their general restoration.

40 *I will make an everlasting covenant with them*, &c.] The Jewish covenant, with respect to the ceremonial ordinances contained in it, is sometimes called an everlasting covenant; because these ordinances were to continue for a long succession of time, and to last till the age of the Messiah. But when this expression is applied to the gospel-covenant, it has a peculiar emphasis; implying, that it shall never be abolished, or give way to any other dispensation. *Lowth.*

Notes

he was yet ſhut up in the court of the priſon, ſaying,

2 Thus ſaith the LORD the maker thereof, the LORD that formed it to eſtabliſh it; The LORD *is* his name:

3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, *which* are thrown down by the mounts, and by the ſword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger and in my fury, and for all whoſe wickedneſs I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cauſe the captivity of Judah and the captivity of Iſrael to return, and will build them as at the firſt.

8 And I will cleanſe them from all their iniquity whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby thy have tranſgreſſed againſt me.

9 And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs and for all the proſperity that I procure unto it.

10 Thus ſaith the LORD; Again there ſhall be heard in this place, which ye ſay *ſhall be* deſolate without a man and without beaſt, *even* in the cities of Judah and in the ſtreets of Jeruſalem, *that* are deſolate without man and without inhabitant and without beaſt:

11 The voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, Praiſe the LORD of hoſts: for the LORD *is* good; for his mercy *endureth* for ever; *and* of them that ſhall bring the ſacriſice of praiſe into the houſe of the LORD. For I will cauſe to return the captivity of the land as at the firſt, ſaith the LORD.

12 Thus ſaith the LORD of hoſts; Again in this place *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the LORD.

14 Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael and to the houſe of Judah.

15 ¶ In thoſe days and at that time will I cauſe the Branch of righteouſneſs to grow up unto David; and he ſhall execute judgement and righteouſneſs in the land.

16 In thoſe days ſhall Judah be ſaved, and

Notes on the Thirty-third Chapter.

Ver. 3 *Call unto me, and I will anſwer thee*, &c.] An expreſſion intimating the favour and loving-kindneſs of the Almighty, that he is ready to comply with the firſt intimations of the deſires of his ſervants. God, thus directing his diſcourſe to Jeremiah, not only denotes his kindneſs towards the prophet, but alſo implies the affection he ſtill bore to his people, for whom the prophet ſo earneſtly interceded, and whoſe welfare he had ſo greatly at heart. *Lowth.*

4 *Which are thrown down by the mounts*, &c.] i. e. By the battering engines, placed on the mounts that are raiſed againſt the walls of the city. *Pilkington.*

5 *They come to fight with the Chaldeans, but it is to fill them with the dead bodies*, &c.] i. e. The houſes. This verſe is inſerted between the 4th and 6th, to ſhew, that at preſent, God will not proſper any efforts made for the defence of the city, though he will hereafter reſtore it to its former ſplendor. *Lowth.*

6 *I will bring it health and cure*, &c.] I will reſtore this place to its former proſperity, and deliver it from that melancholy ſtate to which it has been reduced by the ſins of its inhabitants.

8 *I will cleanſe them from all their iniquity*, &c.] I will remit the puniſhments I have inflicted on them for their iniquities. This verſe contains that general promiſe of pardon of ſins often mentioned in the prophets, as the peculiar bleſſing of the goſpel.

9 *It ſhall be an honour before all nations of the earth*, &c.] God's ſpecial providence over the Jews in reſtoring their city and temple, ſhall be remarked by the heathen world, and will cauſe all the inhabitants of the earth to give glory to the God they worſhipped. *Lowth.*

11 *Praiſe ye the Lord*, &c.] We read that thoſe that returned from captivity uſed this very hymn. Ezra iii. 11.

16 *This is the name wherewith he ſhall be called, The Lord our righteouſneſs.*] This name, which properly belongs to the Meſſiah, ſhall be given to Jeruſalem; i. e. to the church, to indicate that it is in a peculiar manner dedicated to him, he having choſen it for the place of his reſidence. *Lowth.*

Jeruſalem ſhall dwell ſafely; and this *is the name* wherewith ſhe ſhall be called, The LORD our righteouſneſs.

17 For thus ſaith the LORD; David ſhall never want a man to ſit upon the throne of the houſe of Iſrael;

18 Neither ſhall the prieſts the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

19 And the word of the LORD came unto Jeremiah, ſaying,

20 Thus ſaith the LORD; If ye can break my covenant of the day and my covenant of the night, and that there ſhould not be day and night in their ſeaſon;

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites the prieſts, my miniſters.

22 As the hoſt of heaven cannot be numbered, neither the ſand of the ſea meaſured; ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off. Thus have they deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

CHAP. XXXIV.

Jeremiah propheſieth the captivity of Zedekiah, and the city.

THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof; ſaying,

2 Thus ſaith the LORD, the God of Iſrael; Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD; Behold, I will give this city into the hand of the king of Babylon; and he ſhall burn it with fire:

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand; and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus ſaith the LORD of thee; Thou ſhalt not die by the ſword:

5 *But* thou ſhalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, ſo ſhall they burn *odours* for thee; and they will lament thee, *ſaying*, Ah, lord! for I have pronounced the word, ſaith the LORD.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

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17 *David ſhall never want a man to ſit upon the throne of the houſe of Iſrael*, &c.] The promiſe of perpetuity made to David's kingdom ſhall be fulfilled in the Meſſiah, whoſe kingdom ſhall have no end. *Lowth.*

22 *As the hoſt of heaven cannot be numbered*, &c.] This relates to the promiſe made to Abraham, of *multiplying his ſeed as the ſtars of heaven*, Gen. xxii. 17. If we conſider the literal ſenſe of this promiſe, as fulfilled when the Jews firſt peopled the land of Canaan; it is wonderful to reflect on the vaſt numbers of inhabitants who dwelt in Judea, a country not above 160 miles in length, and about 120 in breadth, if we take in all the country on the other ſide of Jordan, to the borders of Arabia: and yet in David's time there were reckoned above fifteen hundred thouſand fighting men, 1 Chron. xxi. 5.

24 *The two families which the Lord hath choſen, he hath even caſt them off*, &c.] By the two families are meant the tribes of Judah and Levi. The words are ſpoken by thoſe who thought the Jews would never be reſtored to their former condition, or again enjoy their antient government in church or ſtate. *Lowth.*

Notes on the Thirty-fourth Chapter

Ver. 1 *When Nebuchadnezzar---fought againſt Jeruſalem*, &c.] The ſiege was begun in the ninth year of Zedekiah, in the tenth month, and tenth day of the month, which anſwers to the latter end of our December; but the particulars here recorded, do not ſeem to have happened till ſome time after the ſiege. *Lowth.*

2 *I will give this city into the hand of the king of Babylon*, &c.] This prophecy, which threatened the king in particular, as well as the city and nation in general, ſo highly diſpleaſed Zedekiah, that he ſhut up the prophet in priſon.

5 *They ſhall burn odours for thee.*] It was cuſtomary for the Jews to burn odours at the funeral of thoſe kings whoſe memory they honoured.

7 When the king of Babylon's army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem to proclaim liberty unto them;

9 That every man ſhould let his man-ſervant and every man his maid-ſervant, *being* an Hebrew or an Hebreweſs, go free; that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had entered into the covenant, heard that every one ſhould let his man-ſervant and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed, and let *them* go.

11 But afterwards they turned, and cauſed the ſervants and the handmaids, whom they had let go free, to return; and brought them into ſubjection for ſervants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD, the God of Iſrael; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bond-men, ſaying;

14 At the end of ſeven years let ye go every man his brother an Hebrew, which hath been ſold unto thee; and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the houſe which is called by my name:

16 But ye turned and polluted my name, and cauſed every man his ſervant and every man his handmaid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids.

17 Therefore thus ſaith the LORD; Ye have not hearkened unto me, in proclaiming liberty every one to his brother and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the LORD, to the ſword, to the peſtilence, and to the famine: and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof,

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf,

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life: and their dead bodies ſhall be for meat unto the fowls of the heaven and to the beaſts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Baby-

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14 *At the end of ſeven years.*] The ſeventh year was the year of releaſe; conſequently ſervants were to remain but ſix years with their maſters, and, at the beginning of the ſeventh, were to be reſtored to their liberty. *Lowth.*

Your fathers hearkened not unto me, &c.] It appears from hence, and other paſſages in ſcripture, that the ſabbatical years were wholly neglected for ſeveral years before the captivity. The author of the ſecond book of Chronicles aſſigns this reaſon for the captivity, *That the land might enjoy her ſabbaths*, chap. xxxvi. 21. Now, if we reckon the whole ſeventy years captivity as a puniſhment for this neglect, it will follow, that the law for obſerving thoſe ſabbatical years had been diſregarded for about 430 years. *Lowth.*

15 *He had made a covenant before me.*] This was properly ſuch a covenant as Joſiah, and all the people formerly made in the houſe of the Lord; whereby they obliged themſelves to worſhip him, obſerve his laws in general, and this for giving freedom to their ſervants in particular.

17 *Ye have not hearkened unto me, in proclaiming liberty.*] Though ye made proclamation of ſuch a liberty, yet ye never performed it.

I proclaim a liberty for you---to the ſword, &c.] I will now make public proclamation, that I give free commiſſion for the ſword, the famine, and the peſtilence, to deſtroy you utterly.

18, 19 *When they cut the calf in twain, and paſſed between the parts thereof*] Implying by that ceremony, that they wiſhed themſelves might be cut in ſunder, in like manner, if they broke their ſolemn vow and promiſe: the ſame right was uſed in very antient times, Gen. xv. 10.

19 *Eunuchs.*] The officers belonging to the court.

lon's army, which are gone up from you.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this city; and they ſhall fight againſt it, and take it, and burn it with fire: and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1 *By the obedience of the Rechabites,* 12 *the Jews diſobedience is condemned.*

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah, the ſon of Jeremiah the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites;

4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Hanan the ſon of Igdaliah a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door:

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine.

6 But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever:

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any:* but all your days ye ſhall dwell in tents; that ye may live many days in the land where ye *be* ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons, nor or daughters;

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed:

10 But we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us.

11 But it came to paſs, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwell at Jeruſalem.

12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael; Go, and tell the men of Judah and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the LORD.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink-wine, are performed: for unto this day they drink none, but obey their fathers commandment: notwithſtanding, I have ſpoken unto you, riſing early and ſpeaking; but ye hearkened not unto me:

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them,* ſaying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

16 Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandment of

Notes on the Thirty-fifth Chapter.

Ver. 2 *Go unto the houſe of the Rechabites.*] The Rechabites were deſcended from the Kenites, and never incorporated with the Jewiſh nation, though conſidered as their friends and allies. Reſpect was paid them in regard to Hobab, father-in-law of Moſes, deſcended from that nation. They were worſhippers of the true God, but not circumciſed. *Lowth.*

Bring them into the houſe of the Lord, &c.] i. e. Into one of the chambers adjoining to the temple.

6 *Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine,* &c.] Jonadab was a conſiderable man in this family, 2 Kings, x. 15; and by this prohibition, he intended to reduce his deſcendants to the primitive manner of life, which was that of ſhepherds living in tents, having no certain habitations, taking care only for what was neceſſary barely to ſupply nature. *Lowth.*

8 *Thus have we obeyed the voice of Jonadab the ſon of Rechab our father,* &c.] We have conformed ourſelves to his injunctions, during the ſpace of near three hundred years. *Lowth.*

13 *We dwell at Jeruſalem.*] Where during the ſiege we are forced to continue: in ſuch a caſe they did not think themſelves obliged to a ſtrict obſervance of the injunctions of Jonadab.

their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael; Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard; and I have called unto them, but they have not anſwered.

18 And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael; Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael; Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

CHAP. XXXVI.

1 *Baruch writeth Jeremiah's prophecy.* 20 *Jehoiakim burneth the roll.* 27 *His judgement.* 32 *Baruch writeth a new copy.*

AND it came to paſs in the fourth year of of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah, from the LORD, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up; I cannot go into the houſe of the LORD:

6 Therefore go thou and read in the roll which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORD's houſe upon the faſting-day: and alſo thou ſhalt read them in the ears of all Judah, that ſhall come out of their cities.

7 It may be they will preſent their ſupplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced againſt this people.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's houſe.

9 And it came to paſs in the fifth year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book the words of Jeremiah in the houſe of the LORD, in the chamber of Gemariah the ſon of Shaphan the

19 *Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.*] When the main body of the Jewiſh nation are diſperſed in their ſeveral captivities, ſome of that family ſhall remain to attend on my ſervice, and enjoy the privileges of worſhipping in my temple at Jeruſalem. *Lowth.*

For ever.] i. e. For a long continuance.

Notes on the Thirty-ſixth Chapter.

Ver. 2 *Take thee a roll of a book.*] The ancient manner of writing was upon long ſcrolls of parchment, which they afterwards rolled upon ſticks. *Lowth.*

Write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, &c.] Though the kingdom of Iſrael was deſtroyed by Salmanezer, before the time of Jeremiah, yet the prophet was ordered to reprove their ſins, both to make the juſtice of God appear in puniſhing them ſo ſeverely, and to warn the reſt of the Jews, by their example. Beſides, there were ſome remains of theſe tribes ſtill left, who joined themſelves to the tribe of Judah. *Lowth.*

3 *It may be that the houſe of Judah will hear,* &c.] God is here introduced as ſpeaking after the manner of man, and uſing ſuch methods as in human probability may be moſt likely to prevail. Theſe and ſuch like expreſſions indicate, that God's foreknowledge of future events lays no reſtraint on the will of man, nor takes away the liberty of human actions. *Lowth.*

5 *I am ſhut up.*] Probably he was under confinement for having given offence to the king by his prophecies.

9 *In the fifth year of Jehoiakim---in the ninth month, that they proclaimed a faſt,* &c.] It was cuſtomary among the Jews to proclaim anniverſary faſts upon certain days, in memory of ſome great calamity which had befallen them at that time. Of this kind were the faſts of the fourth, fifth, ſeventh, and tenth months, mentioned by the prophet Zechariah; the firſt inſtituted in memory of the city's being taken by Nebuchadnezzar, the ſecond in memory of the temple's being burnt in that month; the third for the murder of Jedaliah, and the fourth in memory of the ſiege which then began. *Lowth.*

ſcribe, in the higher court, at the entry of the new gate of the LORD's houſe, in the ears of all the people.

11 When Michaiah the ſon of Gemariah, the ſon of Shaphan had heard out of the book all the words of the LORD,

12 Then he went down into the king's houſe into the ſcribes chamber: and lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to paſs when they had heard all the words, they were afraid both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they aſked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them; He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go, hide thee, thou, and Jeremiah; and let no man know where ye *be*.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king.

21 So the king ſent Jehudi to fetch the roll: and he took it out of Eliſhama the ſcribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king.

22 Now the king ſat in the winter-houſe, in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to paſs, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and caſt *it* into the fire that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſs, Elnathan, and Delaiah, and Gemariah had made interceſſion to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the ſcribe, and Jeremiah the prophet. But the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll, which Jehoiakim the king of Judah hath burned.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the LORD; Thou haſt burned this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the LORD of Jehoiakim king of Judah, He ſhall have none to ſit upon the throne of David: and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will puniſh him, and his ſeed, and his ſervants, for their iniquity; and I will bring upon them, and upon the inhabitants of Je-

23 *When Jehudi had read three or four leaves.*] Their books were made in form of a roll, (ſee ver. 2.) and therefore were not divided into leaves or pages, as ours are; ſo that by leaves we are to underſtand the columns, or ſeveral partitions into which the breadth of the parchment was divided. A roll found at Herculaneum, written in this manner, confirms this conjecture. *Phil. Tranſ.* vol. XLIX.

ruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the ſcribe the ſon of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added beſides unto them many like words.

CHAP. XXXVII.

1 *The Egyptians having raiſed the Chaldeans ſiege, Zedekiah ſendeth to Jeremiah;* 6 *who propheſieth the Chaldeans return and victory.* 11 *He is beaten, and put in priſon.*

AND king Zedekiah the ſon of Joſiah reigned inſtead of Coniah the ſon of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land did hearken unto the words of the LORD which he ſpake by the prophet Jeremiah.

3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into priſon.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem heard tidings of them, they departed from Jeruſalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael; Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, ſhall return to Egypt into their own land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the LORD; Deceive not your ſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart.

10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire.

11 ¶ And it came to paſs that when the army of the Chaldeans was broken up from Jeruſalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the midſt of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah; and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

14 Then ſaid Jeremiah, *It is* falſe; I fall not away to the Chaldeans. But he hearkened not to him: ſo Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe: for they had made that the priſon.

16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

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32 *There were added beſides unto them many like words.*] From hence we may infer, that the ſpirit of God did not always indite the very words which the ſacred authors wrote, directing them only in general to expreſs his ſenſe in proper words, leaving the manner to themſelves. Hence proceeds that variety of ſtile obſervable in the ſcriptures, according to the genius or education of the writers. *Lowth.*

Notes on the Thirty-ſeventh Chapter.

Ver. 1 *Zedekiah---whom Nebuchadrezzar made king.*] A tributary king, he having taken an oath of homage to the king of Babylon.

5 *Pharaoh's army was come forth out of Egypt,* &c.] Zedekiah, contrary to the oath he had taken to Nebuchadnezzar, made an alliance with the king of Egypt, and contracted with him for aſſiſtance againſt the king of Babylon. Accordingly the king of Egypt ſent an army to his relief, which obliged the Chaldeans to raiſe the ſiege of Jeruſalem, in order to fight this Egyptian army. *Lowth.*

12 *To ſeparate himſelf thence in the mids of the people.*] Or rather, *from the midſt of his people*, or, *from among his people*; i. e. Jeremiah propoſed to leave the city, and retire into his own country. *Lowth.*

13 *Thou falleſt away to the Chaldeans.*] The ground of this accuſation was the prophet's having foretold that the Chaldeans ſhould take the city, and exhorted the Jews to ſubmit to them.

19 *Where*

17 Then Zedekiah the king ſent, and took him out: and the king aſked him ſecretly in his houſe, and ſaid, Is there *any* word from the LORD? And Jeremiah ſaid, There is; for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 Where *are now* your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore hear now, I pray thee, O my lord the king: let my ſupplication, I pray thee, be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 *Jeremiah is put into the dungeon.* 7 *Ebed-melech getteth him ſome enlargement.* 14 *His counſel to the king.*

THEN Shephatiah the ſon of Mattan, and Gedeliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the LORD, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans ſhall live; for he ſhall have his life for a prey, and ſhall live.

3 Thus ſaith the LORD, This city ſhall ſurely be given into the hand of the king of Babylon's army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing againſt you.

6 Then took they Jeremiah and caſt him into the dungeon of Malchiah the ſon of Hammelech that *was* in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's houſe, heard that they had put Jeremiah in the dungeon; the king then ſitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's houſe, and ſpake to the king, ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

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19 *Where are now your prophets?* &c.] Where are now your falſe prophets? The event muſt ſurely have demonſtrated how much they have deceived you; the ſiege is again renewed, and the city in imminent danger of being taken. *Lowth.*

21 *Into the court of the priſon.*] A more favourable reſtraint.

Till all the bread of the city was ſpent.] Till famine forced the city to ſurrender.

Notes on the Thirty-eighth Chapter.

Ver. 4 *He weakeneth the hands of the men of war.*] i. e. He diſcourageth the men of war. *Pilkington.*

6 *Then took they Jeremiah, and caſt him into the dungeon,* &c.] It is commonly thought that Jeremiah, during his confinement in this loathſome place, compoſed the melancholy meditations inſerted in the third chapter of the Lamentations. See the 53d and 55th verſes.

9 *Theſe men have done evil.*] This perſon, though only a proſelyte, had a greater regard for God's word, and the meſſenger that publiſhed it, than any of the great men of his own nation.

15 *If*

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon. And Jeremiah remained in the court of the priſon.

14 ¶ Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the third entry that *is* in the houſe of the LORD. And the king ſaid unto Jeremiah, I will aſk thee a thing; hide nothing from me.

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD, the God of hoſts, the God of Iſrael; If thou wilt aſſuredly go forth unto the king of Babylon's princes, then thy ſoul ſhall live, and this city ſhall not be burned with fire; and thou ſhalt live, and thine houſe.

18 But if thou wilt not go forth to the king of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.

20 But Jeremiah ſaid, They ſhall not deliver *thee*. Obey, I beſeech thee, the voice of the LORD which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me:

22 And behold, all the women that are left in the king of Judah's houſe *ſhall be* brought forth to the king of Babylon's princes, and thoſe *women* ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

23 So they ſhall bring out all thy wives and thy children to the Chaldeans: and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burned with fire.

24 Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathan's houſe, to die there.

27 Then came all the princes unto Jeremiah, and aſked him: and he told them according to all theſe words that the king had commanded. So they left off ſpeaking with him: for the matter was not perceived.

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15 *If I declare it unto thee, wilt thou not ſurely put me to death?* &c.] The prophet had ſo often experienced the unſteadineſs of the king's temper, his backwardneſs in following good counſel, and his want of courage to ſupport thoſe who dared to give him proper advice, that he might very reaſonably determine not to venture his life to ſerve a man, who was, in ſome meaſure, incapable of being directed. And although God had ſhewed the prophet what would be the effect of this advice, if it were followed, yet it doth not appear that he had commanded him to make this known to Zedekiah. *Lowth.*

16 *As the Lord liveth, that made us this ſoul,* &c.] i. e. The author of our life and being; and may he preſerve it, or take it from me, as I ſpeak truth or falſhood.

19 *They mock me.*] When I am in the power of the Chaldeans, I fear they will treat me with contempt, without any regard to my royal character. Zedekiah was conſcious to himſelf, that he had broken that oath of homage and fidelity he had before given to the king of Babylon; and therefore might juſtly be treated as a man deſtitute both of faith and honour. *Lowth.*

22 *All the women that are left,* &c.] The king's wives, daughters, and other women that belong to the court, ſhall become a prey to the officers of the king of Babylon's army.

Thy friends have ſet thee on, &c.] Theſe very women ſhall reproach thee, for having ſuffered thyſelf to be enſnared by the advice of thy friends, and brought under inſuperable difficulties. *Lowth.*

They are turned away back.] Even thy friends, who adviſed thee not to ſubmit to the Chaldeans, will forſake thee in thy diſtreſs, and take the firſt opportunity of going over to the enemy.

26 *That he would not cauſe me to return to Jonathan's houſe.*] Jeremiah had been before kept priſoner there, chap. xxxvii. 15.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAP. XXXIX.

1 *Jerusalem is taken.* 4 *Zedekiah is made blind, and sent to Babylon.* 8 *The city is ruined.* 9 *The people are captivated.*

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath; where he gave judgement upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house and the houses of the people with fire, and brake down the walls of Jerusalem.

9 ¶ Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captive of the guard, saying,

12 Take him, and look well to him, and do him no harm: but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home. So he dwelt among the people.

15 Now the word of the LORD came unto Jeremiah while he was shut up in the court of the prison, saying,

16 Go, and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good;

Notes on the Thirty-ninth Chapter.

Ver 2 *The city was broken up*, &c.] Such breaches were made in the walls, that the armies of the Chaldeans entered and took possession of the city. *Lowth.*

4 *When Zedekiah saw them*, &c.] When the king and his officers saw that the Chaldeans were entered into the city, and had made themselves masters of it; instead of submitting himself to them, as Jeremiah had advised him, he endeavoured to make his escape.

5 *To Riblah in the land of Hamath.*] Most interpreters suppose this city to be the same which was afterwards called Antioch, being rebuilt by Seleucus. *Lowth.*

He gave judgment upon him.] He pronounced sentence upon him, as one that had broken his oath of fidelity to the king of Babylon, which he took when he made him king of Judea.

7 *He put out Zedekiah's eyes, and bound him with chains to carry him to Babylon.*] It is added, chap. lii. 11. that *he put him in prison till the day of his death.*] Thus two prophecies, which seemed at first to contradict each other, were fulfilled: the first was that of Jeremiah, namely, that *Zedekiah's eyes should behold the king of Babylon*, xxxii. 4. And the second that of the prophet Ezekiel, who foretold that *he should not see Babylon, though he should die there*, Ezek. xii. 13. *Lowth.*

11, 12 *Now Nebuchadrezzar---gave charge concerning Jeremiah*, &c.] He was informed that the prophet had exhorted both the king and people to submit themselves to his authority; and had his advice been followed, the charge and labour of so long a siege, and the terrible consequences that attended it, had been prevented. *Lowth.*

12 *Look well to him.*] Heb. *Set thine eyes upon him*; i. e. make much of him: *habere aliquem in oculis* is used by Terence.

Notes

and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the LORD: and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee: becauſe thou haſt put thy truſt in me, ſaith the LORD.

CHAP. XL.

1 Jeremiah being ſet free by Nebuzar-adan, goeth to Gedaliah. 7 The diſperſed Jews repair to him. 13 Iſhmael's conſpiracy.

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jeruſalem and Judah, *which were* carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I looſe thee this day from the chains which *were* upon thine hand. If it ſeem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam to Mizpah; and dwelt with him among the people *that* were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the ſon of Ahikam governor in the land, and had committed unto him men and women and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan ſware unto them and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah, to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oil, and put *them* in your veſſels, and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan;

Notes on the Fortieth Chapter.

Ver. 1 *The word which came to Jeremiah from the Lord*, &c.] This relates to the prophecy mentioned chap. xlii. 7. occaſioned by the conſpiracy of Iſhmael againſt Gedaliah.

5 *Go back to Gedaliah.*] The Chaldee paraphraſe ſeems to interpret this very well, *If thou wilt not abide* [here] *go back to Gedaliah.*

6 *Then went Jeremiah unto Gedaliah---to Mizpah*, &c.] A town in the confines of Judah and Benjamin, where Gedaliah then reſided. It was a place of great note in the time of the judges, and afterwards rebuilt by king Aſa. *Lowth.*

7 *When all the captains of the forces which were in the fields*, &c.] By the taking of Jeruſalem, the Chaldeans made a complete conqueſt of Judea; and the Jewiſh army with its commanders fled, and diſperſed themſelves in ſeveral parts of the country; but, upon the news of Gedaliah's being appointed governor of the land, they all repaired unto him. *Lowth.*

10 *To ſerve the Chaldeans which will come unto us.*] I am ready to obey any orders that the king of Babylon ſends me by his ſervants.

Gather ye wine and oil.] By a *metonymy* for *grapes* and *olives*. It was now about the month of Auguſt, the proper ſeaſon for gathering the ſummer fruits of that country.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and ſummer-fruits very much.

13 ¶ Moreover, Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.

14 And ſaid unto him, Doſt thou certainly know that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah to ſlay thee? but Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing: for thou ſpeakeſt falſly of Iſhmael.

CHAP. XLI.

1 Iſhmael treacherouſly killeth Gedaliah, and others. 11 Johanan recovereth the captives.

NOW it came to paſs in the ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhama of the ſeed royal, and the princes of the king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah: and there they did eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governor over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves, with offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, Come to Gedaliah the ſon of Ahikam.

7 And it was *ſo* when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men whom he had ſlain becauſe of Gedaliah, *was* it which Aſa the king had made for fear of Baaſha king of Iſrael: *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

Notes on the Forty-firſt Chapter.

Ver. 1 *In the ſeventh month.*] The city was deſtroyed in the fourth month, and Gedaliah ſlain in the ſeventh, which contained part of September and part of October.

5 *Fourſcore men, having their beards ſhaven,* &c.] Theſe were tokens of great mourning, and uſed by theſe perſons, to expreſs their grief for the deſtruction of the city and temple. Such expreſſions of ſorrow were forbidden to be uſed at funeral obſequies, but might be lawfully uſed upon other mournful occaſions. *Lowth.*

With offerings and incenſe in their hand, to bring them to the houſe of the Lord.] Some are of opinion, that devout perſons brought their oblations to the place where the altar formerly ſtood, which they conſidered as conſecrated ground: but others think, that, by the houſe of the Lord, is to be underſtood an altar or place of worſhip, erected by Gedaliah at Mizpah, in imitation of that which was formerly placed there by Samuel. From a paſſage in 1 Maccabees, chap. iii. 46. it appears, that there was then a place of worſhip at Mizpah. There were many ſuch ſanctuaries or places of worſhip both in Judea and elſewhere, among the Jewiſh diſperſions, as Dr. Prideaux has ſhown at large in his Connection.

6 *Weeping all the way he went.*] As if he ſympathized with them.

8 *We have treaſures in the field,* &c.] Or, in the *country*, in contradiſtinction to a town or city: they promiſed to make him maſter of all their riches, if he would ſpare their lives. *Lowth.*

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII.

1 *Johanan desireth Jeremiah to enquire of God, promising obedience.* 7 *Jeremiah's answer.* 19 *Their hypocrisy reproved.*

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant: for we are left *but* a few of many, as thine eyes do behold us:

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you:* behold, I will pray unto the LORD your God, according to your words: and it shall come to pass *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him.

12 *The great waters of Gibeon.*] Called the pool of Gibeon.

17 *The habitation of Chimham,* &c.] A parcel of ground, which David had settled on Chimham, the son of Barzillai.

18 *Because of the Chaldeans.*] They were afraid lest the Chaldeans should impute this insurrection to the whole body of the Jews, that were left in the land.

Notes on the Forty-second Chapter.

Ver. 3 *That the Lord may shew us,* &c.] This is the nature of hypocrites, who would know of God's word what they should do, but will follow it only in those particulars where it tallies with their own inclinations.

10 If ye will ſtill abide in this land, then will I build you and not pull *you* down, and I will plant you and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, ſaith the LORD, for I *am* with you to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 But if ye ſay, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No: but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah: Thus ſaith the LORD of hoſts, the God of Iſrael; If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there,

16 Then it ſhall come to paſs, *that* the ſword which ye feared ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid ſhall follow cloſe after you there in Egypt: and there ye ſhall die.

17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there; they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.

18 For thus ſaith the LORD of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt; and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach; and ye ſhall ſee this place no more.

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admoniſhed you this day.

20 For ye diſſembled in your hearts when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God; and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you: but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, *and* to ſojourn.

CHAP. XLIII.

1 *Johanan carrieth Jeremiah into Egypt.* 8 *Jeremiah propheſieth the conqueſt of Egypt by the Babylonians.*

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people all the words of the LORD their God, for which the LORD their God had ſent him to them, *even* all theſe words,

2 Then ſpake Azariah the ſon of Hoſhaiah,

10 *I repent me of the evil that I have done unto you.*] This expreſſion implies a declaration from God, that the puniſhment the Jews had already undergone had made ſatisfaction to his juſtice, as far as concerns this world; and that he would not continue the ſame ſeverity towards them, unleſs they gave him freſh provocation. See chap. xviii. 8.

12 *I will ſhew mercies unto you*, &c.] I will incline the heart of the king of Babylon to take pity on you, and will again ſettle you in your own country, from whence ye were driven by the late wars and diſtractions. *Lowth.*

15 *If ye ſet your faces.*] If you are fully determined.

19 *The Lord hath ſaid, Go ye not into Egypt*, &c.] God commanded the Jews, by Moſes, not to have any commerce with Egypt, that they might not practiſe the idolatrous cuſtoms of that country, with which they had been defiled during their ſojouring there; and this was the reaſon why he often reproved them by his prophets, for making alliances with Egypt, but there were particular reaſons at this time for ſo ſevere a prohibition; for the Jews had either learned ſeveral of their idolatrous practices from the Egyptians, or, at leaſt, were confirmed in thoſe evil cuſtoms by their examples. Beſides, it was the rival kingdom, which contended for empire with that of Babylon. The Jews therefore, by ſeeking protection in Egypt, refuſed to ſubmit themſelves to the king of Babylon, to whom God had decreed the government of Judea, and all the neighbouring countries. *Lowth.*

Notes on the Forty-third Chapter.

Ver. 2 *Hoſhaiah.*] Called Jezaniah, chap. xlii. 1. There are many inſtances in the ſcriptures of the ſame perſons being called by different names; probably owing to the errors of tranſcribers.

All the proud men.] Thoſe who refuſed to obey the commands of God, when they croſſed their own inclinations.

The Lord---hath not ſent thee, &c.] It is a conſtant method of hypocrites and infidels, to pretend they are not ſatisfied of the truth of revelation; when the true cauſe of their unbelief is, that God's commands contradict their own luſts and appetites.

7 *Thus*

and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſly; The LORD our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there:

3 But Baruch the ſon of Nereiah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah and all the captains of the forces took all the remnant of Judah, that were returned from all nations whither they had been driven to dwell in the land of Judah;

6 *Even* men and women, and children, and the king's daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln which *is* at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah;

10 And ſay unto them, Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will ſend and take Nebuchadrezzar the king of Babylon my ſervant, and will ſet his throne upon theſe ſtones that I have hid: and he ſhall ſpread his royal pavilion over them.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* ſuch *as are* for death to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt; and he ſhall burn them and carry them away captives: and he ſhall array himſelf with the land of Egypt as a ſhepherd putteth on his garment; and he ſhall go forth from thence in peace.

13 He ſhall break alſo the images of Beth-ſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

CHAP. XLIV.

1 *The deſolation of Judah for idolatry.* 15 *The Jews obſtinacy,* 20 *is threatened.* 29 *The deſtruction of Egypt foreſhewn.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael; Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation; and no man dwelleth therein:

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit, I ſent unto you all my ſervants the prophets, riſing early and ſending *them,*

---

7 *Thus came they even to Tahpanhes,* &c.] This was one of the principal cities of Egypt, and it was a palace where their kings often reſided. St. Jerom tells us, from an ancient tradition, that the prophet Jeremiah was here ſtoned to death by the Jews. *Lowth.*

9 *In the clay in the brick-kiln.*] Bricks were the chief materials which the Babylonians uſed in their buildings.

11 *Deliver ſuch as are for death, to death.* &c.] Death here ſignifies peſtilence; he uſed the ſame phraſe, chap. xv. 2.

12 *I will kindle a fire in the houſes of the gods of Egypt.*] When God puniſhes an heathen nation, one of the principal ſins for which he viſits it, is idolatry; and therefore he executes his vengeance in a remarkable manner, upon their idols. *Lowth.*

He ſhall array himſelf with the land of Egypt, &c.] The prophet here promiſes, that Egypt ſhall furniſh the Chaldean army with all manner of neceſſaries, and defend them from the hardſhips they had been expoſed to during the invaſion, as a ſhepherd is ſecured from the injuries of the weather by a thick garment. *Lowth.*

Notes on the Forty-fourth Chapter.

Ver. 1 *Migdol, Noph, and Pathros.*] *Migdol* was a place near the Red Sea; *Noph* was commonly called *Memphis*; and *Pathros* was the country of *Thebais,* as Bochart proves.

3 *To ſerve other gods, whom they knew not,* &c.] Theſe idols are oppoſed to the true God, called elſewhere the God of their fathers; i. e. he that made himſelf known to them by ſo many miracles of mercy, and promiſed to ſhew the ſame favour to their poſterity, if they continued ſtedfaſt in their obedience. *Lowth.*

saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your selves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem.

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law nor in my statutes, that I set before you, and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt: they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the peo-

7 *To cut off from you man and woman, child,* &c.] God designed that this remnant should have kept possession of Judea, when the rest of their brethren were carried away captive; but by going into Egypt, and defiling themselves with the idolatry of that nation, they provoked God to destroy them utterly. *Lowth.*

9 *Wickedness of your fathers.*] The margin reads more properly *punishments*; which we ought to keep in memory from the beginning, that considering them, we might learn to fear God, and keep his commandments.

14 *None shall return but such as shall escape.*] None shall return but the remnant mentioned, ver. 28. to whom I will grant that peculiar favour of escaping from the common destruction. *Lowth.*

17 *The queen of heaven.*] See chap. vii. 18.

Then had we plenty of victuals, and were all well, &c.] They compare their former condition before the invasion of Judea, and the siege of Jerusalem, with their present state; and reason from the fallacious appearance of wordly prosperity, that they were then in the right. *Lowth.*

19 *When we burn incense.*] These are the words of the women, who were the most zealous promoters of this idolatry.

ple, to the men, and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burned in the cities of Judah and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe, without an inhabitant, as at this day:

23 Becauſe ye have burned incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies; therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt;

25 Thus ſaith the LORD of hoſts, the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have ſworn by my great name, ſaith the LORD, that my name ſhall no more be named in the mouth of any man of Judah in all the land of Egypt, ſaying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword ſhall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there ſhall know whoſe word ſhall ſtand, mine or their's.

29 ¶ And this *ſhall be* a ſign unto you, ſaith the LORD, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil:

30 Thus ſaith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

CHAP. XLV.

1 *Baruch being diſmayed,* 4 *Jeremiah inſtructeth and comforteth him.*

THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Thus ſaith the LORD the God of Iſrael unto thee, O Baruch;

3 Thou didſt ſay, Wo is me now! for the LORD hath added grief to my ſorrow: I fainted in my ſighing, and I find no reſt.

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25 *Ye have ſpoken with your mouths, and fulfilled with your hand.*] Ye have committed double evil in making wicked vows, and performing the ſame.

26 *That my name ſhall be no more named in the mouth of any man in Judah, in all the land of Egypt,* &c.] The Jews ſeem to have joined the worſhip of the true God with that of idols, as the Samaritans had done before them. See note on 2 Kings, xvii. 41. Hence God declares that he will not receive any ſuch polluted worſhip at their hands, nor ſuffer his name to be any longer profaned by ſuch hypocrites, but will conſume them by a ſudden and general deſtruction, or deliver them up to impenitence and utter apoſtacy. *Lowth.*

30 *I will give Pharaoh-hophra---into the hand of his enemies,* &c.] Pharaoh was a name common to all the kings of Egypt; but ſeveral of them had ſome additional epithet to diſtinguiſh them from the reſt. This prince engaged in a battle with Amaſis, by whom he was defeated, taken, and ſtrangled. *Uſher's Annals.*

Notes on the Forty-fifth Chapter.

Ver. 1 *Baruch.*] He was Jeremiah's diſciple, and wrote his prophecies under him.

3 *The Lord hath added grief to my ſorrow,* &c.] The ſorrow which I felt for the threatenings denounced againſt my country and religion, are increaſed by my own troubles, being ſought after by the king's command in order to be put to death. *Lowth.*

4 ¶ Thus ſhalt thou ſay unto him; The LORD ſaith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ſeekeſt thou great things for thy ſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the LORD: but thy life will I give unto thee for a prey in all places whither thou goeſt.

CHAP. XLVI.

1 *The overthrow of Pharaoh's army.* 13 *The conqueſt of Egypt by Nebuchadrezzar.* 27 *Jacob comforted in chaſtiſement.*

THE word of the LORD which came to Jeremiah the prophet againſt the Gentiles;

2 Againſt Egypt, againſt the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah:

3 Order ye the buckler and ſhield, and draw near to battle.

4 Harneſs the horſes; and get up, ye horſemen, and ſtand forth with *your* helmets: furbiſh the ſpears, *and* put on the brigandines.

5 Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mighty man eſcape: they ſhall ſtumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers?

8 Egypt riſeth up like a flood, and *his* waters are moved like the rivers: and he ſaith, I will go up, *and* will cover the earth; I will deſtroy the city, and the inhabitants thereof.

9 Come up, ye horſes; and rage, ye chariots: and let the mighty men come forth: the Ethiopians, and the Libyans, that handle the ſhield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiated and made drunk with their blood: for the Lord God of hoſts hath a ſacrifice in the north-country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain ſhalt thou uſe many medicines; *for* thou ſhalt not be cured.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

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4 *That which I have built, will I break down,* &c.] The land and people which have ſo long flouriſhed under the peculiar care of my providence, I reſolve now to give up to utter deſtruction. *Lowth.*

5 *Seekeſt thou great things for thyſelf?*] Doſt thou aſpire to honour and dignity in a time of common diſtreſs?

Notes on the Forty-ſixth Chapter.

Ver. 1 *The word of the Lord---againſt the Gentiles.*] This title belongs to the five following chapters; and refers to the general denunciation of God's judgments upon the countries round about Judea. *Lowth.*

2 *Againſt the army of Pharaoh-necho king of Egypt.*] This was the ſecond battle the king of Babylon (called the king of Aſſyria) fought with Pharaoh-necho. In the firſt of theſe expeditions Joſiah was ſlain.

3 *Order ye the buckler.*] The prophet ironically encourages the Egyptians to make all warlike preparations, which yet he foreſees will ſignify nothing.

6 *Let not the ſwift flee away,* &c.] The words imply, that it was God's command that none of the Egyptians ſhould eſcape.

7, 8, &c. *Who is this that cometh up as a flood?* &c.] In order to raiſe an expectation of ſome mighty enterprize, the prophet deſcribes by way of deriſion, the march of the Egyptian army, coming on like a flood, and ſweeping away all before it; alluding to the annual overflowing of the river Nile. *Lowth.*

10 *This is the day of the Lord God of hoſts.*] The *day of the Lord* often ſignifies the day of his vengeance; and is therefore uſed in the New Teſtament to ſignify the day of judgment.

The Lord hath a ſacrifice in the north-country, &c.] The ſlaughter of men is called a ſacrifice, becauſe it makes ſome kind of ſatisfaction to the juſtice of the Almighty. *Lowth.*

11 *Go up into Gilead and take balm.*] Gilead was famous for producing the celebrated balm of that name. And, in alluſion to the practice of going thither for relief in dangerous caſes, the prophet ironically adviſes the Egyptians to try all methods in their power to prevent the deſtruction with which they were threatened: but all their endeavours will be in vain.

O virgin daughter of Egypt, &c.] Thoſe countries or cities are called virgins which were never conquered. Egypt was become great by its ſucceſs, and therefore did not apprehend the leaſt danger of being conquered.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharaoh king of Egypt *is but* a noiſe; he hath paſſed the time appointed.

18 *As* I live, ſaith the King, whoſe name *is* the LORD of hoſts, ſurely as Tabor *is* among the mountains, and as Carmel by the ſea, *ſo* ſhall he come.

19 Oh, thou daughter dwelling in Egypt, furniſh thy ſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* deſtruction cometh: it cometh out of the north.

21 Alſo her hired men *are* in the midſt of her like fatted bullocks: for they alſo are turned back, *and* are fled away together: they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like a ſerpent: for they ſhall march with an army, and come againſt her with axes, as hewers of wood.

23 They ſhall cut down her foreſt, ſaith the LORD, though it cannot be ſearched; becauſe they are more than the graſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded; ſhe ſhall be delivered into the hand of the people of the north.

25 The LORD of hoſts, the God of Iſrael, ſaith, Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that truſt in him:

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited as in the days of old, ſaith the LORD.

27 ¶ But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael: for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity; and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the LORD: for I *am* with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in meaſure; yet will I not leave thee wholly unpuniſhed.

CHAP. XLVII.

The deſtruction of the Philiſtines.

THE word of the LORD that came to Jeremiah the prophet againſt the Philiſtines; before that Pharaoh ſmote Gaza.

16 *From the oppreſſing ſword.*] In the Hebrew it is, *the ſword of the pigeon*, i. e. *the ſword of the Aſſyrians*, for they paid a particular worſhip to pigeons, and bore the figure of them on their ſtandards. See chap. xxv. 38. *Lamy.*

18 *As Tabor is among the mountains, and as Carmel by the ſea, ſo ſhall he come.*] Though Egypt were as inacceſſible as the top of mount Tabor, and defended by the ſea like Carmel, yet the enemy ſhould come upon her, and conquer her entirely. *Poole.*

20 *Egypt is like a very fair heifer.*] In this compariſon there is an alluſion to their god *Apis*, which was a bull, remarkable for his beauty. *Grotius.*

21 *Like fatted bullocks.*] i. e. Fit for ſlaughter.

22 *The voice thereof ſhall go like a ſerpent*, &c.] They ſhall make a feeble noiſe like the hiſſing of a ſerpent when it is purſued; and ſhall ſpeak in a very ſubmiſſive tone. *Lowth.*

23 *They are more than the graſhoppers.*] Armies were often compared to graſshoppers both for their multitude, and becauſe they make a general conſumption.

25 *I will puniſh the multitude of No*, &c.] The words in the original are *Ammon Minno*, which may be literally rendered *Ammon of No.* Ezekiel calls it *Hamon No*, and Nahum, *No Amon.* The name is generally thought to be derived from Jupiter Ammon, whoſe temple was in this city, ſuppoſed to be the ſame which profane authors call Thebes; the Septuagint renders it *Dioſpolis*, the Greek name for Thebes, a city famous for the worſhip of Jupiter Ammon. *Lowth.*

27, 28 *Fear not thou, O my ſervant Jacob*, &c.] Theſe two verſes contain a comfortable promiſe to the Jews, that God will not utterly deſtroy them, as he hath done ſeveral other nations, againſt whom the prophets have denounced his judgments; but will preſerve a remnant of them, to whom he will perform the promiſes made to their fathers. *Lowth.*

Notes on the Forty-ſeventh Chapter.

Ver. 1 *Before that Pharaoh ſmote Gaza.*] When the country of the Philiſtines was in ſeeming quiet and ſecurity, the deſtruction of Gaza probably followed Pharaoh's victories at Megiddo and Carchemiſh, when Judea became tributary to him. *Lowth.*

2 *Waters*

2 Thus ſaith the LORD; Behold, waters riſe up out of the north, and ſhall be an overflowing flood, and ſhall overflow the land, and all that is therein; the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and* at the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands:

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will ſpoil the Philiſtines, the remnant of the country of Caphtor.

5 Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thy ſelf?

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet? put up thy ſelf into thy ſcabbard, reſt, and be ſtill.

7 How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it.

CHAP. XLVIII.

1 *The judgement of Moab for ſeveral corruptions.*
47 *The reſtoration of Moab.*

AGainſt Moab thus ſaith the LORD of hoſts, the God of Iſrael; Wo unto Nebo; for it is ſpoiled: Kiriathaim is confounded *and* taken; Miſgab is confounded and diſmayed.

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; Come, and let us cut it off from *being* a nation. Alſo thou ſhalt be cut down, O Madmen; the ſword ſhall purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed; her little ones have cauſed a cry to be heard.

5 For in the going-up of Luhith continual weeping ſhall go up; for in the going-down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like the heath in the wilderneſs.

7 For becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken: and Chemoſh ſhall go forth into captivity *with* his prieſts and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 Curſed *be* he that doeth the work of the LORD deceitfully, and curſed *be* he that keepeth back his ſword from blood.

2 *Waters ſhall riſe up out of the north.*] An overflowing flood is a common metaphor to deſcribe the march of an army that over-runs a country. By the north is meant the land of the Chaldeans.

3 *The fathers ſhall not look back to their children*, &c.] Anxiety for their own ſafety ſhall take away their natural affection.

4 *The remnant of the country of Caphtor.*] The Caphtorims, which are alſo called Cappadocians, had antiently deſtroyed the Philiſtines and dwelt in their land. See Deut. ii. 23.

5 *Baldneſs is come.*] They have ſhaved or pulled off their hair for ſorrow.

Notes on the Forty-eighth Chapter.

Ver. 1 *Wo unto Nebo, for it is ſpoiled: Kiriathaim is confounded*, &c.] The name of two cities of Moab; the latter was given to the Reubenites; but the inhabitants of Moab afterwards recovered it, together with ſeveral other places. *Lowth.*

2 *O Madmen.*] A city of Moab.

6 *Like the heath in the wilderneſs.*] Heath grows no where but in deſert and uncultivated places: which is the reaſon why the prophet, threatening the Jews with an entire deſolation, uſes this compariſon. *Lamy.*

7 *Chemoſh.*] The idol of the Moabites.

8 *The valley alſo ſhall periſh, and the plain ſhall be deſtroyed*, &c.] Thoſe who live in the country with their flocks and herds ſhall be involved in the ſame calamity with the inhabitants of the cities. *Lowth.*

9 *Give wings unto Moab, that it may flee and get away*, &c.] It is not a common ſpeed that can deliver the Moabites from that imminent danger that threatens them.

10 *Curſed be he that doth the work of the Lord deceitfully*, &c.] He here ſhows that God would puniſh the Chaldeans if they did not deſtroy the Egyptians. God executes his judgments upon ſinners, by the miniſtry of men, and even often by as great ſinners as thoſe they are ſent to chaſtiſe. He had declared by Jeremiah his purpoſe of making the Chaldeans his inſtruments in puniſhing the Jews, and the neighbour-countries. Their ſucceſs anſwered the prediction; and Nebuchadnezzar ſeems to have conſidered Jeremiah as a prophet, and had a particular regard for his character. Being thus aſſured that he had a commiſſion from God, he might confidently proceed in his conqueſts, and it would have been a fault to have ſhewn mercy to thoſe whom he had good reaſon to believe that the Almighty himſelf had devoted to deſtruction. *Lowth.*

11 Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

12 Therefore behold, the days come, ſaith the LORD, that I will ſend unto him wanderers, that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 How ſay ye, We *are* mighty, and ſtrong men for the war?

15 Moab is ſpoiled, and gone up *out of* her cities, and his choſen young men are gone down to the ſlaughter, ſaith the King, whoſe name *is* The LORD of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

17 All ye that are about him bemoan him; and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beautiful rod!

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 O inhabitant of Aroer, ſtand by the way, and eſpy: aſk him that fleeth, and her that eſcapeth, *and* ſay, What is done?

20 Moab is confounded; for it is broken down: howl, and cry; tell ye it in Arnon, that Moab is ſpoiled,

21 And judgement is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah; and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, ſaith the LORD.

26 Make ye him drunken: for he magnified *himſelf* againſt the LORD. Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion.

27 For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippedſt for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the hole's mouth.

29 We have heard the pride of Moab, he is exceeding proud: his loftineſs, and his arrogancy, and his pride, and the haughtineſs of his heart.

30 I know his wrath, ſaith the LORD: but *it ſhall* not *be* ſo; his lyes ſhall not ſo effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* ſhall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the ſea, they reach *even* to the ſea of Jazer: the ſpoiler is fallen upon thy ſummer-fruits and upon thy vintage.

33 And joy and gladneſs is taken from the plentiful field, and from the land of Moab: and I have cauſed wine to fail from the wine-preſſes: none ſhall tread with ſhouting; *their* ſhouting *ſhall be* no ſhouting.

34 From the city of Heſhbon, *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar, *even* unto Horonaim, *as* an heifer of three years old: for the waters alſo of Nimrim ſhall be deſolate.

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11 *Moab hath been at eaſe from his youth, and hath ſettled on his lees.*] i. e. Has gone on careleſsly in a long and uninterrupted courſe of wickedneſs: and as wine feeds on its lees, hath flouriſhed in peace and grown rich.

12 *I will ſend unto him wanderers,* &c.] The Chaldean ſoldiers, who came from a foreign country.

17 *How is the ſtrong ſtaff broken, and the beautiful rod!* &c.] A ſtaff or rod is an emblem of authority, and thence is uſed to ſignify a kingdom or government.

18 *Come down from thy glory, and ſit in thirſt,* &c.] Septuagint reads, *Sit in dirt*: i. e. ſubmit to a mean condition, in which thou ſhalt feel the want of all the conveniencies of life.

25 *The horn of Moab, and his arm,* &c.] Strength is often expreſſed by *the horn*, wherein the ſtrength of bulls conſiſts; and by *the arm*, wherein human proweſs is lodged.

32 *O vine of Sibmah, I will weep for thee with the weeping of Jazer,* &c.] The expreſſions denote the deſtruction of the fruitful vineyards of Sibmah; the loſs of which the inhabitants of Jazer would have reaſon to deplore. *Lowth.*

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the LORD, him that offereth in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres: becauſe the riches *that* he hath gotten are periſhed.

37 For every head *ſhall be* bald, and every beard clipped: upon all the hands *ſhall be* cuttings, and upon the loins ſackcloth.

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel wherein *is* no pleaſure, ſaith the LORD.

39 They ſhall howl, *ſaying*, How is it broken down? how hath Moab turned the back with ſhame? ſo ſhall Moab be a deriſion and a diſmaying to all them about him.

40 For thus ſaith the LORD; Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab.

41 Kerioth is taken, and the ſtrong holds are ſurpriſed, and the mighty men's hearts in Moab at that day ſhall be as the heart of a woman in her pangs.

42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the LORD.

43 Fear, and the pit, and the ſnare, *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD.

44 He that fleeth from the fear ſhall fall into the pit; and he that getteth up out of the pit ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the LORD.

45 They that fled ſtood under the ſhadow of Heſhbon, becauſe of the force: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Wo be unto thee, O Moab; the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, ſaith the LORD. Thus far *is* the judgement of Moab.

CHAP. XLIX.

1 *The judgement of the Ammonites,* 7 *of Edom,* 23 *of Damaſcus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.*

CONcerning the Ammonites thus ſaith the LORD; Hath Iſrael no ſons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore behold, the days come, ſaith the LORD, that I will cauſe an alarm of war to to be heard in Rabbah of the Ammonites; and it ſhall be a deſolate heap, and her daughters ſhall be burned with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the LORD.

3 Howl, O Heſhbon; for Ai is ſpoiled: cry, ye daughters of Rabbah, gird ye with ſackcloth: lament, and run to and fro by the hedges; for their king ſhall go into captivity, *and* his prieſts and his princes together.

4 Wherefore glorieſt thou in the valleys, thy flowing valley, O backſliding daughter? that

36 *Mine heart ſhall ſound for Moab like pipes,* &c.] They uſed to play on flutes and other inſtruments grave and ſolemn tunes at funerals, and in the times of mourning.

40 *He ſhall fly as an eagle.*] *He*, i. e. Nebuchadnezzar.

43 *Fear, and the pit,* &c.] He that eſcapeth one danger ſhall fall into another.

45 *They that fled ſtood under the ſhadow of Heſhbon,* &c.] They that fled for fear of the enemy's forces, hoped to find ſafety in Heſhbon, a ſtrong fenced city. *Lowth.*

Notes on the Forty-ninth Chapter.

Ver. 1 *Hath Iſrael no ſons?—Why then doth their king inherit Gad?* &c.] Inſtead of *Gad*, the Septuagint has *Gilead*, which ſeems the true reading. God ſorely afflicted thoſe parts of the kingdom of Iſrael which lay on the eaſt-ſide of Jordan, firſt by Hazel, then by Tiglath-pileſer, and afterwards delivered up the whole kingdom to be carried away captive by Salmaneſer; ſoon after which, the Ammonites took occaſion to poſſeſs themſelves of Gilead, as it lay near their territories. But God's permiſſing the Iſraelites gave them no right to invade their neighbour, eſpecially when they had been ſo tender of the Ammonites' right, as not to invade their poſſeſſions in their march towards the land of Canaan. *Lowth.*

2 *Her daughters ſhall be burnt with fire,* &c.] i. e. The leſſer cities, which are reckoned as ſo many daughters to the mother city, ſhall be laid in aſhes by the enemy.

3 *Howl, O Heſhbon, for Ai is ſpoiled,* &c.] When Ai, a city of the Ammonites, is deſtroyed, it is time for Heſhbon, the chief city of Moab, to lament her danger. *Lowth.*

Their king ſhall go into captivity.] The margin and Alexandrine copy read, *Melcom ſhall go into captivity*; he was the idol of the Ammonites.

4 *Where-*

trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the Lord.

7 ¶ Concerning Edom, thus saith the Lord of hosts; *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished.

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan: for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren and his neighbours, and he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the Lord; Behold, they whose judgement *was* not to drink of the cup, have assuredly drunken, and *art* thou he *that* shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by my self, saith the Lord; that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me.

20 Therefore hear the counsel of the Lord that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

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4 *Wherefore glorieſt thou in thy vallies?*] i. e. In the riches of thy plentiful vallies.

5 *None ſhall gather up him that wandereth.*] None will afford ſhelter to the fugitives.

7 *Is wiſdom no more in Teman?* &c.] The inhabitants of the Eaſt were famous for their wiſdom and learning; and the people of Teman, a city of Edom, were long known to be among the firſt claſs. *Lowth.*

8 *Dwell deep, O inhabitants of Dedan,* &c.] The Dedanites were deſcended from Dedan, the grandſon of Abraham, and ſettled in Arabia. The prophet here exhorts them to hide themſelves in the deepeſt caverns and dens they could find.

12 *They whoſe judgement was not to drink.*] I have not ſpared mine own people, and how ſhould I pity thee?

16 *Thy terribleneſs hath deceived thee,* &c.] Thou haſt been formerly terrible to all about thee: the confidence thou haſt in thy ſtrength hath rendered thee careleſs and ſecure, and thereby given thine enemies an advantage againſt thee. *Lowth.*

O *thou that dwelleſt in the clifts of the rock,* &c.] St. Jerom, who lived in the neighbourhood, tells us, that Idumea was a rocky mountainous country, and that the inhabitants dwelt in caves dug in the rocks and hills. *Lowth.*

19 *He ſhall come up as a lion from the ſwelling of Jordan,* &c.] A noble deſcription of Nebuchadnezzar's army marching againſt Idumea, whom the prophet compares to a lion rouſed from his den, by the ſwelling of the Jordan in time of harveſt. *Lowth.*

I will ſuddenly make him run away from her.] The words ſhould have been rendered, *I will rouſe him up, and make him run upon her.*

Who is that ſhepherd that will ſtand before me?] The word ſhepherd is here uſed in oppoſition to the lion mentioned before, as if the prophet had ſaid, a ſhepherd may as well encounter a lion, as the beſt appointed warrior contend with the Almighty, or thoſe whom he makes the inſtruments of his vengeance. *Lowth.*

20 *The leaſt of the flock ſhall draw them out,* &c.] The prophet having given the name of ſhepherd to the generals of the army, purſues the ſame metaphor, expreſſing the common ſoldiers by

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21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the Red-ſea.

22 Behold, he ſhall come up and fly as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damaſcus: Hamath is confounded, and Arpad; for they have heard evil tidings; they are faint-hearted; *there is* ſorrow on the ſea; it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth her ſelf to flee, and fear hath ſeized on *her:* anguiſh and ſorrows have taken her as a woman in travail.

25 How is the city of praiſe not left, the city of my joy!

26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the LORD of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the LORD; Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 Their tents and their flocks ſhall they take away: they ſhall take to themſelves their curtains and all their veſſels, and their camels; and they ſhall cry unto them, Fear *is* on every ſide.

30 ¶ Flee, get ye far off, dwell deep, O ye inhabitants of Hazor, ſaith the LORD; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, get ye up unto the wealthy nation, that dwelleth without care, ſaith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattle a ſpoil: and I will ſcatter into all winds them *that are* in the utmoſt corners: and I will bring their calamity from all ſides thereof, ſaith the LORD.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever: there ſhall no man abide there, nor *any* ſon of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet againſt Elam in the beginning of the reign of Zedekiah king of Judah, ſaying,

35 Thus ſaith the LORD of hoſts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will ſcatter them towards all thoſe winds; and there ſhall be no nation whither the outcaſts of Elam ſhall not come.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil upon them, *even* my fierce anger, ſaith the LORD; and I will ſend the ſword after them, till I have conſumed them:

38 And I will ſet my throne in Elam, and will deſtroy from thence the king and the people, ſaith the LORD.

39 But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the LORD.

CHAP. L.

1, 9, 21, 35 *The judgement of Babylon.* 4, 17, 33 *The redemption of Iſrael.*

THE word that the LORD ſpake againſt Babylon *and* againſt the land of the Chaldeans by Jeremiah the prophet.

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the leaſt of the flock. Theſe, ſays he, ſhall have ſtrength and courage ſufficient to defeat the Idumean forces. *Lowth.*

21 *At the cry, the noiſe thereof.*] Or, the noiſe of their cry was heard in the Red Sea, which lay at a conſiderable diſtance.

23 *Hamath is confounded, and Arpad,* &c.] Hamath and Arpad are often joined together. Hamath was a frontier town lying on the borders of Judea towards Syria, thence called *the entrance of Hamath.*

25 *How is the city of praiſe not left,* &c.] This is ſpoken in the perſon of an inhabitant of Damaſcus, bewailing the lot of ſo famous and pleaſant a city, which was to be deſtroyed by the enemy. *Lowth.*

31 *Which have neither bars nor gates.*] A deſcription of thoſe who live ſecurely, who have neither walls or ramparts.

34 *The word---that came to Jeremiah againſt Elam,* &c.] The province of Elymais, which, together with Suſiana, Nebuchadnezzar ſubdued and took from Aſtyages king of Media. The prophet Daniel, chap. viii. 1, 2, mentions his reſiding in Shuſhan the palace, in the province of Elam.

36 *Upon Elam will I bring the four winds.*] i. e. Enemies from every quarter.

2 Declare ye among the nations, and publiſh, and ſet up a ſtandard; publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart both man and beaſt.

4 ¶ In thoſe days and in that time, ſaith the LORD, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go, and ſeek the LORD their God.

5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying*, Come, and let us join our ſelves to the LORD in a perpetual covenant *that* ſhall not be forgotten.

6 My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their reſting-place.

7 All that found them have devoured them: and their adverſaries ſaid, We offend not; becauſe they have ſinned againſt the LORD, the habitation of juſtice; even the LORD, the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For lo, I will raiſe, and cauſe to come up againſt Babylon an aſſembly of great nations from the north-country: and they ſhall ſet themſelves in array againſt her; from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man; none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the LORD.

11 Becauſe ye were glad, becauſe ye rejoiced, O ye deſtroyers of mine heritage, becauſe ye are grown fat, as the heifer at graſs, and bellow as bulls;

12 Your mother ſhall be ſore confounded; ſhe that bare you ſhall be aſhamed: behold, the hindermoſt of the nations *ſhall be* a wilderneſs, a dry land, and a deſert.

13 Becauſe of the wrath of the LORD, it ſhall not be inhabited, but it ſhall be wholly deſolate: every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues.

14 Put your ſelves in array againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath ſinned againſt the LORD.

15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as ſhe hath done, do unto her.

16 Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 ¶ Iſrael *is* a ſcattered ſheep; the lions

Notes on the Fiftieth Chapter.

Ver. 2 *Bel is confounded, Merodach is broken in pieces*, &c.] *Bel* is the ſame with *Baal*, a name common to the idols of the Eaſt, and, at firſt, probably given to ſome of the heavenly bodies. Both *Bel* and *Merodach* were antient kings, whom they had placed among the number of their gods. *Lamy.*

5 *They ſhall aſk the way to Zion with their faces thitherward*, &c.] This paſſage alludes to the cuſtom of the Jews going in companies up to Jeruſalem at the ſolemn feſtivals. *Lowth.*

Let us join ourſelves to the Lord in a perpetual covenant, &c.] The words may allude to that ſolemn covenant entered into by Joſiah and the people of Judah, after the general corruption of religion and morality, which, like a deluge, had overflowed the nation during the reign of Manaſſeh. *Lowth.*

6 *They have turned them away on the mountains*, &c.] They have turned them aſide from the true worſhip of God, to ſacrifice to idols upon the mountains and high-places.

7 *Their adverſaries ſaid, We offend not; becauſe they have ſinned againſt the Lord*, &c.] The heathen took advantage againſt the Jews from thoſe remarkable judgments which the Almighty had brought upon his people; and concluded from thence, that he had caſt them off utterly for their ſins: and being deprived of his protection, they preſumed, that they might uſe them as they pleaſed. *Lowth.*

8 *Be as he-goats before the flocks.*] Let every one ſtrive to lead the way to others, and give them an example of ſpeedily obeying the call of the Almighty.

11 *Fat as an heifer at graſs.*] The inſolence of oppreſſors is often compared to the wantonneſs of full-fed cattle.

16 *Cut off the ſower from Babylon*, &c.] Babylon reſembled a country walled in rather than a city; the walls, according to Herodotus, being ſixty miles in compaſs; according to Strabo, forty-eight. Within this enormous incloſure a great deal of ground was cultivated and ploughed for corn; ſo that enough grew within the walls to ſupport the inhabitants during a long ſiege. *Lowth.*

17 *The lions have driven him away*, &c.] Salmaneſer carried

have driven *him* away: first, the king of Assyria hath devoured him; and last, this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste, and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her store-houses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks: let them go down to the slaughter: wo unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done do unto her; for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* most proud, saith the LORD GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud shall stumble, and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their redeemer *is* strong; The LORD

away the ten tribes, and afterwards Nebuchadnezzar totally destroyed the whole nation.

18 *I have punished the king of Assyria.*] This probably relates to the destruction of Nineveh, the capital of the Assyrian empire, where the last king of the Assyrian race was slain, and the seat of the empire removed to Babylon. *Prideaux.*

19 *I will bring Israel again to his habitation.*] I will restore them to their ancient habitations, and their former peace and plenty.

20 *I will pardon them whom I reserve.*] The Almighty, in all the judgments he denounces against his people, always promises to preserve a remnant.

21 *Go up against the land of Merathaim.*] Or, the land of *Rebels*, as our margin expounds the word: i. e. against Babylon. This command is directed to Cyrus and his confederates.

Against the inhabitants of Pekod, &c.] A country belonging to the Babylonian empire. The word signifies *visitation*; and therefore used by the prophet, this being the time when God will visit Babylon. *Lowth.*

23 *How is the hammer of the whole earth cut asunder and broken!* &c.] How is that oppressive empire that smote the whole earth with a continual stroke, destroyed and laid waste! *Lowth.*

24 *I have laid a snare for thee.*] Cyrus took the city by surprize, by draining the river Euphrates.

27 *Slay all her bullocks.*] Her princes and mighty men.

28 *The voice of them that flee and escape out of the land of Babylon*, &c.] Some of those Jews who were more than ordinary zealous for the welfare of God's church and people were ready, upon the first news of the taking of Babylon, to bring the glad tidings to Judea, that God had revenged his people, and executed his judgments on those who destroyed his temple, and profaned the holy vessels of it that had long been dedicated to his service. *Lowth.*

29 *The archers.*] This is chiefly meant of the Elamites, who were famous archers, and composed part of Cyrus's army.

34 *Their Redeemer is strong*, &c.] God will himself plead the cause of his injured truth and people. *Lowth.*

of hoſts *is* his name; he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon.

35 ¶ A ſword *is* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

36 A ſword *is* upon the lyars; and they ſhall dote: a ſword *is* upon her mighty men; and they ſhall be diſmayed.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her; and they ſhall become as women: a ſword *is* upon her treaſures; and they ſhall be robbed.

38 A drought *is* upon her waters; and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beaſts of the deſert with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever; neither ſhall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD; *ſo* ſhall no man abide there, neither ſhall any ſon of man dwell therein.

41 Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel, and will not ſhew mercy; their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in array like a man to the battle, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail.

44 Behold, he ſhall come up like a lion from the ſwelling of Jordan unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me: and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

45 Therefore hear ye the counſel of the LORD that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: Surely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

God's ſevere judgements againſt Babylon in revenge of Iſrael.

THUS ſaith the LORD; Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind;

2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine: and ſpare ye not her young men; deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets.

5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the LORD of hoſts; though their land was filled with ſin againſt the Holy One of Iſrael.

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35 *A ſword is upon her---wiſe men.*] The Chaldeans were famous for their ſkill in aſtrology, and other arts of divination: and yet all their learning was not ſufficient to preſerve them from the common calamities. *Lowth.*

36 *The liars.*] Falſe pretenders to the knowledge of future events.

37 *The mingled people.*] Her auxiliaries made up of ſeveral nations.

39 *The wild beaſts of the deſert*, &c.] St. Jerom aſſures us, that in his time the place where Babylon ſtood was turned into a park, where the king of Perſia uſed to hunt.

Notes on the Fifty-firſt Chapter.

Ver. 4 *The ſlain ſhall fall.*] Mr. Kennicott obſerves, that the Hebrew word here tranſlated *ſlain*, ſhould have been rendered, *the ſoldiers*.

5 *Iſrael hath not been forſaken, nor Judah of his God*, &c.] Though God was juſtly diſpleaſed with his people, yet he will not caſt them off utterly, or deprive them of his protection. *Lowth.*

6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity; for this *is* the time of the LORD's vengeance; he will render unto her a recompenſe.

7 Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is ſuddenly fallen and deſtroyed: howl for her; take balm for her pain, if ſo be ſhe may be healed.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgement reacheth unto heaven, and is lifted up *even* to the ſkies.

10 The LORD hath brought forth our righteouſneſs: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows; gather the ſhields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the ambuſhes: for the LORD hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſs.

14 The LORD of hoſts hath ſworn by himſelf, *ſaying*, Surely I will fill thee with men as with caterpillers; and they ſhall lift up a ſhout againſt thee.

15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

17 Every man is brutiſh by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

19 The portion of Jacob *is* not like them: for he *is* the Former of all things: and *Iſrael is* the rod of his inheritance; The LORD of hoſts *is* his name.

20 Thou *art* my battle-ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms;

21 And with thee will I break in pieces the

7 *Babylon hath been a golden cup in the Lord's hand.*] She hath recommended her idolatries to the whole world by ſeveral ſpecious pretences, as well as by her authority and example: ſo that they have reſembled poiſon diſpenſed in a golden cup, which has induced men to drink without being aware of the danger; the expreſſions allude to the practice of harlots, in giving love-portions to their gallants, which were made up of ſuch materials as affected their brains. The ſenſe of this verſe is evidently applied by St. John to the *ſpiritual Babylon*, which hath uſed the moſt plauſible methods to diſguiſe her idolatrous practices. *Lowth.*

8 *Take balm for her pain*, &c.] This is ſpoken ironically, implying that her ruin is irrecoverable.

9 *We would have healed Babylon*, &c.] This is ſpoken in the name of God's prophets, and the other witneſſes of his truth; implying, that they had ſufficiently teſtified againſt her errors and idolatries, but ſhe was irreclaimable. *Lowth.*

10 *The Lord hath brought forth our righteouſneſs.*] Hath declared our cauſe to be juſt: Septuagint reads, *Hath brought his judgment.*

11 *The Lord hath raiſed up the ſpirit of the king of the Medes*, &c.] Neriglisſorus, king of Babylon, having formed an alliance againſt the Medes, Cambyſes ſent his ſon Cyrus with an army of thirty thouſand Perſians to join the Medes commanded by Cyaxeres: this Cyaxeres king of Media, called *Darius the Mede* in ſcripture, was the uncle of Cyrus, and it was properly his army that made the expedition againſt the Babylonians, employing Cyrus as his general. Perſia was then a ſmall part of the empire of Media, and of little account, till Cyrus advanced its reputation; and even then it was called the kingdom of the Medes and Perſians, the Medes having ſtill the preference. *Lowth.*

13 *O thou that dwelleſt upon many waters*, &c.] Upon the river Euphrates, which encompaſſed Babylon, and was thought to render the city impregnable.

14 *As with caterpillars.*] Rather locuſts, as Bochart obſerves the word properly ſignifies.

15, &c. *He hath made the earth by his power*, &c.] An elegant and lofty deſcription of the power and wiſdom of the Almighty, in oppoſition to the weakneſs and ſtupidity of idols.

19 *The portion of Jacob*, &c.] i. e. The God of Iſrael is not like theſe.

20 *Thou art my battle-ax*, &c.] God here ſpeaks to Cyrus, and tells him, that he will make uſe of him as an inſtrument of Providence, for deſtroying the whole power of the Babylonian empire, and of all orders and degrees of men in it; as he had formerly made that empire the executioner of his judgments upon other countries. *Lowth.*

horſe and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee alſo will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will alſo break in pieces with thee the ſhepherd and his flock; and with thee will I break in pieces the huſbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your ſight, ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the LORD, which deſtroyeſt all the earth: and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burned mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations; but thou ſhalt be deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz; appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds; their might hath failed, they became as women: they have burned her dwelling-places; her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at *one* end.

32 And that the paſſages are ſtopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus ſaith the LORD of hoſts, the God of Iſrael; The daughter of Babylon *is* like a threſhing floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come.

34 Nebuchadrezzar king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 The violence done to me and to my fleſh *be* upon Babylon, ſhall the inhabitant of Zion ſay; and, My blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the LORD; Behold, I will plead thy cauſe, and take vengeance for

25 *O deſtroying mountain,*] Rather, *O corrupting mountain, that corrupteſt the whole earth:* Babylon was ſituated on a plain, but is called a mountain from its lofty edifices, walls, and towers.

27 *Call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz,* &c.] Theſe were countries under the dominion of the Medes. The two former were probably the ſame with the greater and leſſer Armenia. The firſt expedition of Cyrus in this war was for reducing the Armenians, who had revolted from the government of the Medes; but, upon this conqueſt, were obliged to ſend their quota of auxiliaries to the carrying on the war againſt the Babylonians. *Lowth.*

31 *One poſt ſhall run to meet another,* &c.] Babylon was taken by ſurprize; for Cyrus, having turned the current of the Euphrates, entered the city by the channel of that river. In order to put this ſtratagem in execution, Cyrus took the opportunity of a public feſtival, when the whole night was uſually ſpent in revellings, and all manner of diſorders. In this time of riot, the gates leading to the Euphrates, that uſed to be ſhut every night, were left open, and gave a paſſage to Cyrus and his army into the city; when he became maſter of it, while they thought themſelves ſecure, both from the height and ſtrength of the walls, and the depth of the river; Cyrus having at that time made very little progreſs in the ſiege, though he had inveſted the city with his army above two years. This ſurprize cauſed ſo many meſſengers to run one after the other to acquaint the king of this unexpected news. Herodotus ſays, that the extreme parts of the city were taken before thoſe who lived in the centre were ſenſible of the danger. *Lowth.*

32 *The reeds they have burnt with fire.*] The Hebrew word rendered *reeds,* ſignifies likewiſe *marſhes*; the meaning is, that the enemies have burnt up all the outworks belonging to the marſhy ground about the Euphrates.

33 *It is time to threſh her.*] It is time for her to feel the miſeries ſhe hath made others ſuffer.

The time of her harveſt ſhall come.] Her inhabitants and their treaſures ſhall be ſwept away like corn at the time of harveſt.

34 *Nebuchadrezzar---hath devoured me,* &c.] A pathetic deſcription of the calamities brought upon the Jews by Nebuchadrezzar and his forces, who, after devouring the wealth, and laying waſte the beauty of their country, carried them away captive into a ſtrange land. *Lowth.*

thee; and I will dry up her ſea, and make her ſprings dry.

37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment and an hiſſing, without an inhabitant.

38 They ſhall roar together like lions; they ſhall yell as lions whelps.

39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the LORD.

40 I will bring them down like lambs to the ſlaughter, like rams with he-goats.

41 How is Sheſhach taken! and how is the praiſe of the whole earth ſurpriſed! how is Babylon become an aſtoniſhment among the nations!

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are a deſolation, a dry land and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby.

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up: and the nations ſhall not flow together any more unto him: yea, the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the LORD.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land; a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour; and violence in the land, ruler againſt ruler.

47 Therefore behold, the days come that I will do judgement upon the graven images of Babylon: and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven and the earth, and all that *is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the LORD.

49 As Babylon *hath cauſed* the ſlain of Iſrael to fall, ſo at Babylon ſhall fall the ſlain of all the earth.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the LORD afar off, and let Jeruſalem come into your mind.

51 We are confounded, becauſe we have heard reproach; ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the LORD's houſe.

52 Wherefore behold, the days come, ſaith the LORD, that I will do judgement upon her graven images, and through all her land the wounded ſhall groan.

53 Though Babylon ſhall mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Chaldeans.

55 Becauſe the LORD hath ſpoiled Babylon, and deſtroyed out of her the great voice, when

38 *They ſhall roar together*, &c.] Either through anguiſh of mind; or elſe the prophet deſcribes the revels and riotous noiſe they made on the night when the city was taken.

39 *In their heat will I make their feaſts, and I will make them drunken*, &c.] While they are feaſting themſelves, I will provide them another cup to drink, namely, that of my fury and indignation. See note on chap. xxv. 26.

41 *How is Sheſhach taken!*] How is Babylon taken! This city was ſurpriſed at the time of the feſtival called *Sacchæa*; and thence named *Sheſhach* by the prophet.

How is the praiſe of the whole earth ſurpriſed, &c.] Babylon was eſteemed the wonder of the world, for the heighth, breadth, and compaſs of its walls, the palace, and hanging gardens belonging to it, for the temple of Belus, for the banks and facing of the river, and the artificial lakes and canals made for the draining of it. *Lowth.*

42 *The ſea is come up*, &c.] Multitudes are reſembled to mighty waters.

44 *That which he hath ſwallowed up.*] i. e. The gifts which he hath received, as part of the ſpoil of other nations, and which the idolaters have brought unto him from all countries.

46 *A rumour ſhall both come one year, and after that in another year ſhall come a rumour*, &c.] Meaning that Babylon ſhould not be deſtroyed all at once, but by little and little: for the firſt year came the tidings, the next the ſiege, and in the third year it was taken.

47 *All her ſlain ſhall fall.*] Dr. Kennicott very judiciouſly obſerves, that it ſhould be rendered, *All her ſoldiers ſhall fall*, &c.

49 *As Babylon hath cauſed the ſlain*, &c.] The true tranſlation ſeems to be, As Babylon hath cauſed *the ſoldiers* of Iſrael to fall: ſo at Babylon ſhall fall *the ſoldiers* of all that country. *Kennicott.*

51 *We are confounded, becauſe we have heard reproach*, &c.] The prophet repeats the words of thoſe pious exiles, when they reflected on the deſolation of God's people and ſanctuary.

55 *When her waves do roar.*] Some explain this of the Medes and Perſians coming up like a flood againſt Babylon.

her waves do roar like great waters, a noiſe of their voice is uttered.

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompenſes ſhall ſurely requite.

57 And I will make drunk her princes, and her wiſe *men*, her captains, and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* The LORD of hoſts.

58 Thus ſaith the LORD of hoſts; The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burned with fire; and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And *this* Seraiah *was* a a quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words;

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever.

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates:

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jeruſalem is beſieged and taken.* 8 *Zedekiah's ſons killed, and his own eyes put out.*

ZEdekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

4 ¶ And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was ſore in the city, ſo that there was no bread for the people of the land.

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58 *The broad walls of Babylon ſhall be utterly broken*, &c.] The walls of Babylon, according to Herodotus, were eighty-ſeven feet in breadth. Creſias ſays, they were ſo wide, that ſix chariots might run a-breaſt. Their height was three hundred and fifty feet; the city was ſquare, and in each ſide were twenty-five gates of braſs, which were taken away by Darius, when he made himſelf maſter of the city; he alſo reduced the walls to the height of fifty cubits. *Lowth.*

59 *Seraiah was a quiet prince.*] *The chief chamberlain*, as the margin reads with better ſenſe.

61 *Shalt read all theſe words.*] He was enjoined to read this prophecy to the Jews, who were carried away to Babylon in Jehoiakim's captivity, to comfort them under their exile.

63 *Thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates.*] The prophets often gave ſenſible repreſentations of the judgments they foretold. This was a ſignificant emblem of Babylon's ſinking irrecoverably under the judgments here denounced againſt her. This threatening was, in a literal ſenſe, fulfilled, by Cyrus's breaking down the head or dam of the great lake, that was on the weſt-ſide of the city, in order to turn the current of the river that way: for no care being afterwards taken to repair the breach, the whole country around it was overflown. So that the prophecy of Iſaiah was alſo literally fulfilled, of making the country of *Babylon a poſſeſſion for the bittern and pools of water*, chap. xiv. 23. *Prideaux.*

64 *Thus far are the words of Jeremiah.*] Theſe words are inſerted to ſhow, that the next chapter was added by Ezra, or whoever collected this prophecy into one volume.

Notes on the Fifty-ſecond Chapter.

Ver. 1 *Zedekiah was one and twenty years old*, &c.] This chapter is chiefly tranſcribed from the latter part of the ſecond book of Kings, commencing at the 18th verſe of the xxivth chapter, to which place the reader is referred for notes.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden; now the Chaldeans *were* by the city round about: and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains of Jericho: and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgement upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in priſon till the day of his death.

12 Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan captain of the guard, *which* ſerved the king of Babylon unto Jeruſalem,

13 And burned the houſe of the LORD, and the king's houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men* burned he with fire:

14 And all the army of the Chaldeans that *were* with the captain of the guard brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dreſſers and for huſbandmen.

17 Alſo the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, the Chaldeans brake, and carried all the braſs of them to Babylon.

18 The caldrons alſo, and the ſhovels, and the ſnuffers, and the bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

19 And the baſons, and the fire-pans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups, *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: the braſs of all theſe veſſels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compaſs it; and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it; and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* braſs. The ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide; *and* all the pomegranates upon the net-work *were* an hundred round about.

24 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

25 He took alſo out of the city an eunuch which had the charge of the men of war; and ſeven men of them that were near the king's perſon, which were found in the city; and the principal ſcribe of the hoſt, who muſtered the people of the land; and threeſcore men of the people of the land *that were* found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive: in the ſeventh year, three thouſand Jews and three and twenty;

29 In the eighteenth year of Nebuchadrezzar he

he carried away captive from Jeruſalem eight hundred thirty and two perſons.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month; *that* Evil-merodach king of Babylon, in the *firſt* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon,

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon.

33 And changed his priſon garments. And he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

31 *Evil-merodach.*] Implies as much as *fooliſh Merodach*, becauſe he was a profligate and vicious prince.

34 *Until the day of his death.*] Theſe words ſeem to be a moſt unneceſſary tautology: we do not find them in the parallel paſſage in 2 Kings, chap. xxv. 30; nor in our oldeſt manuſcripts. *Kennicott.*

THE LAMENTATIONS OF JEREMIAH.

THE ARGUMENT.

The compoſition of this mournful ſong is alphabetical, i. e. *The firſt clauſe in each of theſe chapters begins with* Aleph *in* Hebrew, *the ſecond with* Beth, *and ſo on: ſo that every chapter has twenty-two clauſes; but in the third chapter the Tranſlators have divided each clauſe into two or three verſes. St.* Jerome, *and ſeveral other learned men, are of opinion that the prophet laments the death of the good king* Joſiah, *as the beginning of thoſe calamities that followed. The ſtile of the Lamentations is lively and pathetic; the ſubject of the moſt affecting kind. The famous Dr.* South *very juſtly obſerves,* (Serm. Vol. IV. p. 31.) That ſorrow never flowed in ſo natural, ſo tender, ſo prevailing a *pathos* as in theſe mournful elegies. One would think, *ſays he,* that every letter was wrote with a tear, every word the ſound of a breaking heart; that the author was a man compounded of ſorrows; diſciplined to grief from his infancy; one who never breathed but in ſighs, nor ſpoke but with a groan. *In the* Septuagint *there is a Preface to this book, which is not in the* Hebrew, *to this effect*: It came to paſs, that after *Iſrael* was carried captive, and *Jeruſalem* deſolate, *Jeremiah* ſat weeping and bewailed *Jeruſalem* with this Lamentation; and bitterly weeping and mourning, ſaid as follows.

CHAP. I.

1 *Jeruſalem's miſery for her ſins.* 12 *Her complaint,* 18 *and confeſſion of God's righteous judgements.*

HOW doth the city ſit ſolitary *that was* full of people! *how* is ſhe become as a widow! ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary!

2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her:* all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits.

4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries are the chief, her enemies proſper: for the LORD hath afflicted her for the multitude of her tranſgreſſions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembered in the days of her affliction and of her miſeries all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adverſaries ſaw her, *and* did mock at her ſabbaths.

8 Jeruſalem hath grievouſly ſinned; therefore ſhe is removed: all that honoured her deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 Her filthineſs *is* in her ſkirts; ſhe remembered not her laſt end; therefore ſhe came down wonderfully: ſhe had no comforter; O LORD, behold my affliction: for the enemy hath magnified *himſelf.*

10 The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen *that* the heathen entered into her ſanctuary, whom thou didſt command *that* they ſhould not enter into thy congregation.

11 All her people ſigh, they ſeek bread; they have given their pleaſant things for meat to relieve the ſoul: ſee, O LORD, and conſider; for I am become vile.

12 ¶ *Is it* nothing to you, all ye that paſs by? behold, and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day.

14 The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into *their* hands *from whom* I am not able to riſe up.

Notes on the Firſt Chapter.

Ver. 1 *How is ſhe become a widow!*] Cities are commonly deſcribed as the mothers of their inhabitants, and their kings and princes as their huſbands and children. When, therefore, they are bereaved of theſe, they are ſaid to be widows and childleſs. Under theſe affecting circumſtances, Jeruſalem is deſcribed as ſitting alone, and in a penſive condition, the multitude of her inhabitants being diſperſed and deſtroyed. *Lowth.*

She that was great among the nations, &c.] The kings of Judah, in the time of their proſperity, made conqueſts in the countries of the Philiſtines, Edomites, and other neighbouring nations: and thus, by enlarging their dominions, advanced the power and grandeur of Jeruſalem.

2 *Among all her lovers, ſhe hath none to comfort her,* &c.] All her allies, viz. the Egyptians and Aſſyrians, whoſe friendſhip ſhe courted by ſinful compliances, have forſaken her in her afflictions, and even join with her enemies in inſulting over her. *Lowth.*

3 *Becauſe of affliction,* &c.] For her cruelty towards the poor, and oppreſſion of ſervants, Jer. xxxiv. 11.

4 *The ways of Zion do mourn, becauſe none come to the ſolemn feaſts,* &c.] The high-ways that lead to Jeruſalem are unfrequented; none come up thither at the ſolemn feaſts, becauſe the temple and altar are deſtroyed. *Lowth.*

5 *Her adverſaries are the chief.*] Have rule over her.

7 *Did mock at her ſabbaths.*] Septuagint reads, *At her captivity.*

8 *They have ſeen her nakedneſs.*] She is ſtript of all her ornaments, and carried naked into captivity.

13 *He hath ſent fire into my bones.*] He hath conſumed my habitations by fire.

14 *The yoke of my tranſgreſſions is bound by his hand,* &c.] The heinouſneſs of my ſins is continually before his eyes, as he that tieth a thing to his hand for a remembrance.

15 The LORD hath troden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me to cruſh my young men: the LORD hath troden the virgin the daughter of Judah *as* in a wine-preſs.

16 For theſe *things* I weep; mine eye runneth down with water becauſe the comforter that ſhould relieve my ſoul is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him; Jeruſalem is as a menſtruous woman among them.

18 ¶ The LORD is righteous; for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow; my virgins, and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

20 Behold, O LORD; for I *am* in diſtreſs: my bowels are troubled, mine heart is turned within me: for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me.

22 Let all their wickedneſs come before thee; and do unto them, as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

CHAP. II.

1 *Jeremiah lamenteth Jeruſalem's miſery.* 20 *He complaineth thereof to God.*

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, *and* caſt down from heaven unto the earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!

2 The LORD hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire *which* devoureth round about.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all *that were* pleaſant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath deſtroyed his places of the aſſembly: the LORD hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The Lord hath caſt off his altar, he hath abhorred his ſanctuary, he hath given up into

15 *The Lord hath trodden under foot*, &c.] He hath trodden them under foot, as they that tread grapes in the wine-preſs.

20 *I have grievouſly rebelled.*] Septuagint and Vulgate read, *I am in grievous bitterneſs.*

21 *Thou wilt bring the day that thou haſt called*, &c.] The day when thou wilt execute thy judgments upon the Babylonians will certainly come at the time thou haſt appointed for that purpoſe. *Lowth.*

Notes on the Second Chapter.

Ver. 1 *The beauty of Iſrael.*] The temple and all its glory.

Remembered not his footſtool in the day of his anger!] And even ſpared not the ark itſelf, the footſtool of the Shekinah, which ſat between the cherubims as on a throne.

3 *The horn of Iſrael.*] The glory and ſtrength of Iſrael.

4 *Slew all that were pleaſant to the eye.*] Thoſe who were in the flower of their age, the joy and delight of their parents.

6 *He hath violently taken away his tabernacle, as if it were of a garden*, &c.] He hath deſtroyed the temple, as if it had been no better than a cottage erected in a garden, while the fruit is gathering, and then to be removed. Septuagint reads, *He hath torn up his tabernacle, as a vine.*

7 *They have made a noiſe in the houſe of the Lord, as in a day of a ſolemn feaſt.*] Inſtead of the joyful ſound of praiſes and thankſgivings to God, ſuch as uſed to be ſolemnly performed in the temple at the public feſtivals, nothing was heard there but the

the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the LORD as in the day of a ſolemn feaſt.

8 The LORD hath purpoſed to deſtroy the wall of the daughter of Zion: he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground: he hath deſtroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets alſo find no viſion from the LORD.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the deſtruction of the daughter of my people; becauſe the children and the ſucklings ſwoon in the ſtreets of the city.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers boſom.

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea: who can heal thee?

14 Thy prophets have ſeen vain and fooliſh things for thee: and they have not diſcovered thine iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens, and cauſes of baniſhment.

15 All that paſs by clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call the Perfection of beauty, the Joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for; we have found, we have ſeen *it*.

17 The LORD hath done *that* which he had deviſed; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath cauſed *thine* enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thy ſelf no reſt; let not the apple of thine eye ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O LORD, and conſider to whom

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the noiſe of ſoldiers, and the rude vociferations of infidels profaning that ſacred place, and inſulting over God who was worſhipped there. *Lowth.*

8 *He hath ſtretched out a line.*] The inſtruments deſigned for building are in ſome places applied to deſtroying. See note on 2 Kings, xxi. 13.

11 *My liver is poured upon the earth.*] My vitals ſeem to be diſſolved. Septuagint reads, *My glory is thrown down upon the ground.*

13 *What thing ſhall I take to witneſs for thee?* &c.] What inſtance can I bring of any calamity like thine, that ſuch an example may be ſome mitigation of thy miſery? *Lowth.*

14 *Falſe burdens.*] The word tranſlated *falſe burdens*, ſignifies likewiſe prophecy in general; for Jeremiah here complains of thoſe impoſtors who propheſied peace, and ſoothed men in their ſins, to their final deſtruction. *Lowth.*

15 *Is this the city that men call the Perfection of beauty?* &c.] Jeruſalem was highly valued by the Jews for the magnificence of their temple, and the preſence of the true God there: thither the whole nation reſorted to celebrate their ſolemn feſtivals, which were obſerved with all the magnificence of a religious joy. Their being deprived of theſe ornaments gave occaſion to their enemies to inſult over them.

17 *He hath fulfilled his word that he had commanded*, &c.] He hath fulfilled thoſe threatenings he denounced againſt our diſobedience to the law of Moſes.

18 *Their heart cried unto the Lord, O wall of the daughter of Zion*, &c.] As the wall and rampart is ſaid before to mourn, becauſe their ruins are objects of lamentation, ſo here devout perſons, upon the deſtruction of the city, direct their prayers to God, as if the ruins themſelves intreated him to have compaſſion on the miſeries of that place which he had choſen for his peculiar reſidence. *Lowth.*

19 *Ariſe, cry out in the night: in the beginning of the watches.*] Devout perſons ſhewed their earneſtneſs in prayer, by attending upon it late at night, and early in the morning. The Hebrews divided the night into four parts, which they called *watches*: the firſt of theſe began at ſun-ſet, and laſted till nine at night; the ſecond laſted till midnight, the third till three in the morning, and the fourth ended at ſun-riſing. *Lamy.*

20 *Shall*

thou haſt done this. Shall the women eat their fruit, *and* children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the LORD?

21 The young and the old lye on the ground in the ſtreets: my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thine anger; thou haſt killed, *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrors round about, ſo that in the day of the LORD's anger none eſcaped nor remained: thoſe that I have ſwaddled and brought up hath mine enemy conſumed.

CHAP. III.

The faithful bewail their calamities.

I *Am* the man *that* hath ſeen affliction by the rod of his wrath.

2 He hath led me and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned; he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkin hath he made old; he hath broken my bones.

5 He hath builded againſt me, and compaſſed *me* with gall and travel.

6 He hath ſet me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry, and ſhout, he ſhutteth out my prayer.

9 He hath incloſed my ways with hewn ſtone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and* as a lion in ſecret places.

11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the arrows of his quiver to enter into my reins.

14 I was a deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with bitterneſs, he hath made me drunken with wormwood.

16 He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes.

17 And thou haſt removed my ſoul far off from peace: I forgat proſperity.

18 And I ſaid, My ſtrength and my hope is periſhed from the LORD;

19 Remembering mine affliction and my miſery, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 *It is of* the LORD's mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* new every morning: great *is* thy faithfulneſs.

24 The LORD is my portion, ſaith my ſoul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the ſoul *that* ſeeketh him.

26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the LORD.

20 *Shall the women eat their fruit, and children of a ſpan long?* &c.] God thought proper to bring upon them that terrible judgment which he had denounced againſt them, if they continued to provoke him, viz. that they ſhould eat the fleſh of their ſons and daughters.

21 *The young and the old lie,* &c.] Either they lie ſlain, without regard to age or condition; or, proſtrate, in a deſponding ſituation.

22 *Thou haſt called as in a ſolemn day my terrors round about,* &c.] Terrors come upon me from every ſide by thy appointment; juſt as multitudes uſed to flock to Jeruſalem at the times of the ſolemn feaſts. *Lowth.*

Notes on the Third Chapter.

Ver. 1 *I am the man that have ſeen affliction,* &c.] The prophet here ſpeaks particularly of the ill-treatment he met with in the diſcharge of his office, when he declared the deſtruction of Jeruſalem.

2 *He hath led me into darkneſs,* &c.] Light is often uſed in ſcripture for happineſs, and darkneſs for miſery.

4 *He hath broken my bones.*] The anguiſh I feel in my mind is as painful, as if my bones were broken.

6 *As they that be dead of old.*] As if I had been long ſince dead.

9 *He hath incloſed my ways with hewn ſtone.*] He hath kept me in hold, as a priſoner.

10 *He was unto me as a bear,* &c.] He had no pity on me.

13 *The arrows of his quiver.*] Called in Hebrew, by an elegant metaphor, *the ſons of his quiver.*

15 *He hath made me drunken with wormwood.*] He hath confounded me with ſevere and rigorous treatment.

16 *He hath alſo broken my teeth with gravel-ſtones,* &c.] He aggravates the calamities of his people by ſuch expreſſions as imply, that miſery and affliction are poured without meaſure on the ſons of Jacob. *Lowth.*

23 *They are new every morning.*] The Geneva tranſlation is, They are renewed every morning.

27 *It is* good for a man that he bear the yoke in his youth.

28 He ſitteth alone and keepeth ſilence, becauſe he hath born *it* upon him.

29 He putteth his mouth in the duſt; if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him; he is filled full with reproach.

31 For the Lord will not caſt off for ever.

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth,

35 To turn aſide the right of a man before the face of the moſt High,

36 To ſubvert a man in his cauſe, the Lord approveth not.

37 Who *is* he *that* ſaith, and it cometh to paſs, *when* the Lord commandeth *it* not?

38 Out of the mouth of the moſt High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the puniſhment of his ſins?

40 Let us ſearch and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed and have rebelled: thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thy ſelf with a cloud, that *our* prayer ſhould not paſs through.

45 Thou haſt made us *as* the off-ſcouring and refuſe in the midſt of the people.

46 All our enemies have opened their mouths againſt us.

47 Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with rivers of water for the deſtruction of the daughter of my people.

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion;

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart, becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have cut off my life in the dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head: *then* I ſaid, I am cut off.

55 I called upon thy name, O LORD, out of the low dungeon.

56 Thou haſt heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in that day *that* I called upon thee: thou ſaidſt, Fear not.

58 O LORD, thou haſt pleaded the cauſes of my ſoul: thou haſt redeemed my life.

59 O LORD, thou haſt ſeen my wrong: judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me;

61 Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me;

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27 *It is good for a man that he bear the yoke in his youth.*] It is good to be inured by times to bear thoſe uſeful reſtraints which ariſe from the ſenſe of the duty we owe to God, and the obedience we ought to pay to his laws. *Lowth.*

29 *He putteth his mouth in the duſt, if ſo be there may be hope.*] He proſtrates himſelf even to the ground before the Almighty in token of the deepeſt humiliation of his ſoul, if by that means he may recover the divine favour. *Lowth.*

30 *He giveth his cheek to him that ſmiteth him,* &c.] He not only humbles himſelf in the ſight of his Maker, but alſo bears with patience the ill-treatment of men.

37 *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not?*] Here he ſhows that nothing is done without God's providence.

38 *Out of the mouth of the moſt High proceedeth not evil and good?*] Do not calamities, as well as proſperity, come by the will and diſpoſal of the Almighty? *Lowth.*

39 *Wherefore doth a living man complain, a man for the puniſhment of his ſins?*] If we conſider God's afflictions as a juſt reward for our evil doings, we ſhall never murmur or repine at Providence; and we ought to be thankful, however bitter our afflictions may be, for having an opportunity given us of repenting.

51 *Mine eye affecteth mine heart.*] Grief wears out my health and ſtrength.

52 *Mine enemies chaſed me ſore like a bird, without cauſe.*] The prophet, in this and the following verſes, deſcribes his own ſufferings, when his enemies ſeized him, and caſt him into the dungeon, Jer. xxxvii. 16. He compares them to a fowler who is in purſuit of a bird; as they, like him, took every opportunity of depriving him of his life or liberty, and even without any provocation on his part. *Lowth.*

62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day.

63 Behold their ſitting down, and their riſing up; I *am* their muſick.

64 Render unto them a recompenſe, O LORD, according to the work of their hands.

65 Give them ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger from under the heavens of the LORD.

CHAP. IV.

1 *Zion's pitiful eſtate bewailed.* 13 *She confeſſeth her ſins.* 21 *Edom threatened.*

HOW is the gold become dim! *how* is the moſt fine gold changed! the ſtones of the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them.

5 They that feed delicately are deſolate in the ſtreets: *they that were* brought up in ſcarlet embrace dunghills.

6 For the puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſapphire:

8 Their viſage is blacker than a coal; they are not known in the ſtreets: their ſkin cleaveth to their bones; it is withered, it is become like a ſtick.

9 *They that be* ſlain with the ſword are better than *they that be* ſlain with hunger; for theſe pine away, ſtricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have ſodden their own children: they were their meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury: he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have believed that the adverſary and the enemy ſhould have entered into the gates of Jeruſalem.

13 ¶ For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her;

14 They have wandered *as* blind *men* in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not; when they fled away and wandered. They ſaid among the heathen, They ſhall no more ſojourn *there*.

16 The anger of the LORD hath divided

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63 *I am their muſick.*] The object of their ſcorn and deriſion.

Notes on the Fourth Chapter.

Ver. 1 *How is the gold become dim!* &c.] How is the glory of the temple obſcured! The ſanctuary, which was overlaid with gold, now lies in ruins: and the ſtones of it blended with the rubbiſh in one common heap of confuſion.

2 *The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers!* &c.] Thoſe that in honour and worth exceeded the common people, as much as gold doth earthen-ware, now lie undiſtinguiſhed in death.

3 *The ſea-monſters draw out the breaſt.*] The ſea-lioneſs, and, I believe, ſeveral other ſea-monſters have dugs, and give their young ſuck. See *Anſon's Voyages.*

7 *Her Nazarites.*] For an account of the Nazarites, ſee Numb. vi. 2, &c, and notes.

They were more ruddy in body than rubies, &c.] Or, as the words may be rendered, *their ſkin was clearer than rubies or pearls.*

Their poliſhing was of ſapphire.] A fair body ſet off with blue veins.

12 *The inhabitants of the world would not have believed,* &c.] Jeruſalem was ſo ſtrongly fortified both by art and nature, and had been ſo often miraculouſly preſerved by God from the attempts of its enemies, that there was not the leaſt reaſon to believe it would fall into their hands. *Lowth.*

15 *They ſaid among the heathen, They ſhall no more ſojourn there.*] When the prieſts were driven from their own land, into the heathen nations, every one conſidered their baniſhment as a juſt judgment upon their wickedneſs, and accounted them unworthy of attending any longer upon the worſhip of the Almighty in his temple. *Lowth.*

them; he will no more regard them. They reſpected not the perſons of the prieſts, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us*.

18 They hunt our ſteps, that we cannot go in our ſtreets: our end is near, our days are fulfilled; for our end is come.

19 Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs.

20 The breath of our noſtrils, the anointed of the LORD, was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 ¶ Rejoice, and be glad, O daughter of Edom, that dwelleth in the land of Uz; the cup alſo ſhall paſs through unto thee; thou ſhalt be drunken, and ſhalt make thyſelf naked.

22 The puniſhment of thine iniquity is accompliſhed, O daughter of Zion; he will no more carry thee away into captivity: he will viſit thine iniquity, O daughter of Edom; he will diſcover thy ſins.

CHAP. V.

A pitiful complaint of Zion, in prayer to God.

REmember, O LORD, what is come upon us: conſider, and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſs, our mothers *are* as widows.

4 We have drunken our water for money; our wood is ſold unto us.

5 Our necks *are* under perſecution: we labour, *and* have no reſt.

6 We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.

7 Our fathers have ſinned, and *are* not, and we have born their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs.

10 Our ſkin was black like an oven, becauſe of the terrible famine.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceaſed from the gate, the young men from their muſick.

15 The joy of our heart is ceaſed: our dance is turned into mourning.

16 The crown is fallen *from* our head: wo unto us that we have ſinned!

17 For this our heart is faint; for theſe *things* our eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O LORD, remaineſt for ever; thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us ſo long time?

21 Turn thou us unto thee, O LORD, and we ſhall be turned: renew our days as of old.

22 But thou haſt utterly rejected us; thou art very wroth againſt us.

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19 *Our perſecutors are ſwifter than the eagles of the heaven.*] God hath brought upon us the judgment he threatened by Moſes, of *bringing a nation againſt us as ſwift as the eagle flieth*; ſuch were the horſemen in the Chaldean army. *Lowth.*

They purſued us upon the mountains, &c.] We could neither eſcape by flying to the mountains, nor by hiding ourſelves in the unfrequented parts of the wilderneſs.

20 *The breath of our noſtrils, the anointed*, &c.] Moſt expoſitors underſtand this of Joſiah.

21 *Rejoice and be glad, O daughter of Edom.*] An ironical expreſſion like that of Solomon, *Rejoice, O young man*, &c.

Notes on the Fifth Chapter.

Ver. 1 *Remember, O Lord*, &c.] This chapter in the vulgar Latin is entitled, The Prayer of Jeremiah, and contains a pathetical complaint to God of the miſerable condition of the Jews, both with reſpect to their ſpiritual and temporal ſtate.

4, 5 *Our wood is ſold unto us: our necks*, &c.] Septuagint reads, Our wood is fetched on our necks (or ſhoulders) for a price.

6 *We have given the hand*, &c.] We have ſubmitted to the Egyptians.

7 *We have born their iniquities.*] i. e. The effect or puniſhment of them.

12 *By their hand.*] By the hand of their enemies.

13 *The children fell under the wood.*] Under the heavy burdens of wood.

16 *The crown is fallen*, &c.] All our glory is at an end.

THE BOOK OF THE PROPHET

EZEKIEL.

THE ARGUMENT.

Ezekiel *was a prophet of the houſe of* Aaron: *He was carried away captive to* Babylon *with* Jeconiah, *and began to prophecy in the fifth year of that captivity: He was cotemporary with* Jeremiah, *who propheſied at the ſame time in* Judea. *The exiles at* Babylon, *repining at their ill fortune, and thinking their countrymen who remained in* Judea *much happier than themſelves; the prophet ſets before their eyes that terrible ſcene of calamities which God would bring upon* Judea *and* Jeruſalem, *which ſhould end in the entire deſtruction both of the city and temple. He recounts, in very ſtrong and lively colours, the heinous provocations of the* Jews, *which brought down theſe heavy judgments upon them. He alſo diſtinctly predicts the plagues which were to fall upon the enemies of the* Jews; *and foretels the coming of the* Meſſiah, *and the flouriſhing ſtate of his kingdom.*

CHAP. I.

1 *The time of Ezekiel's prophecy.* 4 *His viſion of four cherubims,* 15 *of four wheels,* 26 *and of the glory of GOD.*

NOW it came to paſs in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I ſaw viſions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expreſly unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding it ſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance; they had the likeneſs of a man.

6 And every one had four faces, and every one had four wings.

Notes on the Firſt Chapter.

Ver. 1 *I was among the captives by the river of Chebar*, &c.] Theſe captives were placed in towns and villages that lay upon the river Chebar in Meſopotamia.

4 *Behold, a whirlwind came out of the north.*] God's anger and judgments are often compared to a whirlwind; and this whirlwind is here repreſented as coming out of the north, becauſe Babylon lay to the northward of Jeruſalem. *Lowth.*

A great cloud, and a fire infolding itſelf, and a brightneſs was about it, &c.] The divine preſence is uſually repreſented in ſcripture as a bright light, or flaming fire breaking out of a thick cloud.

5 *Out of the midſt thereof came the likeneſs of four living creatures*, &c.] Theſe living creatures were four cherubims that ſupported the throne of God in the following viſion.

6 *Every one of them had four faces*, &c.] Theſe were the faces of a man, a lion, an ox, and an eagle; which were the figures on the ſtandards of the four principal tribes. The lion is the moſt noble among wild beaſts; the ox among beaſts of labour; the eagle among birds; and man is God's maſter-piece. And if it be true, as is pretended, that the cherubims which God ordered to be put over the ark, had the figures of theſe four ſtandards about them, then was the ark truly and literally a military chariot, in which God, as general of his armies, fought againſt his enemies: and this is the explanation of this ſo difficult, but magnificent viſion. For God being inviſible, under what form more worthy of him could he ſhow himſelf, than under that of a warrior, who has an equal ſhare of *ſtrength*, *prudence*, *addreſs*, and *underſtanding*, whom none can reſiſt, from whom nothing is hid, who is every where preſent, and marches with extreme expedition wherever he pleaſes? Thus did theſe cherubims repreſent the four beaſts, and therefore the virtues before-mentioned; and the whole viſion was a ſtrong and lively repreſen-

7 And their feet *were* ſtraight feet; and the ſole of their feet *was* like the ſole of a calf's foot: and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides; and they four had their faces and their wings.

9 Their wings *were* joined one to another: they turned not when they went; they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion, on the right ſide: and they four had the face of an ox on the left ſide; they four alſo had the face of an eagle.

11 Thus *were* their faces; and their wings *were* ſtretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went; *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and returned, as the appearance of a flaſh of lightning.

15 ¶ Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeneſs: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadful: and their rings *were* full of eyes, round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go; and the wheels were lifted up over-againſt them: for the ſpirit of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over-againſt them; for the ſpirit of the living creature *was* in the wheels.

22 And the likeneſs of the firmament upon the heads of the living creature *was* as the colour of the terrible cryſtal ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other:

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repreſentation of the majeſty and power of God, under the appearance of a warrior in a triumphal chariot. *Lamy*, p. 84, and 86.

7 *Their feet were ſtraight*, &c.] Septuagint reads, *Their legs were ſtraight, and their feet were winged, and ſparkled*, &c. There is nothing of calves feet in the Septuagint.

11 *Their wings were ſtretched upward.*] In a poſture of flying, to ſhow their readineſs to execute God's commands.

13 *Their appearance was like burning coals of fire*, &c.] The angels are always deſcribed of a bright and flaming colour; but here, the coals of fire and the lightning breaking forth out of the fire, denote God's vengeance coming in flaming fire to deſtroy the city and temple of Jeruſalem.

16 *As it were a wheel in the middle of a wheel.*] Like two circles in a ſphere cutting each other at right angles, to ſignify the ſtability and uniformity of their motion, and the ſubſerviency of one part of Providence to another. *Lowth.*

17 *They returned not when they went.*] They never went backward, to ſignify that Providence doth nothing in vain, but always accompliſhes its end.

18 *Their rings were ſo high, that they were dreadful.*] Their circumference was ſo prodigious, as to cauſe a terror in the prophet who beheld them, to ſignify the vaſt compaſs of Providence, which reacheth from one end of the earth to the other. *Lowth.*

Their rings were full of eyes, round about them four.] Septuagint reads, *Their backs were full of eyes*; which ſeems to be confirmed by chap. x. 12. This ſignifies, that all the motions of Providence are directed by a conſummate wiſdom and foreſight.

19, &c. *When the living creatures went, the wheels went by them*, &c.] Both were animated by the ſame principle of underſtanding and motion, to ſignify with what readineſs all the inſtruments of Providence concur in carrying on its great deſigns.

21 *The ſpirit of the living creature was in the wheels.*] There is great conformity between this verſe and a paſſage in Homer's Iliad, b. 18. ſpeaking of Vulcan, he ſays,

> Full twenty tripods for his hall he fram'd,
> That plac'd on living wheels of maſſy gold,
> (Wond'rous to tell) inſtinct with ſpirit roll'd
> From place to place, around the bleſt abodes,
> Self-mov'd, obedient to the beck of Gods. *Pope.*

22 *The colour of the terrible cryſtal*, &c.] By *terrible cryſtal* is meant ſuch as dazzles the eyes with its luſtre.

every one had two which covered on this side, and every one had two which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire, round about within it, from the appearance of his loins even upward: and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it *had* brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

CHAP. II.

1 *Ezekiel's commission.* 6 *His instruction.* 9 *The roll of his heavy prophecy.*

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me *even* unto this very day.

4 For *they are* impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, for they *are* a rebellious house, yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

8 But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house. Open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and lo, a roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

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26 *The likeness as the appearance of a man above upon it.*] When Moses and the elders *saw the God of Israel*, they beheld no determinate figure, but an inconceivable resplendent brightness, that they might not think God could be represented by any image. But, in this vision, the form of a man is directly represented to Ezekiel as a figure of the incarnation. *Lowth.*

28 *As the appearance of the bow that is in the cloud, &c.*] The light reflected from this vision had the appearance of a rainbow, a token of God's benevolent covenant with the sons of men, to denote that the Almighty, in the midst of justice, would remember mercy, and not utterly destroy his people, especially as this vision was an evident representation of the word that was to be made flesh, whose incarnation is the basis of God's covenant of mercy with mankind. *Lowth.*

Notes on the Second Chapter.

Ver. 1 *Son of man, &c.*] This expression is commonly understood to signify the same with a common and ordinary man, as it is usually expounded in the following text of the psalmist, *What is man that thou art mindful of him, or the son of man that thou visitest him?* Psalm viii. 4. So here most commentators understand it as applied to the prophet, to remind him of his frailty and mortality, and of the infinite distance between God and man.

6 *Be not afraid of them, &c.*] The messengers of God are often exhorted to take courage, and promised a proportional assistance in the discharge of their office, without fearing any man's person, or standing in awe of any man's greatness. *Lowth.*

Briars and thorns.] By these expressions the prophets often denote the wicked.

8 *Open thy mouth, and eat that I give thee.*] The knowledge of divine truths is often expressed by the metaphors of bodily food and nourishment: and therefore to eat the words of this prophecy, signifies to commit them to memory, to meditate upon them, and digest them. *Lowth.*

10 *There was written therein lamentations, and mourning, and woe.*] All the prophecies contained in this roll consisted of God's judgments, without any mixture of mercy, at least with regard to the Jews of the present age.

Notes

CHAP. III.

1 *Ezekiel eateth the roll.* 15 *God ſheweth him the rule of prophecy,* 22 *and ſhutteth and openeth the prophet's mouth.*

MOreover, he ſaid unto me, Son of man, eat that thou findeſt; eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for ſweetneſs.

4 And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them.

5 For thou *art* not ſent to a people of a ſtrange ſpeech and of an hard language, *but* to the houſe of Iſrael;

6 Not to many people of a ſtrange ſpeech and of an hard language, whoſe words thou canſt not underſtand. Surely, had I ſent thee to them, they would have hearkened unto thee.

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* impudent and hard-hearted.

8 Behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

10 Moreover, he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee, receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and ſpeak unto them, and tell them, Thus ſaith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying,* Bleſſed *be* the glory of the LORD from his place.

13 *I heard* alſo the noiſe of the wings of the living creatures that touched one another, and the noiſe of the wheels over-againſt them, and a noiſe of a great ruſhing.

14 So the ſpirit lifted me up, and took me away, and I went in bitterneſs, in the heat of my ſpirit; but the hand of the LORD was ſtrong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them ſeven days.

16 And it came to paſs at the end of ſeven days, that the word of the LORD came unto me, ſaying,

17 Son of man, I have made thee a watchman unto the houſe of Iſrael; therefore hear the word at my mouth, and give them warning from me.

18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life; the ſame wicked *man* ſhall die in his iniquity: but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

Notes on the Third Chapter.

Ver. 1 *Eat this roll.*] By which is meant, that none is meet to be God's meſſenger, before he has received the word of God in his heart, as ver. 10.

3 *Cauſe thy belly to eat.*] The belly in ſcripture often ſignifies the mind; ſo here the expreſſions denote the laying up this prophecy in his memory.

It was in my mouth as honey for ſweetneſs, &c.] I took delight in having God's ſecret counſels communicated to me, and in delivering his commands to my brethren, being pleaſed with the hopes of proving an inſtrument of their converſion, at leaſt of the amendment of ſome. *Lowth.*

8 *I have made thy face ſtrong,* &c.] Here God promiſes his aſſiſtance to his miniſters, and that he will give them boldneſs and conſtancy in their vocation.

12 *Bleſſed be the glory of the Lord from his place.*] Whatever place God honours with his eſpecial preſence is equivalent to his temple; and there the angels always attend upon the Divine Majeſty, to give him the honour due unto his name. *Lowth.*

15 *I ſat and remained aſtoniſhed ſeven days.*] This is perhaps not to be underſtood literally; thus Job's friends are ſaid to have ſat in ſilence by him ſeven days and ſeven nights, bewailing his misfortunes.

17 *I have made thee a watchman,* &c.] Prophets like watchmen placed on a tower, ſee, by their prophetic ſpirit, the evils coming on the ungodly, and are bound to give the people timely notice, that they may avoid them by a ſincere repentance. *Lowth.*

20 Again, When a righteous *man* doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumbling-block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he hath done ſhall not be remembered: but his blood will I require at thine hand.

21 Nevertheleſs, if thou warn the righteous *man* that the righteous ſin not, and he doth not ſin, he ſhall ſurely live, becauſe he is warned; alſo thou haſt delivered thy ſoul.

22 ¶ And the hand of the LORD was there upon me; and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

23 Then I aroſe, and went forth into the plain: and behold, the glory of the LORD ſtood there, as the glory which I ſaw by the river of Chebar: and I fell on my face.

24 Then the ſpirit entered into me, and ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, ſhut thy ſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhalt bind thee with them, and thou ſhalt not go out among them;

26 And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a reprover: for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD; he that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

CHAP. IV.

By the type of a ſiege is ſhewed the time from Jeroboam's defection to the captivity.

THOU alſo, ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem:

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it; ſet the camp alſo againſt it, and ſet *battering* rams againſt it round about.

3 Moreover, take thou unto thee an iron pan, and ſet it *for* a wall of iron between thee and the city: and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it. This *ſhall be* a ſign to the houſe of Iſrael.

4 Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the houſe of Judah, forty days: I have appointed thee each day for a year.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

8 And behold, I will lay bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 Take thou alſo unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of

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27 *He that heareth, let him hear; and he that,* &c.] This is the ſum of what thou ſhalt ſay unto them; To let them know this is the laſt warning God will give them: let them therefore either give heed to what is ſaid to them, or neglect it at their utmoſt peril. *Lowth.*

Notes on the Fourth Chapter.

Ver. 1 *Take thee a tile, and lay it before thee,* &c.] The prophets often foreſhew impending judgments by ſignificative emblems, as being of greater force and efficacy than words. Accordingly God here commands Ezekiel to take a tile, or ſlate, and on it delineate Jeruſalem ſurrounded by armies. See note on Jer. xiii. 4.

2 *Caſt a mount againſt it.*] Rather, play an engine againſt it.

5 *Three hundred and ninety.*] i. e. *Years*; and beginning probably from Jeroboam's firſt ſetting up the idolatrous worſhip of the golden calves, to the laſt captivity of the Jews in the 23d year of Nebuchadnezzar's reign.

6 *Forty days.*] From the time of Joſiah, they had ſlept in their ſins forty years.

7 *Thine arm ſhall be uncovered,* &c.] The habits of the ancients were ſo contrived, that the right hand was diſengaged from the upper garments, that they might be the more ready for action. See note on Pſalm lxxiv. 11.

9 *Take thou alſo unto thee wheat and barley,* &c.] It is common in a time of ſcarcity to mix a great deal of the coarſer grain with a little of the better ſort, to make their proviſions laſt the longer. Accordingly Ezekiel was commanded to do this, to ſignify the ſcarcity the inhabitants ſhould ſuffer during the ſiege. *Lowth.*

the days that thou ſhalt lie upon thy ſide; three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat which thou ſhalt eat *ſhall be* by weight, twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley-cakes, and thou ſhalt bake it with dung that cometh out of man, in their ſight.

13 And the LORD ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles whither I will drive them.

14 Then ſaid I, Ah, Lord GOD, behold, my ſoul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itſelf, or is torn in pieces; neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given the cow's dung for man's dung, and thou ſhalt prepare thy bread therewith.

16 Moreover, he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem: and they ſhall eat bread by weight, and with care; and they ſhall drink water by meaſure, and with aſtoniſhment:

17 That they may want bread and water, and be aſtoniſhed one with another, and conſume away for their iniquity.

CHAP. V.

1 *Under the type of hair,* 5 *is ſhewed the judgement of Jeruſalem for their rebellion,* 12 *by famine, ſword, and diſperſion.*

AND thou, ſon of man, take thee a ſharp knife, take thee a barber's raſor, and cauſe *it* to paſs upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair.*

2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled: and thou ſhalt take a third part, *and* ſmite about it with a knife: and a third part thou ſhalt ſcatter in the wind; and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy ſkirts.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire: *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 ¶ Thus ſaith the Lord GOD; This *is* Jeruſalem: I have ſet it in the midſt of the nations and countries *that are* round about her.

6 And ſhe hath changed my judgements into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her: for they have refuſed my judgements and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord GOD; Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgements, neither have done according to the judgements of the nations that *are* round about you;

8 Therefore thus ſaith the Lord GOD; Behold, I, even I, *am* againſt thee, and will execute judgements in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers ſhall eat the ſons

10 *Twenty ſhekels a day.*] About ten ounces.

11 *Sixth part of an hin.*] Something above a pint and a half.

13 *Thus ſhall the children of Iſrael eat their defiled bread.*] The circumſtances of their captivity ſhall not permit them to obſerve the rules relating to unclean meats.

Notes on the Fifth Chapter.

Ver. 2 *In the midſt of the city.*] Of that delineation of the city which he was commanded to make.

Smite about it with a knife.] To ſhow that a third part of the inhabitants ſhould be ſlain, which was remarkably fulfilled.

Scatter in the wind.] The reſt ſhall be diſperſed to all the four winds.

3 *Bind them in thy ſkirts.*] This denotes thoſe few that ſhould be left in the land under Gedaliah.

5 *I have ſet it in the midſt of the nations,* &c.] This Jeruſalem thou now propheſieſt againſt was placed in the midſt of heathen nations; it was bleſſed with viſible tokens of my preſence; was erected on my holy mountain, on purpoſe that it might be a pattern of religion and virtue. *Lowth.*

7 *Neither have done according to the judgements of the nations,* &c.] You have not been ſo conſtant and zealous for the true religion, as they are for a falſe one.

9 *I will do in thee that which I have not done.*] As your ſins have particular aggravations above thoſe of other nations, ſo your puniſhment ſhall be proportionably greater.

10 *The whole remnant of thee will I ſcatter into all the winds.*] This judgment was alſo threatened by Moſes, and remarkably fulfilled

in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgements in thee, and the whole remnant of thee will I ſcatter into all the winds.

11 Wherefore, *as* I live, ſaith the Lord GOD; Surely, becauſe thou haſt defiled my ſanctuary with all thy deteſtable things and with all thine abominations, therefore will I alſo diminiſh *thee*; neither ſhall mine eye ſpare, neither will I have any pity.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

14 Moreover, I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgements in thee in anger and in fury and in furious rebukes. I the LORD have ſpoken *it*.

16 When I ſhall ſend upon them the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaff of bread:

17 So will I ſend upon you famine, and evil beaſts; and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee; and I will bring the ſword upon thee. I the LORD have ſpoken it.

CHAP. VI.

1 *The judgements of Iſrael for their idolatry.* 8 *A remnant ſhall be ſpared.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them,

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord GOD; Thus ſaith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a ſword upon you, and I will deſtroy your high places.

4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their idols; and I will ſcatter your bones round about your altars.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

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fulfilled in their laſt diſperſion, when every known part of the world hath ſome of them, and yet they live every where like ſtrangers, having no place they can call their own. *Lowth.*

12 *I will draw out a ſword after them.*] i. e. Mine anger ſhall ſtill purſue thee even into countries whither thou art carried captive. This was particularly fulfilled in thoſe that went into Egypt, and remarkably verified in the many perſecutions and maſſacres they have undergone at different times in moſt parts of Europe, ſince their general diſperſion. *Lowth.*

13 *I will cauſe my fury to reſt upon them.*] Or, it may be better tranſlated, *I will cauſe my fury toward them to reſt*; i. e. my anger ſhall be appeaſed towards them.

I will be comforted, &c.] This and the following expreſſions are borrowed from the paſſions of men, who find ſome eaſe and reſt in their minds upon their venting them, and bringing offenders to condign puniſhment. *Lowth.*

17 *So will I ſend upon you famine, and evil beaſts.*] Wild beaſts multiply in a land when it is depopulated.

Peſtilence and blood ſhall paſs through thee.] Blood ſignifies any unuſual ſort of death, and denotes here ſuch a peſtilence as ſhall deſtroy multitudes: or it may be equivalent with the ſword, which is joined with peſtilence, ver. 12.

Notes on the Sixth Chapter.

Ver. 2 *Set thy face towards the mountains of Iſrael.*] Direct thy ſpeech to the inhabitants of the mountains in the land of Judea.

3 *To the mountains, and to the hills, to the rivers, and to the valleys*, &c.] Every part of the country had been defiled with idolatry: the altars built for idol-worſhip were generally placed upon mountains and hills: the ſhady valleys and banks of the rivers were alſo uſed for the ſame purpoſe, particularly for that inhuman rite the ſacrificing children to Moloch. *Lowth.*

7 *Ye ſhall know that I am the Lord.*] This ſentence is often repeated by the prophet; importing, that the judgments God intended to bring upon the Jews would convince the moſt hardened ſinners, that it was the hand of God. *Lowth.*

8 ¶ Yet will I leave a remnant, that ye may have *some* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countries.

9 And they that eſcape of you ſhall remember me among the nations whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart, which hath departed from me; and with their eyes, which go a whoring after their idols: and they ſhall lothe themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD; ſmite with thine hand, and ſtamp with thy foot, and ſay, Alas! for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence; and he that is near ſhall fall by the ſword; and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall ye know that I *am* the LORD, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate, yea, more deſolate than the wilderneſs *towards* Diblath, in all their habitations: and they ſhall know that I *am* the LORD.

CHAP. VII.

1 *Iſrael's final deſolation.* 16 *The mournful repentance of them that eſcape.* 23 *Under the type of a chain is ſhewed their miſerable captivity.*

MOreover, the word of the LORD came unto me, ſaying,

2 Alſo, thou ſon of man, thus ſaith the Lord GOD unto the land of Iſrael; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompenſe upon thee all thine abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee: and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the ſounding again of the mountains.

8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy ways, and thine abominations *that* are in the midſt of thee; and ye ſhall know that I *am* the LORD that ſmiteth.

10 Behold the day, behold, it is come: the morning is gone forth: the rod hath bloſſomed, pride hath budded.

11 Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their

9 *I am broken with their whoriſh heart.*] God is here introduced as ſpeaking after the manner of men, whoſe patience is tired out by repeated provocations.

11 *Smite with thy hand and ſtamp*, &c.] Join to thy words thoſe geſtures which are expreſſive of extreme grief and concern.

Notes on the Seventh Chapter.

Ver. 5 *An only evil, behold, is come.*] Such an evil as ſhall comprehend in it all other calamities. *Lowth.*

7 *The morning is come upon thee.*] God's judgments ſhall overtake thee ſpeedily and unexpectedly. The expreſſion alludes to the time when the magiſtrates uſed to pronounce ſentence on offenders, which was in the morning. *Lowth.*

Not the ſounding again of the mountains.] Not ſuch a joyful ſound as uſed to echo from the mountains, by which the treaders of grapes expreſs their ſatisfaction at the time of vintage; but the ſound of war. *Lowth.*

10 *The rod hath bloſſomed, pride hath budded.*] Wickedneſs daily increaſes, till it becomes ripe for judgment.

11 *Neither ſhall there be wailing for them.*] In this deſtruction none

multitude, nor of any of their's: neither *ſhall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the ſeller mourn: for wrath *is* upon all the multitude thereof:

13 For the ſeller ſhall not return to that which is ſold, although they were yet alive: for the viſion *is* touching the whole multitude thereof, *which* ſhall not return: neither ſhall any ſtrengthen himſelf in the iniquity of his life.

14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devour him.

16 ¶ But they that eſcape of them ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands ſhall be feeble, and all knees ſhall be weak *as* water.

18 They ſhall alſo gird *themſelves* with ſackcloth, and horror ſhall cover them; and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfy their ſouls, neither fill their bowels: becauſe it is the ſtumbling-block of their iniquity.

20 As for the beauty of his ornament, he ſet it in majeſty: but they made the images of their abominations *and* of their deteſtable things therein; therefore have I ſet it far from them.

21 And I will give it into the hands of the ſtrangers for a prey, and to the wicked of the earth for a ſpoil; and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my ſecret *place:* for the robbers ſhall enter into it, and defile it.

23 ¶ Make a chain; for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe; and their holy places ſhall be defiled.

25 Deſtruction cometh; and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they ſeek a viſion of the prophet; but the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn, and the prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled: I will do unto them after their way, and according to their deſerts will I judge them; and they ſhall know that I *am* the LORD.

CHAP. VIII.

1 *Ezekiel's viſion of jealouſy.* 7 *The chambers of imagery.*

AND it came to paſs in the ſixth year, in the ſixth *month*, in the fifth *day* of the month, *as* I ſat in mine houſe, and the elders

none ſhall eſcape to bewail the calamities of their brethren; or they ſhall be ſo aſtoniſhed under their affliction, that they ſhall uſe no expreſſions of ſorrow. *Lowth.*

12 *Let not the buyer rejoice, nor the ſeller mourn,* &c.] The buyer will have no reaſon to rejoice, becauſe he will not enjoy what he hath purchaſed; nor the ſeller cauſe to mourn for the loſs of his poſſeſſions, which the approaching captivity will for ever deprive him of. *Lowth.*

16 *Like doves of the valleys,* &c.] They ſhall mourn their former iniquities like ſolitary doves that are driven from their habitations.

18 *Shame ſhall be upon all faces,* &c.] The marks of confuſion and miſery covering the face. *Lowth.*

19 *They ſhall not ſatisfy their ſouls,* &c.] They will not be able to procure the neceſſaries of life.

20 *As for the beauty of his ornament, he ſet it in majeſty,* &c.] This expreſſion relates to the glory and magnificence of the temple, called often the beauty of holineſs. This very place they have defiled with idolatry; therefore I have given it into the hand of the Gentiles, to profane and pollute it. *Lowth.*

22 *My face will I alſo turn from them,* &c.] I will not hear them when they cry to me in diſtreſs; but will deliver up the moſt holy part of the temple, where none but the high-prieſt uſed to enter, into the hands of the Chaldeans, who ſhall profane and plunder it. *Lowth.*

23 *Make a chain.*] To denote the approaching captivity, when the king and the people ſhould be carried in chains to Babylon.

24 *I will bring the worſt of the heathen.*] The Chaldeans, who were at that time the great oppreſſors of the world, and a terror to all the countries round about them.

26 *Law ſhall periſh from the prieſt, and counſel from the ancients.*] Jeremiah, Daniel, and Ezekiel himſelf were carried into captivity: after which there was no prophet left among them favoured with divine revelations. By the word *ancients* is meant the elders, or men in authority and famous for wiſdom, whoſe advice they aſked in all caſes of difficulty. *Lowth.*

of Judah ſat before me, that the hand of the LORD GOD fell there upon me.

2 Then I beheld, and lo, a likeneſs as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightneſs as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head: and the ſpirit lifted me up between the earth and the heaven, and brought me in the viſions of God to Jeruſalem, to the door of the inner gate that looketh toward the north; where *was* the ſeat of the image of jealouſy, which provoketh to jealouſy.

4 And behold, the glory of the God of Iſrael *was* there, according to the vſiion that I ſaw in the plain.

5 Then ſaid he unto me, Son of man, lift up thine eyes now the way towards the north. So I lifted up mine eyes the way toward the north, and behold, northward at the gate of the altar this image of jealouſy in the entry.

6 He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations.

7 ¶ And he brought me to the door of the court: and when I looked, behold, a hole in the wall.

8 Then ſaid he unto me, Son of man, dig now in the wall. And when I had digged in the wall, behold, a door.

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in, and ſaw, and behold, every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael, pourtrayed upon the wall round about.

11 And there ſtood before them ſeventy men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand; and a thick cloud of incenſe went up.

12 Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The LORD ſeeth us not; The LORD hath forſaken the earth.

13 He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's houſe which *was* towards the north, and behold, there ſat women weeping for Tammuz.

15 Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he brought me into the inner court of the LORD's houſe, and behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the eaſt: and they worſhipped the ſun toward the eaſt.

17 Then he ſaid unto me, Haſt thou ſeen *this*, O ſon of man? Is it a light thing to the houſe of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have return-

Notes on the Eighth Chapter.

Ver. 3 *The ſpirit lifted me up---and brought me in the viſions of God to Jeruſalem.*] This expreſſion, *in the viſions of God*, ſeems to indicate that all this repreſentation was performed only in viſion; i. e. by a lively repreſentation to the mind, as if the prophet had been perſonally preſent at Jeruſalem. *Lowth.*

The image of jealouſy, which provoketh to jealouſy.] The image of Baal, which provoketh God to jealouſy.

4 *Behold, the glory of the God of Iſrael was there,* &c.] To ſhow that this was the place of his peculiar reſidence.

10 *Abominable beaſts, pourtrayed on the walls.*] Pictures were as much prohibited by the law as carved images.

12 *The Lord ſeeth us not,* &c.] They either deny the being or providence of God, or ſay in their hearts, God hath drawn from us his wonted protection. *Lowth.*

14 *Behold, there ſat women weeping for Tammuz.*] This deity is ſuppoſed to be Adonis, the ſame with the Egyptian Oſiris, or the god which they ſuppoſed to preſide over the fruits of the earth, which were then cut and gathered in; and this being called the death of Oſiris, was celebrated with mourning and lamentations. *Lowth.*

16 *Their backs towards the temple, and their faces towards the eaſt.*] So they turned their backs to God, and their faces towards the ſun.

17 *They put the branch to their noſe.*] The Jews tell us, that this paſſage has been altered by their rabbins, and that according to the original reading, it ſhould be tranſlated, *they put a ſtink*

ed to provoke me to anger: and lo, they put the branch to their noſe.

18 Therefore will I alſo deal in fury: mine eye ſhall not ſpare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP. IX.

1 *A viſion whereby is ſhewed the preſervation of ſome,* 5 *and the deſtruction of the reſt.* 8 *God cannot be intreated for them.*

HE cried alſo in mine ears with a loud voice, ſaying, Cauſe them that have charge over the city to draw near, even every man *with* his deſtroying weapon in his hand.

2 And behold, ſix men came from the way of the higher gate, which lieth toward the north, and every man a ſlaughter-weapon in his hand; and one man among them *was* clothed with linen, with a writer's ink-horn by his ſide: and they went in, and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was gone up from the cherub whereupon he was, to the threſhold of the houſe. And he called to the man clothed with linen, which *had* the writer's ink-horn by his ſide;

4 And the LORD ſaid unto him, Go through the midſt of the city through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations *that be* done in the midſt thereof.

5 ¶ And to the others he ſaid in mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pity.

6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark: and begin at my ſanctuary. Then they began at the ancient men which *were* before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain: go ye forth. And they went forth, and ſlew in the city.

8 ¶ And it came to paſs while they were ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, Ah, Lord GOD! wilt thou deſtroy all the reſidue of Iſrael, in thy pouring-out of thy fury upon Jeruſalem?

9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, and the land is full of blood, and the city full of perverſeneſs: for they ſay, The LORD hath forſaken the earth, and the LORD ſeeth not.

10 And as for me alſo, mine eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head.

11 And behold, the man clothed with linen, which *had* the ink-horn by his ſide, reported the matter, ſaying, I have done as thou haſt commanded me.

CHAP. X.

1 *The viſion of the coals of fire to be ſcattered over the city.* 8 *The viſion of the cherubims.*

THEN I looked, and behold, in the firmament that *was* above the head of the cherubims, there appeared over them, as it were a ſapphire-ſtone, as the appearance of the likeneſs of a throne.

2 And he ſpake unto the man clothed with linen, and ſaid, Go in between the wheels,

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ſtink to my noſe; i. e. they put an open affront upon me, by turning their backs to me, in the place dedicated to my worſhip. *Lowth.*

Notes on the Ninth Chapter.

Ver. 1 *Cauſe them to have charge over the city, to draw near,* &c.] Cauſe the angels who have the charge of executing God's judgments upon the city to approach. *Lowth.*

2 *Behold, ſix men came,* &c.] Angels in the ſhape of men.

With a writer's inkhorn by his ſide.] To ſet a mark upon thoſe who were to be ſaved from the common deſtruction.

Stood by the brazen altar.] To denote, that the men ordained to deſtruction were offered up as ſo many ſacrifices, to make an atonement to the juſtice of the Almighty.

3 *The glory of God was gone up from the cherub to the threſhold of the houſe,* &c.] Ezekiel ſaw the glory of God depart out of the inner ſanctuary to the door of the temple, to indicate that he would ſhortly forſake this temple. *Lowth.*

4 *A mark upon the foreheads,* &c.] This alludes to an eaſtern cuſtom of marking ſervants in their foreheads.

6 *Slay old and young.*] This denunciation was executed by the Chaldeans.

7 *Defile the houſe, and fill the courts with the ſlain,* &c.] God declares he will no longer own the temple for the place of his reſidence, as having been polluted with idolatry; he therefore delivers it up with its inner and outward courts, to be polluted with blood. *Lowth.*

8 *I was left,* &c.] The prophet thought himſelf preſerved alone out of the common deſtruction, the ſlaughter was ſo great; although thoſe who had a mark in their forehead were certainly preſerved.

Notes on the Tenth Chapter.

Ver. 2 *Fill thine hand with coals of fire,* &c.] This part of the viſion

even under the cherub, and fill thine hand with coals of fire from between the cherubims, and ſcatter *them* over the city. And he went in in my ſight.

3 Now the cherubims ſtood on the right ſide of the houſe when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and ſtood* over the threſhold of the houſe: and the houſe was filled with the cloud, and the court was full of the brightneſs of the LORD's glory.

5 And the ſound of the cherubims wings was heard *even* to the outer court, as the voice of the Almighty God when he ſpeaketh.

6 And it came to paſs *that* when he had commanded the man clothed with linen, ſaying, Take fire from between the wheels, from between the cherubims; then he went in, and ſtood beſide the wheels:

7 And *one* cherub ſtretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl-ſtone.

10 And *as for* their appearances, they four had one likeneſs, as if a wheel had been in the midſt of a wheel.

11 When they went, they went upon their four ſides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces; the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I ſaw by the river of Chebar.

16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the ſame wheels alſo turned not from beſide them:

17 When they ſtood, *theſe* ſtood; and when they were lifted up, *theſe* lifted up themſelves *alſo*: for the ſpirit of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threſhold of the houſe, and ſtood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſides them: and *every one* ſtood at the door of the eaſt-gate of the LORD's houſe; and the glory of the God of Iſrael *was* over them above.

20 This *is* the living creature that I ſaw under the God of Iſrael by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings: and the likeneſs of the hands of a man *was* under their wings.

22 And the likeneſs of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances, and themſelves: they went every one ſtraight forward.

viſion repreſented the burning of the city, which was accordingly done by the Chaldeans. *Lowth.*

3 *The cherubims ſtood on the right ſide of the houſe.*] The cherubims here mentioned were thoſe deſcribed in this viſion, ch. 1.

The cloud filled the inner court.] The words may be underſtood of the Shekinah removing from the inner ſanctuary or holy of holies, and coming towards the door of the houſe. *Lowth.*

4 *The glory of the Lord went up from the cherub.*] Meaning, that it would depart from the temple.

11 *They turned not*, &c.] Until they had executed God's judgments.

13 *It was cried, O wheel.*] They were put in mind of continually attending on their duty; for the wheels and living creatures were animated with the ſame principle of underſtanding and motion. *Lowth.*

18 *The glory of the Lord departed---and ſtood over the cherubims.*] It now leaves the temple, and ſettles upon the cherubims, which ſtood in the court adjoining to it.

Notes

CHAP. XI.

1 *The princes preſumption*; 4 *Their ſin, and judgement.* 13 *God's purpoſes of ſaving a remnant,* 21 *and puniſhing the wicked.*

MOreover, the ſpirit lifted me up, and brought me unto the eaſt-gate of the LORD's houſe, which looketh eaſt-ward: and behold, at the door of the gate five and twenty men: among whom I ſaw Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, princes of the people.

2 Then ſaid he unto me, Son of man, theſe *are* the men that deviſe miſchief, and give wicked counſel in this city;

3 Which ſay, *It is* not near, let us build houſes: this *city is* the caldron, and we *be* the fleſh.

4 ¶ Therefore propheſy againſt them, propheſy, O ſon of man.

5 And the Spirit of the LORD fell upon me, and ſaid unto me, Speak; Thus ſaith the LORD; Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord GOD; Your ſlain, whom ye have laid in the midſt of it, they *are* the fleſh; and this *city is* the caldron: but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword: and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the hands of ſtrangers, and will execute judgements among you.

10 Ye ſhall fall by the ſword: I will judge you in the border of Iſrael; and ye ſhall know that I *am* the LORD.

11 This *city* ſhall not be your caldron, neither ſhall ye be the fleſh in the midſt thereof; *but* I will judge you in the border of Iſrael;

12 And ye ſhall know that I *am* the LORD: for ye have not walked in my ſtatutes, neither executed my judgements, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to paſs when I propheſied, that Pelatiah the ſon of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and ſaid, Ah, Lord GOD! wilt thou make a full end of the remnant of Iſrael?

14 Again the word of the LORD came unto me, ſaying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly, *are* they unto whom the inhabitants of Jeruſalem have ſaid, Get ye far from the LORD: unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord GOD; Although I have caſt them far off among the heathen, and although I have ſcattered them among the countries, yet will I be to them as

Notes on the Eleventh Chapter.

Ver. 1 *Five and twenty men.*] Probably the ſame that came thither to worſhip the ſun, chap. viii. 16.

3 *It is not near, let us build houſes.*] Theſe people put the *evil day far from them*; not being willing to believe, that the judgments threatened would ſoon overtake them.

This city is the caldron, and we be the fleſh.] Jeremiah foretold the deſtruction of Jeruſalem, under the metaphor of a ſeething-pot, Jer. i. 13; and Ezekiel himſelf here uſes the ſame figure of ſpeech. Theſe infidels therefore made uſe of the ſame expreſſion, in order to deride the menaces of the prophets; as if they had ſaid, If this city be a caldron, we had rather take our chance in being conſumed in it, than leave our commodious habitations, and other advantages, and run the riſk of war and captivity. *Lowth.*

6, 7 *Ye have multiplied your ſlain,* &c.] Mr. Kennicott very judiciouſly obſerves, that theſe words are delivered to men, who gave wicked counſel in the city, probably by recommending an encreaſe of their military force; and who, vainly confiding in the arm of fleſh, thought to defend themſelves againſt the deſtruction denounced by the prophet: and he contends that the Hebrew word which is tranſlated *ſlain*, ſhould have been rendered *ſoldiers*.—6. Ye have multiplied your *ſoldiers* in this city, and with *ſoldiers* ye have filled the ſtreets thereof. 7. Therefore, thus ſaith the Lord; *The ſoldiers*, whom ye have placed in the midſt of you, &c. This interpretation of the word, in theſe three places, ſeems to make this paſſage much better ſenſe than our tranſlation.

7 *I will bring you forth,* &c.] You ſhall not periſh there; for I will reſerve you for another puniſhment.

15 *Get ye far from the Lord.*] The Jews who were left in their own country, thought themſelves more in God's favour than thoſe who were carried away captive.

16 *Yet will I be to them a little ſanctuary,* &c.] To comfort thoſe who were in captivity, God tells them, that though they were deprived of the benefits of attending upon his ſanctuary, and being placed under his protection, yet he would ſupply that deficiency by being a conſtant refuge and defence to them in the countries where they were ſcattered. *Lowth.*

a little ſanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord GOD; I will even gather you from the people, and aſſemble you out of the countries where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh:

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 ¶ But *as for them* whoſe heart walketh after the heart of their deteſtable things and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 Then did the cherubims lift up their wings, and the wheels beſides them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain which *is* on the eaſt-ſide of the city.

24 Afterwards the ſpirit took me up, and brought me in viſion by the Spirit of God into Chaldea, to them of the captivity. So the viſion that I had ſeen went up from me.

25 Then I ſpake to them of the captivity all the things that the LORD had ſhewed me.

CHAP. XII.

1 *The type of Ezekiel's removing,* 8 *ſheweth the captivity of Zedekiah.* 17 *Ezekiel's trembling ſheweth the Jews deſolation.*

THE word of the LORD alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not; for they *are* a rebellious houſe.

3 Therefore, thou ſon of man, prepare thee ſtuff for removing, and remove by day in their ſight: and thou ſhalt remove from thy place to another place in their ſight: it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face, that thou ſee not the ground, for I have ſet thee *for* a ſign unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day as ſtuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 ¶ And in the morning came the word of the LORD unto me, ſaying,

19 *I will take the ſtony heart out of their fleſh,* &c.] The inſenſibility of men with regard to religious matters, is often aſcribed to the hardneſs of their hearts, which will receive no impreſſion. But here the Almighty promiſes to give them teachable diſpoſitions, and to take away *the veil from their hearts*, as St. Paul expreſſes it. *Lowth.*

23 *The glory of the Lord went up from the midſt of the city,* &c.] The preſence of the Almighty was before departed from the temple, and now it quite left the city, to ſignify that he would acknowledge no longer any relation to either, but deliver them up to be profaned by the heathens. *Lowth.*

On the mountain which is on the eaſt ſide, &c.] i. e. The mount of Olives; from whence it is deſcribed returning when God ſhall again make the temple the place of his reſidence. See chap. xliii. 2.

Notes on the Twelfth Chapter.

Ver. 2 *Thou dwelleſt in the midſt of a rebellious houſe,* &c.] The prophet applies himſelf to thoſe of the captivity among whom he dwelt; who repined at their ſituation, thinking thoſe who dwelt at Jeruſalem in a much better condition than themſelves. The following parables, therefore, are deſigned to ſhew, that they who were left behind to ſuſtain the miſeries of a ſiege, and the inſults of a conqueror, would be in a much worſe condition than thoſe who were already ſettled in a foreign land. *Lowth.*

3 *Prepare thee ſtuff for removing,* &c.] Get all thy goods together, and pack them up as thoſe who remove from one houſe to another. Do this openly at noon-day, that they may ſee and take notice of it. The prophets frequently propheſied by ſigns, as being of greater force and efficacy than words. See Jer. xiii. 4.

5 *Dig through the wall,* &c.] To ſhow that Zedekiah ſhould make his eſcape by the ſame means.

9 Son of man hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou?

10 Say thou unto them, Thus ſaith the Lord GOD; This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face, that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare: and I will bring him to Babylon *to* the land of the Chaldeans: yet ſhall he not ſee it though he ſhall die there.

14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the ſword after them.

15 And they ſhall know that I *am* the LORD, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come; and they ſhall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, ſaying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſs;

19 And ſay unto the people of the land, Thus ſaith the Lord GOD of the inhabitants of Jeruſalem *and* of the land of Iſrael; They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities *that are* inhabited ſhall be laid waſte, and the land ſhall be deſolate; and ye ſhall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, ſaying,

22 Son of man, what *is* that proverb *that* ye have in the land of Iſrael, ſaying, The days are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord GOD; I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael; but ſay unto them, The days are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſion nor flattering divination within the houſe of Iſrael.

25 For I *am* the LORD; I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs; it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord GOD.

26 ¶ Again the word of the LORD came to me, ſaying,

27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* far off.

28 Therefore ſay unto them, Thus ſaith the Lord GOD; There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord GOD.

CHAP. XIII.

1 *The reproof of lying prophets, and their untempered morter.* 17 *Of the propheteſſes, and their pillows.*

13 *My net alſo will I ſpread upon him,* &c.] Though Zedekiah flatters himſelf with the hope of eſcaping the Chaldean army, yet he ſhall find himſelf fatally miſtaken; for I will bring his enemies upon him, who ſhall encompaſs him and ſtop his flight, as when a wild beaſt is entangled in a net. *Lowth.*

Yet ſhall not he ſee it, though he ſhall die there.] i. e. His eyes ſhall be put out before he arrives at Babylon, in which city he ſhall die. Accordingly he was brought before the king of Babylon in Riblah, where he paſſed ſentence upon him, as one that had broken the oath and covenant he had made with him, and then putting out his eyes, carried him to Babylon, where he continued till the day of his death. *Lowth.*

16 *I will leave a few men of them.*] Who ſhall juſtify my proceedings againſt thoſe wicked idolaters.

22 *The days are prolonged, and every viſion faileth?*] This is ſpoken in the perſon of infidels, who turn the grace of God into wantonneſs, and take encouragement from his patience and long-ſuffering to deſpiſe his threatenings, as if they would never be executed. *Lowth.*

24 *There ſhall be no more any vain viſion,* &c.] The falſe prophets, who foretold peace and ſafety, ſhall ſee their prophecies ſo fully refuted by the events, that they will never more pretend to publiſh any new predictions.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Wo unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lyes, therefore behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lyes: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the LORD GOD.

10 Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and lo, others daubed it with untempered *morter*;

11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hail-stones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hail-stones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people which

Notes on the Thirteenth Chapter.

Ver. 2 *Out of their own hearts*, &c.] After their own imagination, and not receiving any revelation from God.

4 *Thy prophets are like the foxes in the deserts.*] Or, as the apostle stiles them, 2 Cor. xi. 13, *deceitful workers*, who craftily insinuate false doctrines into unstable minds; and, at the same time, are hungry and ravenous, greedily catching at the least appearance of advantage. *Lowth.*

5 *Ye have not gone up into the gaps.*] Or, *stood in the gap*, alluding to the intercession made by Moses for the Israelites, whereby he with-held, as it were, the hand of God, when it was stretched out to take vengeance on the people for their enormous sin in making the golden calf.

To stand in the battle in the day of the Lord.] When God shall come like a general at the head of his army, i. e. his judgments, to execute vengeance upon his enemies.

7 *Ye say, The Lord saith it*, &c.] Ye promised peace to this people, and now ye see their destruction.

9 *They shall not be in the assembly of my people*, &c.] They shall neither be members of the church here, nor shall their names be written in the book of life.

10 *They have seduced my people, saying, Peace*, &c.] They have deceived my people, by telling them, that none of those judgments should overtake them, which Jeremiah and the other prophets threatened them with.

One built up a wall, and lo, others daubed it with untempered morter.] What one false prophet said (which is here called the building of the wall) another would affirm without the least grounds for so doing.

13 *I will rent it with a stormy wind in my fury*, &c.] In all probability the prophet intended to foretel, under these metaphors, the destruction of Jerusalem by the Chaldean army. Accordingly the Chaldee paraphrast expounds the passage in the following manner: "I will bring a mighty king with the force "of a whirlwind, a destroying people, resembling an overflow-"ing storm, and powerful princes like great hail-stones. *Lowth.*

17 *Set thy face against the daughters of thy people*, &c.] Direct thy discourse against the female pretenders to prophecy. God sometimes favoured women with this gift, which made others pretend to be inspired in the same manner.

propheſy out of their own heart, and propheſy thou againſt them,

18 And ſay, Thus ſaith the Lord GOD; Wo to the *women* that ſew pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls! Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lyes?

20 Wherefore thus ſaith the Lord GOD, Behold, I *am* againſt your pillows wherewith ye there hunt the ſouls to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* fly.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted; and ye ſhall know that I am the LORD.

22 Becauſe with lyes ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life;

23 Therefore ye ſhall ſee no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye ſhall know that I *am* the LORD.

CHAP. XIV.

1 *God anſwereth idolaters according to their own heart.* 12 *God's irrevocable ſentence.* 22 *A remnant ſhall be ſaved.*

THEN came certain of the elders of Iſrael unto me, and ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD; Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will anſwer him that cometh, according to the multitude of his idols;

5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD; Repent, and turn *your ſelves* from your idols; and turn away your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by my ſelf:

8 And I will ſet my face againſt that man, and I will make him a ſign and a proverb, and I will cut him off from the midſt of my people; and ye ſhall know that I *am* the LORD.

9 And if the prophet be deceived when he hath ſpoken a thing, I the LORD have deceived that prophet, and I will ſtretch out my

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18 *Wo to the women that ſew pillows to all arm-holes*, &c.] Lamy ſuppoſes that there is an alluſion here to the known manner of leaning upon pillows when at meals; for the prophet is ſpeaking againſt thoſe who indulge men in ſoftneſs and effeminacy.

Upon the head of every ſtature.] Of every age.

To hunt ſouls.] To drive them into ſnares laid for them.

19 *To ſlay the ſouls*, &c.] To *ſlay* and *to make alive* here ſignify to promiſe men life, or threaten them with death.

Notes on the Fourteenth Chapter.

Ver. 3 *Theſe men have ſet up their idols in their heart*, &c.] They are not only inclined to idolatry in their hearts, but have actually ſet up idols and worſhipped them; whereby they have committed the abominable ſin of deſerting me and my worſhip. *Lowth.*

Should I be enquired of at all by them?] Though they have the impudence to aſk counſel of God, they ſhall not receive a favourable anſwer, but ſuch an one as their hypocriſy deſerves.

5 *That I may take the houſe of Iſrael in their own heart*, &c.] That I may deal with them according to their deſerts, and thereby convince them that I am a ſearcher of hearts, and know the ſecret wickedneſs of their thoughts.

8 *I will make him a ſign and a proverb.*] A remarkable inſtance of my vengeance.

9 *I the Lord have deceived that prophet*, &c.] i. e. I have ſuffered him to be deceived. I have given him up to ſtrong deluſions, as a juſt judgment upon him for going after idols, and ſetting up falſe pretences to inſpiration. Some interpreters think this paſſage ſhould be tranſlated by way of interrogation, thus: *If a prophet ſuffer himſelf to be deceived, I the Lord, ſhall I have deceived that prophet?*

hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him*;

11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions; but that they may be my people, and I may be their God, ſaith the Lord GOD.

12 ¶ The word of the LORD came again to me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it:

14 Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord GOD.

15 If I cauſe noiſom beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate.

17 Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it:

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; but they only ſhall be delivered themſelves.

19 Or *if* I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſon nor daughter; they ſhall *but* deliver their own ſouls by their righteouſneſs.

21 For thus ſaith the Lord GOD; How much more when I ſend my four ſore judgements upon Jeruſalem, the ſword, and the famine, and the noiſom beaſt, and the peſtilence, to cut off from it man and beaſt?

22 ¶ Yet behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you, when ye ſee their ways and their doings: and ye ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord GOD.

CHAP. XV.

1 *By the unfitneſs of the vine-branch for any work,* 6 *is ſhewed the rejection of Jeruſalem.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the foreſt?

13 *When the land treſpaſſeth grievouſly,* &c.] The deſign of this and the following verſes is to ſhow, that when the inhabitants of a land have filled up the meaſure of their iniquities, and God ariſeth to execute judgment upon them, the few righteous among them ſhall not be able by their prayers to deliver the nation from the judgments decreed againſt it. *They ſhall but deliver their own ſouls,* as we ſee in the caſe of Sodom, where there were no righteous except Lot and his family; thoſe juſt perſons ſaved themſelves, but no interceſſion could prevail to ſpare the city. *Lowth.*

14 *Though theſe three men, Noah, Daniel and Job, were in it,* &c.] All theſe perſons were eminent for their piety: Noah and his family were ſaved from the univerſal deluge, and obtained a promiſe from the Moſt High, that he would never again deſtroy the world by a flood of waters. Daniel interceded with God for the whole nation of the Jews, and obtained a promiſe of their reſtoration, Dan. ix. and Job was appointed by God himſelf to make interceſſion for his three friends. But when God's irreverſible decree is gone out againſt a nation, even the prayers of ſuch favourites of heaven would be ineffectual to procure their deliverance.

17 *If I bring a ſword upon the land.*] If I deliver it into the hands of a cruel and bloody enemy.

22 *Therein ſhall be left a remnant,* &c.] Notwithſtanding theſe ſore judgments, ſome ſhall eſcape, and be brought into Chaldea, to be your companions in captivity.

Ye ſhall ſee their way and their doings.] Their afflictions ſhall bring them to a due ſenſe of their former iniquities, and they ſhall humbly confeſs their own ſins, and the ſins of thoſe who were conſumed in the deſtruction of the city; whereby it will appear, that I have not puniſhed them beyond what their ſins deſerved. *Lowth.*

Ye ſhall be comforted, &c.] This will compoſe your minds, and make you give glory to God, and acknowledge his judgments to be righteous.

Notes

3 Shall wood be taken thereof to do any work; or will *men* take a pin of it to hang any veſſel thereon?

4 Behold, it is caſt into the fire for fuel; the fire devoureth both the ends of it, and the midſt of it is burned: is it meet for *any* work?

5 Behold, when it was whole it was meet for no work: how much leſs ſhall it be meet yet for *any* work when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus ſaith the Lord GOD; As the vine-tree among the trees of the foreſt, which I have given to the fire for fuel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them: they ſhall go out from *one* fire, and *another* fire ſhall devour them: and ye ſhall know that I *am* the LORD, when I ſhall ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the LORD God.

CHAP. XVI.

1 *By a wretched infant is ſhewed the ſtate of Jeruſalem.* 6 *God's love to her.*

AGAIN the word of the LORD came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem; Thy birth and thy nativity *is* of the land of Canaan: thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple *thee*; thou waſt not ſalted at all, nor ſwaddled at all.

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field to the lothing of thy perſon, in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live; yea, I ſaid unto thee *when thou waſt* in thy blood, Live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love: and I ſpread my ſkirt over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord GOD, and thou becameſt mine.

9 Then waſhed I thee with water; yea, I throughly waſhed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee alſo with broidered work,

Notes on the Fifteenth Chapter.

Ver. 2 *What is the vine-tree more than any tree*, &c.] The Jewiſh church is often compared to a vine in the ſacred writings. The latter part of the verſe may be better rendered in the following manner; *If it be as a branch which is among the trees of the foreſt:* i. e. if it prove unfruitful. *Lowth.*

3 *Shall wood be taken*, &c.] The wood of a vine is of no uſe for building, or making any utenſil.

4 *The fire devoureth both the ends of it, and the midſt of it is burnt*, &c.] A very appoſite repreſentation of the preſent ſtate of Judea, when both its extremities were conſumed by the ravages of a foreign enemy, and the middle of it, where the capital city ſtood, threatened every moment with deſtruction.

Notes on the Sixteenth Chapter.

Ver. 2 *Cauſe Jeruſalem to know her abominations.*] This order was probably performed by way of letter, as Jeremiah ſignified the will of God to the captives at Babylon.

3 *Thy father was an Amorite, and thy mother an Hittite.*] Thou boaſteſt thyſelf of the ſeed of Abraham, and yet thou followeſt the abominations of the wicked Canaanites. Thoſe are ſaid, in the ſcripture dialect, to be our parents whoſe manners we reſemble. *Lowth.*

4 *Thou waſt not ſalted at all.*] It was an antient cuſtom to ſalt the bodies of new-born infants, or to ſprinkle them with ſalt, or to waſh them in ſalt-water, which they imagined would dry up all ſuperfluous humours, would purify the body, and prevent putrefaction. Galen de Sanit. 1. 7. ſays, *A little ſalt being ſprinkled upon the infant, its ſkin becomes more denſe and ſolid.* A gentleman, whoſe veracity may be depended upon, informs me it is now uſual in Tartary to ſalt their children as ſoon as born.

8 *Behold, thy time was the time of love.*] I now thought it a proper time to betroth thee to myſelf. The Jews deliverance out of Egypt is often deſcribed as the time of God's eſpouſing them to himſelf; and his entering into covenant with them, repreſented by a marriage-contract. *Lowth.*

I ſpread my ſkirt over thee.] Took thee under my protection.

Covered thy nakedneſs.] Enriched thee with the goods and poſſeſſions of the Egyptians and Canaanites.

10 *Shod thee with badgers ſkin*, &c.] Or, *with ſandals of a purple colour*, as Bochart expounds the word. This and the following verſes allude to ſuch parts of the women's attire as ſerved both for uſe and ornament, and import that God did not only provide the Jews with neceſſaries, but alſo with ſuperfluities.

and ſhod thee with badgers ſkin, and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus waſt thou decked with gold and ſilver; and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs which I had put upon thee, ſaith the Lord GOD.

15 But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.

16 And of thy garments thou didſt take and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and madeſt to thy ſelf images of men, and didſt commit whoredom with them;

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and mine incenſe before them.

19 My meat alſo which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured. *Is this* of thy whoredoms a ſmall matter?

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou haſt not remembered the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And it came to paſs after all thy wickedneſs, (Wo, wo, unto thee! ſaith the Lord GOD,)

24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredoms.

26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh; and haſt increaſed thy whoredoms, to provoke me to anger.

27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, *which are* aſhamed of thy lewd way.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable; yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord

13 *Thou didſt proſper into a kingdom.*] Thou waſt advanced to be the ſeat of a kingdom, and the ſeat of the great king of heaven and earth. *Lowth.*

14 *Thy renown went forth among the heathen for thy beauty*, &c.] For the magnificence of the temple, called *the beauty of holineſs*, and honoured with God's eſpecial preſence.

15 *Thou didſt truſt in thine own beauty*, &c.] Thou preſumedſt upon the very favour I ſhowed to Jeruſalem in chooſing it for the place of my reſidence, as if that would ſecure thee from my vengeance, however great thy idolatries and other crying ſins might be.

21 *Thou haſt ſlain my children,*] By children are here meant the firſt-born, who were in a peculiar manner ſet apart to be God's property, yet even theſe they ſacrificed to idols.

22 *Thou haſt not remembered the days*, &c.] Thou haſt forgot the miſerable condition from which I reſcued thee.

27 *The daughters of the Philiſtines.*] The daughters of the *Philiſtines* are here put for *the Philiſtines.*

30 *How weak is thine heart*, &c.] Thou art not only unſtable with regard to good reſolutions, but even reſtleſs and unſettled in the practice of wickedneſs, ſtill hankering after ſome new kind of idolatry, and reſolved to indulge a wandering appetite, *Lowth.*

God, seeing thou doest all these *things*, the work of an imperious whorish woman?

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street, and hast not been as an harlot, in that thou scornest hire.

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband.

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the LORD GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didst give unto them.

37 Behold therefore, I will gather all thy lovers with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgements upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things:* behold therefore, I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so* is her daughter.

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters, that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

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33 *Thou givest thy gifts to all thy lovers.*] The Jews are often upbraided for making leagues with idolaters, and even courting their favours by presents. *Lowth.*

37 *Will discover thy nakedness.*] They shall see thee carried away captives, stripped and bare, without any covering to thy nakedness, according to the barbarous custom of conquerors.

38 *As women that break wedlock.*] Whose punishment was death. *I will give thee blood in fury and jealousy.*] I will make an utter destruction of thine inhabitants.

40 *Shall stone thee with stones*, &c.] The Chaldeans shall demolish thy walls with stones projected from battering engines.

44 *Every one that useth proverbs, shall use this proverb*, &c.] They that love to apply the memorable sayings of former ages to the present times, shall apply that common proverb to thee, that the daughter followeth the mother's steps, and that Jerusalem is no better than the Amorites, whose land they inhabit, and whose manners they imitate. *Lowth.*

45 *That lotheth her husband and her children.*] The Jews abhorred God their husband, and sacrificed their children to idols.

46 *Thine elder sister is Samaria*, &c.] Samaria is called the elder sister of Jerusalem, as being the capital city of the ten tribes, a much larger kingdom than that of Judah. She also led the way to that idolatry which afterwards infected the whole nation, forsaking the worship of God, and setting up the idolatry of the golden calves. *Lowth.*

48 *Sodom thy sister hath not done as thou hast done*, &c.] The

49 Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me; therefore I took them away as I ſaw *good*.

51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo, which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them.

55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride:

57 Before thy wickedneſs was diſcovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philiſtines, which deſpiſe thee round about.

58 Thou haſt born thy lewdneſs and thine abominations, ſaith the LORD.

59 For thus ſaith the LORD GOD; I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

60 Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters; but not by thy covenant.

62 And I will eſtabliſh my covenant with thee; and thou ſhalt know that I *am* the LORD:

63 That thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord GOD.

CHAP. XVII.

1 *By two eagles and a vine,* 11 *is ſhewed God's judgement upon Jeruſalem.* 22 *God promiſeth to plant the cedar of the Goſpel.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord GOD; A

ſins of Sodom were not attended with ſuch aggravating circumſtances of ingratitude; nor did I uſe ſuch powerful methods of convincing them of the enormity of their wickedneſs, as I have done with regard to thee. *Lowth.*

49 *Neither did ſhe ſtrengthen the hand,* &c.] Pride and luxury make men expenſive in their own way of living, and regardleſs of the miſeries of others.

51 *Neither hath Samaria committed half thy ſins,* &c.] The ingratitude of Jeruſalem was greater than that of Samaria, becauſe God had placed his name there, whoſe worſhip they forſook, and profaned the temple by placing idols in it. *Lowth.*

53 *When ſhall I bring again their captivity,* &c.] When the fulneſs of the Gentiles ſhall come into the church, ſome of whom may be compared with Sodom for wickedneſs, then will I alſo remember you, who are my ancient people. St. Paul tells us, that the Jews will be provoked to emulation by the Gentiles coming into the church, and thereby induced to acknowledge the truth, Rom. xi. 11, 12, &c.

59 *Which haſt deſpiſed the oath,* &c.] That ſolemn oath and covenant you entered into with me, to be my people, and ſerve no other God.

60 *I will eſtabliſh unto thee an everlaſting covenant.*] Which ſhall never be aboliſhed, namely, that of the goſpel.

61 *Not by thy covenant.*] Not by virtue of the old covenant I made with your fathers when they came out of Egypt, the privileges of which ye have forfeited by your diſobedience, but by virtue of the new covenant I will make with you, through the mediation of the Meſſiah. *Lowth.*

62 *Thou ſhalt know that I am the Lord.*] I will then be as conſpicuous in my mercies as I was before in my judgments.

Notes on the Seventeenth Chapter.

Ver. 2 *Put forth a riddle,* &c.] i. e. A continued metaphor, or figurative ſpeech, purſuing the allegory of the eagle and vine in the ſeveral parts of the parable.

3 *A great eagle with great wings,* &c.] i. e. The king of Babylon

great eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar;

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants.

5 He took alſo of the ſeed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another great eagle, with great wings and many feathers: and behold, this vine did bend her roots towards him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord GOD; Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them,* Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the mighty of the land.

14 That the kingdom might be baſe, that it might not lift it ſelf up, *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes and much people. Shall he proſper? ſhall he eſcape that doeth ſuch *things?* or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD; ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharaoh with *his* mighty army and great company make for him in the war by caſting up mounts, and building forts, to cut off many perſons:

18 Seeing he deſpiſed the oath by beaking the covenant, when lo, he had given his hand, and hath done all theſe *things,* he ſhall not eſcape.

19 Therefore thus ſaith the Lord GOD; *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

20 And I will ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me.

21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain

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bylon. Conquerors are often reſembled to eagles, which are birds of prey, and remarkable for their ſwiftneſs.

Came to Lebanon, and took the higheſt branch of the cedar.] i. e. Invaded Judea, inveſted the city of Jeruſalem, and took king Jehoiachin captive.

4 *A land of traffick,* &c.] Babylon and the country round about it, being the ſeat of univerſal monarchy, muſt of conſequence have been a place of great trade. Strabo tells us, that veſſels of great burden came up the Euphrates to the walls of the city, from the Perſian gulph. *Lowth.*

5 *He took of the ſeed of the land.*] i. e. of Zedekiah's ſeed.

6 *A vine of low ſtature.*] That it might not have power to rebel againſt Babylon, as ver. 14.

7 *There was alſo another great eagle,* &c.] Pharaoh king of Egypt, with whom Zedekiah made an alliance; whereupon an army of Egyptians came to his aſſiſtance, and raiſed the ſiege of Jeruſalem.

9 *Even without great power,* &c.] God will appear viſible on the Chaldeans ſide, ſo that a large force to ſubdue their enemies will be unneceſſary.

10 *Shall it not utterly wither, when the eaſt-wind toucheth it?* &c.] The prophet compares the Chaldean army to a parching wind that blaſts the fruits of the earth.

12 *Know ye not what theſe things mean?* &c.] Will ye not apply your minds to underſtand what God ſpeaks to you?

14 *That the kingdom might be baſe.*] A tributary kingdom.

17 *By caſting up mounts.*] i. e. By playing engines.

ſhall be ſcattered towards all winds: and ye ſhall know that I the LORD have ſpoken *it*.

22 Thus ſaith the Lord GOD; I will alſo take of the higheſt branch of the high cedar, and will ſet *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing; in the ſhadow of the branches thereof ſhall they dwell.

24 And all the trees of the field ſhall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the LORD have ſpoken and have done *it*.

CHAP. XVIII.

1 *God reproveth the unjuſt parable of ſour grapes.* 25 *He defendeth his juſtice,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, ſaying,

2 What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſour grapes, and the children's teeth are ſet on edge?

3 *As* I live, ſaith the Lord GOD, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael.

4 Behold, all ſouls are mine; as the ſoul of the father, ſo alſo the ſoul of the ſon, is mine: the ſoul that ſinneth, it ſhall die.

5 But if a man be juſt, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbour's wife, neither hath come near to a menſtruous woman,

7 And hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from mine iniquity, hath executed true judgement between man and man.

9 Hath walked in my ſtatutes, and hath kept my judgements to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord GOD.

10 If he beget a ſon *that is* a robber, a ſhed-

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22 *I will alſo take of the higheſt branch of the high cedar, and will ſet it.*] The prophet, purſuing the ſame metaphor, foretels the reſtoration of the royal family of David; but the words belong more properly to Chriſt and his kingdom, which ſhall be extended over all the world. *Lowth.*

I will crop off from the top of his young twigs a tender one, &c.] This deſcription may be very properly applied to our bleſſed Saviour, in reſpect to the mean condition to which the family of David was then reduced.

23 *Under it ſhall dwell all fowl of every wing,* &c.] i. e. Of every kind. A powerful and eaſy government is a ſhelter and ſecurity to all its ſubjects: ſuch ſhall be the kingdom of Chriſt to all who ſubmit themſelves to his laws. *Lowth.*

24 *Have brought down the high tree, and exalted the low tree.*] Chriſt's kingdom ſhall by degrees exalt itſelf above all the kingdoms of the world; ſhall at length put an end to them, and itſelf continue to all eternity.

Notes on the Eighteenth Chapter.

Ver. 2 *The fathers have eaten ſour grapes, and the children's teeth are ſet on edge?*] i. e. The preſent generation is puniſhed for the offences of their forefathers, particularly for the ſins committed during the reign of Manaſſeh king of Judah.

3 *Ye ſhall not have occaſion any more to uſe this proverb in Iſrael.*] I will ſo viſibly diſtinguiſh between the righteous and the wicked, that you ſhall have no farther occaſion to uſe this proverb. God expreſly threatens *to viſit the ſins of the fathers upon the children*; but this is to be underſtood only with regard to temporal, not eternal puniſhments. The ſcripture takes notice of a certain *meaſure of iniquity*, which is filling up from one generation to another, till at laſt it render a nation or family ripe for deſtruction. And though theſe perſons on whom this vengeance falls, ſuffer no more than their own perſonal ſins deſerved; yet becauſe the ſins of former generations, which they equal, if not exceed, make it time for God to deſtroy them utterly, the puniſhments due to the ſins of many ages and generations are ſaid to fall upon their heads. *Sherlock.*

4 *The ſoul that ſinneth, it ſhall die.*] *The wages of ſin is death*; and all men being ſinners, the ſenſe of temporal death paſſeth equally upon them all. But as *life* ſignifies in general all the happineſs which attends the favour of God, ſo *death* denotes all thoſe puniſhments which are the effects of the Divine diſpleaſure; under which are comprehended the miſeries of the next world; and theſe ſhall be allotted to men according to their deſerts, without any regard to the faults of their anceſtors, which ſhall not then be laid to their charge, or taken into account to aggravate their guilt. *Lowth.*

6 *Hath not eaten upon the mountains.*] Idolatrous worſhip was generally performed on the mountains or high places; and eating part of the ſacrifice, was properly maintaining communion with the idol to whom it was offered. *Lowth.*

Neither hath lift up his eyes, &c.] By lifting up the eyes is meant a poſture of religious worſhip or adoration.

8 *Hath not given upon uſury.*] Uſury, when exacted from the poor, is generally repreſented as no better than oppreſſion.

der of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? He shall not live; he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 Now lo, *if* he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not with-holden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgements, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 Yet say ye, Why doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord GOD; *and* not that he should return from his ways, and live?

24 But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

13 *His blood shall be upon him.*] His destruction is owing to himself.

19 *Doth not the son bear the iniquity of the father?*] i. e. The effects or punishment of iniquity. The Jews still appealed to their own experience as the ground of their complaint. *Lowth.*

24 *All his righteousness that he hath done shall not be mentioned,* &c.] *For better had it been for him not to have known the way of righteousness, than after he had known it, to turn aside from the holy commandment,* 2 Pet. ii. 21.

26, 27 *When a righteous man turneth away from his righteousness,* &c.] An opinion prevailed among the Jews, that at the day of judgment a considerable number of good actions would overbalance men's evil ones; they therefore thought it hard, that a person who had lived righteously the greatest part of his life, if he at last committed iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares, that a righteous man sinning, and not repenting, should die in his sins; and the wicked man upon repenting, should save his soul alive. *Lowth.*

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord GOD: Repent, and turn *your ſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin.

31 ¶ Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I have no pleaſure in the death of him that dieth, ſaith the Lord GOD. Wherefore turn *your ſelves*, and live ye.

CHAP. XIX.

A lamentation for the princes of Iſrael, under the parable of lions whelps taken in a pit.

MOreover, take thou up a lamentation for the princes of Iſrael,

2 And ſay, What *is* thy mother? A lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

3 And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations alſo heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when ſhe ſaw that ſhe had waited, *and* her hope was loſt, then ſhe took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their deſolate palaces, and he laid waſte their cities; and the land was deſolate, and the fulneſs thereof by the noiſe of his roaring.

8 Then the nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 Thy mother *is* like a vine in thy blood, planted by the waters: ſhe was fruitful and full of branches by reaſon of many waters.

11 And ſhe had ſtrong rods for the ſcepters of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the eaſt-wind dried up her fruit: her ſtrong rods were broken and withered: the fire conſumed them.

13 And now ſhe *is* planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſcepter to rule. This *is* a lamentation, and ſhall be for a lamentation.

CHAP. XX.

1 *God refuſeth to be conſulted by the elders of Iſrael.* 5 *The ſtory of their rebellions.* 33 *He promiſeth to gather them.*

AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Iſrael came to enquire of the LORD, and ſat before me.

31 *Make you a new heart, and a new ſpirit,* &c.] The prophets often exhort the Jews to an inward purity and holineſs, that they might not rely upon an outward legal righteouſneſs, and a ſcrupulous exactneſs in the obſervance of the ritual parts of the law. By thus inſtructing them in a more excellent way of ſerving God than the ceremonial law directly preſcribed, they prepared their minds for receiving thoſe truths which would be more fully diſplayed by the goſpel. *Lowth.*

Notes on the Nineteenth Chapter.

Ver. 1 *Take thou up a lamentation,* &c.] The expreſſion alludes to the mournful ſongs uſed at funerals.

2 *What is thy mother? a lioneſs,* &c.] The land of Judah is become cruel and bloody, and hath taught her princes to govern by tyranny and oppreſſion. *Lowth.*

3 *She brought up one of her whelps,* &c.] This is meant of Jehoahaz, who followed not the good example of his father Joſiah, but the evil practices of his wicked predeceſſors.

5 *She took another of her whelps.*] Jehoiakim was made king in his brother's ſtead by the king of Egypt.

6 *He went among the lions.*] He practiſed all the methods of tyranny and oppreſſion.

10 *Thy mother is like a vine in thy blood,* &c.] The country of Judea, from whence the royal family have their original, was like a fruitful vine in a flouriſhing condition. *Lowth.*

11 *She had ſtrong rods for the ſcepters of them that bear rule,* &c.] From her ſprung ſovereign princes, who were themſelves very powerful, and made their people appear conſiderable among their neighbours. *Lowth.*

12 *She was plucked up in fury,* &c.] God in his anger, removed her out of the land in which he himſelf had planted her.

13 *She is planted in the wilderneſs, in a dry and thirſty ground.*] A great part of her people are carried captive, where their condition is as different from what it was formerly, as the condition of a tree is, when it is removed out of a rich and well-watered, into a barren and thirſty ſoil. *Lowth.*

Notes

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As* I live, saith the Lord GOD, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers;

5 ¶ And say unto them, Thus saith the Lord GOD; In the day, when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey; which *is* the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not your selves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen among whom they *were*, in whose sight I made my self known unto them in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgements, which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgements, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted. Then I said I would pour out my fury upon them in the wilderness to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgements, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless, mine eye spared them from

Notes on the Twentieth Chapter.

Ver. 5 *In the day when I lifted up mine hand unto the seed of the house of Jacob.*] When I entered into a solemn covenant with them pursuant to the oath I had sworn to their fathers. Lifting up the hand was a ceremony used in taking an oath, and hence the prophet has applied it to God himself. *Lowth.*

Made myself known unto them, &c.] By appearing to Moses, and showing myself present among them, by the many wonders I wrought for their deliverance.

6 *Flowing with milk and honey*, &c.] See note on Exod. iii. 8. Judea is often stiled a land *flowing with milk and honey*, both on account of its own fruitfulness, and also from God's peculiar blessing on it. And it might be very well called the glory of all lands, from its being the place of God's peculiar residence. *Lowth.*

9 *I wrought for my name's sake, that it should not be polluted*, &c.] The reason why God did not punish the Israelites as they deserved, is elsewhere assigned in scripture, viz. because it would turn to the dishonour of God in the judgment of the heathen world, as if he was not able to make good the gracious promises he had given them.

11 *Which if a man do, he shall even live in them.*] By *life* is meant all that happiness which is contained in the literal sense of the promises belonging to that covenant, under which were mystically comprehended the promises of a better life, wherein God will bestow upon his servants the peculiar marks of his favour. *Lowth.*

12 *I gave them my sabbaths, to be a sign between me and them*, &c.] The setting apart the seventh day for the worship of God was a sign of his setting apart the Jews to be his peculiar people, and the worshippers of the true God, who in *six days made heaven and earth, and rested the seventh day.* The sabbath was also instituted as a memorial of their deliverance out of Egypt, and the rest they afterwards enjoyed, Deut. v. 15.

13 *My sabbaths they greatly polluted.*] Particularly in going to gather *manna* on that day, contrary to the express command of God, confirmed by an extraordinary descent of *manna* the foregoing day.

deſtroying them, neither did I make an end of them in the wilderneſs:

18 But I ſaid unto their children in the wilderneſs, Walk ye not in the ſtatutes of your fathers, neither obſerve their judgements, nor defile your ſelves with their idols.

19 I *am* the LORD your God. Walk in my ſtatutes, and keep my judgements, and do them:

20 And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgements to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths. Then I ſaid I would pour out my fury upon them, to accompliſh my anger againſt them in the wilderneſs.

22 Nevertheleſs, I withdrew mine hand, and wrought for my name's ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the countries:

24 Becauſe they had not executed my judgements, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them alſo ſtatutes *that were* not good, and judgements whereby they ſhould not live.

26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire* all that openeth the womb, that I might make them deſolate, to the end that they might know that I *am* the LORD.

27 Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord GOD; Yet in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me.

28 *For* when I had brought them into the land *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then I ſaid unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD; Are ye polluted after the manner of your fathers; and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute your ſelves with all your idols, even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone.

33 ¶ *As* I live, ſaith the Lord God, ſurely with a mighty hand and with a ſtretched-out arm and with fury poured out will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand.

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25 *I gave them ſtatutes that were not good,* &c.] i. e. Not of a moral nature, or intrinſically good. Mr. Lowth thinks theſe words import, That God, to puniſh them for their diſobedience to his own laws, gave them up to a reprobate mind, and ſuffered them to walk after the idolatrous and impious cuſtoms of the heathens round about them. And as by obeying the laws and ordinances which he had given them, they might have lived happily, ſo, by diſobeying them, they became ſlaves to the vile and cruel practices of the heathen idolatries, and even offered up their very children in ſacrifice to idols, to the utter deſtruction of themſelves and their poſterity. That this was the true ſenſe of the text will appear, if we conſult Deut. iv. 28. xxviii. 36. Jer. xvi. 13. where God threatens them, as a puniſhment for their neglect of his worſhip, to diſperſe them in the heathen countries, and thereby deprive them of an opportunity of ſerving him in public, and expoſe them to the peril of being ſeduced by idols. But the author of an Eſſay for a New Tranſlation thinks theſe two verſes ſhould be thus tranſlated; *For, have I given them ſtatutes that were not good, or laws whereby they ſhould not live? Or have I made them impure by their gifts? When I conſecrated to myſelf their firſt-born, to raviſh them with admiration, that they might know that I am the Lord.*

26 *I polluted them in their own gifts.*] i. e. I held or eſteemed them as polluted. *Sykes.*

29 *The name is called Bamah,* &c.] Which ſignifies a high place, that had its name from the heathen idolatry, which it ſtill retains.

30 *Are ye polluted after the manner,* &c.] It would be better rendered, *Are ye not polluted?* &c. *and do ye not commit whoredom?* &c.

and with a ſtretched-out arm, and with fury poured out:

35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael: and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD; Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land, ſerve me: there will I accept them, and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things.

41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered; and I will be ſanctified in you before the heathen;

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your ways and all your doings wherein ye have been defiled; and ye ſhall loathe your ſelves in your own ſight for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my name's ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, ſaying,

46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the ſouth-field;

47 And ſay to the foreſt of the ſouth, Hear the word of the LORD; Thus ſaith the Lord GOD; Behold, I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry-tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burned therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah, Lord GOD! they ſay of me, Doth he not ſpeak parables?

CHAP. XXI.

1 *Ezekiel propheſieth againſt Jeruſalem.* 8 *The ſharp and bright ſword.*

AND the word of the LORD came unto me, ſaying,

2 Son of man ſet thy face toward Jeruſalem,

37 *I will cauſe you to paſs under the rod.*] I will take an exact account of you, as a ſhepherd does of his flock, by ſtriking every one of them with a rod.

39 *Go ye, ſerve ye every one his idols*, &c.] An ironical permiſſion, full of indignation and rebuke, ſharply upbraiding them for deſpiſing thoſe many warnings God had given them: and implying, that he now reſolved to forſake them, and give them up to ſtrong deluſion, as a juſt judgment for their abuſe of the means of grace ſo long offered to them, and ſtill rejected.

40 *In mine holy mountain.*] In the Chriſtian church, called God's holy mountain, in alluſion to the temple built on mount Moriah.

46 *Set thy face toward the ſouth.*] Towards the land of Iſrael, which lay ſouthward of Chaldea. *Lowth.*

Againſt the foreſt of the ſouth field.] i. e. Againſt Jeruſalem, the word foreſt being taken by the prophets, metaphorically, for a city, becauſe its ſtately buildings reſemble cedars ſtanding in their ſeveral ranks. *Lowth.*

47 *It ſhall devour every green tree in thee, and every dry tree*, &c.] Fire here ſeems particularly to denote the deſtruction of Jeruſalem; which the prophet ſaith, ſhall deſtroy both the green trees, and the dry, i. e. the righteous as well as the wicked. *Lowth.*

49 *Doth he not ſpeak parables?*] They make this an argument for diſregarding whatever I ſay to them, that I uſe ſo many metaphorical expreſſions, that they cannot diſcover my meaning: whereupon God commands him in the next chapter to ſpeak in plainer terms. *Lowth.*

Notes on the Twenty-firſt Chapter.

Ver. 2 *Towards the holy places.*] Towards the temple.

and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished;

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: the sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword, shall be upon my people: smite therefore upon *thy* thigh.

13 Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entreth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah, *it is* made bright, *it is* wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, or on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my fury to rest. I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows

3 *I will draw forth my sword*, &c.] i. e. The sword of the king of Babylon.

Will cut off from thee the righteous and the wicked, &c.] That is, those who have not been guilty of idolatry, and other national sins, as well as those that have. God's absolute dominion will justify any calamity he thinks fit to bring upon men. And every man is so much a sinner, that no evil which befals him in this world can be thought unjust in God who inflicts it.

5 *It shall not return.*] Into its sheath.

6 *Sigh therefore—with the breaking of thy loins*, &c.] Show all the tokens of grief and concern.

10 *The rod of my son, as every tree.*] It makes no distinction between the sceptre and common wood.

12 *Smite upon thy thigh.*] See note on Jer. xxxi. 19.

13 *If the sword contemn the rod.*] i. e. The sceptre and royal family.

14 *Let the sword be doubled the third time*, &c.] This expression seems to import, first the slaughter made at the siege, then at the taking of the city, and thirdly, those who were slain with Gedaliah.

The sword of the slain, &c.] According to Mr. Kennicott the true version will be, *The sword of the soldiers, the sword of the great warrior*; i. e. the king of Babylon, as it is called at the 19th verse.

15 *It is wrapt up for the slaughter*, &c.] Rather, it is *sharpened for the slaughter*, as the Chaldee paraphrast translates it.

16 *Go thee one way or other*, &c.] The words are directed to the sword, implying, that God hath given it a large commission to go through the land without any restraint. *Lowth.*

21 *To use divination.*] St. Jerom describes this way of divining by arrows thus: They wrote on several arrows the names of the nations or cities they intended to attack, mixed them together in

bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end.

26 Thus saith the LORD GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same, exalt *him that is* low, and abase *him that is* high.

27 I will overturn, overturn, overturn it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 And thou, son of man, prophesy, and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lye unto thee, to bring thee upon the necks of *them that are* slain, of the wicked whose day is come, when their iniquity *shall* have an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

CHAP. XXII.

1 *A catalogue of sins in Jerusalem.* 17 *God will burn them as dross in his furnace.*

MOreover, the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against her self to defile her self.

4 Thou art become guilty in thy blood that thou hast shed, and hast defiled thy self in thine idols which thou hast made: and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

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in a quiver, and then drawing the first that came to hand, they declared war with the nation, or besieged the city whose name was written upon the arrow first drawn. This custom still prevails among the Turks and Arabians.

22 *At his right hand was the divination for Jerusalem*, &c.] The tokens which were shewed him persuaded him to lead his army to the right, that is, towards Jerusalem.

25 *Thou, profane wicked prince of Israel*, &c.] Zedekiah, whom he calls profane and wicked, for breaking that solemn oath, uttered in the name of God, whereby he had engaged himself to be tributary to the king of Babylon. *Lowth.*

27 *Until he come*, &c.] After Zedekiah is deprived of his real authority, there shall be no more kings of that family, till the coming of the Messiah.

29 *To bring thee upon the necks*, &c.] To add thee to the number of those who are slain in Judea. *Lowth.*

Notes on the Twenty-second Chapter.

Ver. 4 *Thou hast caused thy days to draw near*, &c.] Thou hast filled up the measure of thine iniquities, and brought the times of vengeance upon thy head. *Lowth.*

9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.

10 In thee have they diſcovered their fathers nakedneſs: in thee have they humbled her that was ſet apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his ſiſter, his father's daughter.

12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 Behold therefore, I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee.

16 And thou ſhalt take thine inheritance in thy ſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become droſs: all they *are* braſs, and tin, and iron, and lead in the midſt of the furnace; they are *even* the droſs of ſilver.

19 Therefore thus ſaith the Lord GOD; Becauſe ye are all become droſs, behold therefore, I will gather you into the midſt of Jeruſalem.

20 *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, ſaying,

24 Son of man, ſay unto her, Thou art the land *that* is not cleanſed, nor rained upon in the day of indignation.

25 *There is* a conſpiracy of her prophets in the midſt thereof, like a roaring lion ravening the prey: they have devoured ſouls; they have taken the treaſure and precious things; they have made her many widows in the midſt thereof.

26 Her prieſts have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her prophets have daubed them with untempered *morter*, ſeeing vanity, and divining lyes unto them, ſaying, Thus ſaith the Lord GOD, when the LORD hath not ſpoken.

29 The people of the land have uſed op-

9 *In thee are men that carry tales to ſhed blood*, &c.] Who bear falſe witneſs againſt men in capital caſes. *Lowth.*

10 *I have diſcovered their fathers nakedneſs.*] Took their mother-in-law to wife.

13 *I have ſmitten my hand*, &c.] I have expreſſed mine indignation at their unjuſt practices.

16 *Thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen*, &c.] Inſtead of being mine inheritance, and under my peculiar protection, thou ſhalt be caſt out among the heathen, and receive the juſt reward of thy wickedneſs. *Lowth.*

21 *I will blow upon you in the fire of my wrath*, &c.] God's vengeance is often compared to fire, but here it was ſo in a literal ſenſe, when both city and temple were reduced to aſhes.

24 *Thou art the land that is not cleanſed*, &c.] God had before compared his anger to fire; in purſuance of that metaphor, here adds, that if the wholeſome admonitions of the prophets, compared to dew falling from heaven, had been duly regarded, they would have ſupplied the place of rain, and waſhed away the filth of the land; ſo that there would have been no neceſſity of purging it by fire. *Lowth.*

25 *There is a conſpiracy of the prophets.*] Of the falſe prophets.

28 *Her prophets have daubed them with untempered morter*, &c.] Have endeavoured to conceal the practices of great men, by palliating their vices. *Lowth.*

Notes

preſſion, and exerciſed robbery, and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully.

30 And I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none.

31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord GOD.

CHAP. XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 45 *Their judgements.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, there were two women the daughters of one mother:

3 And they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of them *were*, Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters. Thus *were* their names; Samaria *is* Aholah; and Jeruſalem, Aholibah.

5 And Aholah played the harlot when ſhe was mine, and ſhe doted on her lovers, on the Aſſyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes.

7 Thus ſhe committed her whoredoms with them, with all them *that were* the choſen men of Aſſyria, and with all on whom ſhe doted: with all their idols ſhe defiled her ſelf.

8 Neither left ſhe her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſs: they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women; for they had executed judgement upon her.

11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredoms more than her ſiſter in *her* whoredoms.

12 She doted upon the Aſſyrians *her* neighbours, captains and rulers, clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way,

14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea the land of their nativity:

16 And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea.

17 And the Babylonians came to her into

Notes on the Twenty-third Chapter.

Ver. 2 *There were two women, the daughters of one mother.*] Countries are generally repreſented as mothers of their people, and the inhabitants as their children. Samaria and Jeruſalem are deſcribed in this chapter as ſiſters, the offſpring of the ſame country. *Lowth.*

4 *Aholah the elder, and Aholibah her ſiſter.*] Theſe two appellations imply, that Samaria had indeed a place for public worſhip, but of her own founding, namely, the cities of Dan and Bethel, where the golden calves were ſet up: whereas God's tabernacle at firſt, and afterwards his temple, was placed at Jeruſalem, the city he choſe for his peculiar reſidence. Samaria is called the elder ſiſter to Jeruſalem, as being the capital city of the kingdom of Iſrael, a much larger kingdom than that of Judah. *Lowth.*

6 *Horſemen*, &c.] Horſes were ſcarce in Judea, which made the Jews apply to the neighbouring countries for horſes in the times of hoſtile invaſions.

10 *She became famous among women*, &c.] Or, *ſhe became a name among women*: as ſhe had formerly been renowned among the heathen for her beauty, ſo ſhe was now every where mentioned as a remarkable inſtance of God's vengeance.

14 *She ſaw men pourtrayed upon the wall*, &c.] Theſe were probably the pictures of thoſe deified heroes whom the Chaldeans worſhipped as gods.

17 *Her mind was alienated from them.*] She quickly grew weary of theſe too, as lewd women are of former gallants.

the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them.

18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredoms, in calling to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord GOD; Behold, I will raiſe up thy lovers againſt thee, from whom thy mind is alienated, and I will bring them againſt thee on every ſide;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them; all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

24 And they ſhall come againſt thee with chariots, wagons, and wheels, and with an aſſembly of people, *which* ſhall ſet againſt thee buckler and ſhield and helmet round about: and I will ſet judgement before them, and they ſhall judge thee according to their judgements.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe and thine ears; and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters; and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the LORD GOD; Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated.

29 And they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare: and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter: therefore will I give her cup into thine hand.

32 Thus ſaith the Lord GOD; Thou ſhalt drink of thy ſiſter's cup deep and large: thou ſhalt be laughed to ſcorn and had in deriſion; it containeth much.

33 Thou ſhalt be filled with drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink *it* and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord GOD.

35 Therefore thus ſaith the Lord GOD; Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs and thy whoredoms.

36 The LORD ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholi-

22 *I will raiſe up thy lovers againſt thee*, &c.] I will execute my judgments upon thee by thoſe very Babylonians whoſe alliance and idolatries thou haſt been ſo fond of; but haſt ſince broken the league thou madeſt with them, contracting a new one with Egypt, and haſt thereby provoked them to revenge thy perfidiouſneſs. *Lowth.*

23 *Pekod, and Shoa, and Koa*, &c.] St. Jerom thinks theſe are ſo many titles of honour; as much as to ſay, governors, princes, and great men.

24 *I will ſet judgement before them*, &c.] I will deliver thee into their power, as the miniſters of my juſtice.

25 *I will ſet my jealouſy againſt thee*, &c.] They ſhall puniſh with that fury with which a man in the rage of jealouſy ſhall treat a wife who had been unfaithful to him. *Lowth.*

27 *Thus will I make thy lewdneſs to ceaſe*, &c.] Theſe ſevere judgments ſhall effectually deter thee from idolatry; accordingly we find, that after the captivity, the Jews never returned to their idolatrous practices.

31 *I will give her cup into thine hand*, &c.] See note on Iſaiah li. 17.

34 *Thou ſhalt break the ſhreds thereof.*] Like a drunken man, thou ſhalt break in pieces the cup, and then be angry at thyſelf for ſo doing. *Lowth.*

bah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons, whom they bare unto me, to paſs for them through *the fire* to devour *them*.

38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it: and lo, thus have they done in the midſt of mine houſe.

40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger *was* ſent; and lo, they came: for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments,

41 And ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil.

42 And a voice of a multitude being at eaſe *was* with her: and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and ſhe *with them?*

44 Yet they went in unto her as they go in unto a woman that playeth the harlot: ſo they went in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they *are* adultereſſes, and blood *is* in their hands.

46 For thus ſaith the Lord GOD; I will bring up a company upon them, and will give them to be removed and ſpoiled.

47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords: they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs.

49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord GOD.

CHAP. XXIV.

1 *By a boiling pot,* 6 *is ſhewed Jeruſalem's deſtruction.* 15 *By Ezekiel's not mourning for his wife,* 19 *is ſhewed the Jews calamity is beyond all ſorrow.*

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD; Set on a pot, ſet *it* on, and alſo pour water into it.

4 Gather the pieces thereof into it, *even* every good piece, the thigh and the ſhoulder: fill *it* with the choice bones.

5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boil well, and let them ſeethe the bones of it therein.

41 *Satteſt upon a ſtately bed, and a table prepared before it,* &c.] The expreſſions denote their ſitting down with idolaters, and partaking of their ſacrifices.

42 *The voice of a multitude at eaſe.*] All ſorts of expreſſions of joy, as muſick and dancing.

45 *The righteous men they ſhall judge them,* &c.] By righteous men may be underſtood the prophets, who foretold the judgments God would inflict upon Samaria and Jeruſalem, and are ſaid to execute the judgments they foretel. So Ezekiel ſays of himſelf, that he was ſent to deſtroy the city, that is, to prophecy its deſtruction. *Lowth.*

49 *Ye ſhall bear the ſins of your idols,* &c.] Ye ſhall bear the puniſhment due to your ſins of idolatry.

Notes on the Twenty-fourth Chapter.

Ver. 3 *Utter a parable unto the rebellious houſe,* &c.] Add this emblem or parable concerning a boiling pot to the reſt thou haſt delivered to them, though they ſeem reſolved not to regard what thou deliverеſt, either in plain words or figurative expreſſions. The deſtruction of Jeruſalem is repreſented by a boiling pot, both by Jer. i. 13, and Ezek. xi. 3.

4 *Gather the pieces,* &c.] Meaning the chief of the citizens.

5 *Burn the bones under it,* &c.] The bones of thoſe who have been unjuſtly ſlain in the midſt of the city, whoſe blood cries for vengeance againſt it, and kindles God's anger like fire.

6 ¶ Wherefore thus ſaith the Lord GOD; Wo, to the bloody city! to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midſt of her: ſhe ſet it upon the top of a rock; ſhe poured it not upon the ground, to cover it with duſt:

8 That it might cauſe fury to come up to take vengeance, I have ſet her blood upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord GOD; Wo to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burned.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

12 She hath wearied *her ſelf* with lyes, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

13 In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged, from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.

14 I the LORD have ſpoken *it*: it ſhall come to paſs, and I will do *it*: I will not go back, neither will I ſpare, neither will I repent. According to thy ways and according to thy doings ſhall they judge thee, ſaith the Lord GOD.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Son of man, Behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on the ſhoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I ſpake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doeſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD; Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword.

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep; but ye ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh ye ſhall know that I *am* the Lord GOD.

25 Alſo thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength,

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7 *She poured it not upon the ground, to cover it with duſt*, &c.] The words allude to the command of the law, that they ſhould cover the blood of any beaſt, or other living creature which was ſlain with duſt. A precept intended not only to prevent their eating blood, but alſo to give them a kind of horror at the ſight of ſhedding it. *Lowth.*

10 *Spice it well.*] The words import, that the Chaldeans ſhould be as eager to deſtroy the city and inhabitants, as hungry people are to devour a well-dreſſed meal.

12 *She hath wearied herſelf with lies*, &c.] This expreſſion imports the people's multiplying their idolatries, idols being elſewhere called lies, and ſeeking relief ſometimes from one idol, and ſometimes from another.

13 *I have purged thee, and thou waſt not purged*, &c.] I did what was requiſite on my part towards thy converſion, but thou refuſedſt to repent: my ſpirit, therefore, ſhall not ſtrive any longer with thee, but I will execute on thee my judgments.

16 *The deſire of thy eyes.*] Thy wife, the object of thy love.

17 *Eat not the bread of men.*] Rather, as the Vulgate reads, *The bread of mourners*; for they had their mourning feaſts at funerals.

21 *Behold, I will profane my ſanctuary, the excellency of your ſtrength.*] I will deliver my temple into the hands of the heathen, and they ſhall profane and deſtroy it.

The deſire of your eyes, and that which your ſoul pitieth, &c.] The beauty of holineſs, as the temple is often called, whoſe deſtruction will affect you with the tendereſt concern.

23 *Ye ſhall not mourn*, &c.] Theſe terrible judgments ſhall ſtrike you with ſuch poignant grief, as is too great to be expreſſed by words or actions.

24 *Ye ſhall know that I am the Lord God*, &c.] Comparing the prediction with the event will convince the moſt obſtinate, that the judgments inflicted upon you come immediately from God.

25 *When I take from them their ſtrength, the joy of their glory*, &c.] The temple, whoſe beauty and magnificence were their moſt peculiar glory; together with their ſons and daughters, whereon they placed their affection. *Lowth.*

the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons, and their daughters;

26 *That* he that escapeth in that day shall come unto thee to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAP. XXV.

1 *God's vengeance for their insolence against the Jews, on the Ammonites,* 8 *Moab, and Seir,* 12 *Edom,* 15 *and the Philistines.*

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold therefore, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and I will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgements upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury: and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have

27 *In that day shall thy mouth be opened*, &c.] From this time to the time the news arrives of the city's being taken, thou shalt not prophesy any more to thine own people, but then I will give you a new commission, and thou shalt speak with freedom and plainness, not by signs, as thou dost at present. *Lowth.*

Notes on the Twenty-fifth Chapter.

Ver. 3 *Because thou saidst, Aha, against my sanctuary*, &c.] The Ammonites, Moabites, and Edomites, though nearly related to the Jews, bore them a constant hatred, and took all opportunities to shew it, when they were under any distress, particularly at the time of the general captivity, and destruction of their city and temple. *Lowth.*

4 *To the men of the east*, &c.] To the Chaldeans, who lay to the east of the country of the Ammonites.

5 *I will make Rabbah a stable for camels*, &c.] Instead of being a city inhabited by men, it shall be a stable for camels, a species of creatures very common in those climates.

8 *Because Moab and Seir*, &c.] Seir is the same with Edom.

9 *Baal-meon.*] Called in Joshua xiii. 17, *Beth-baal-meon*, i. e. *the temple of the idol Meon.*

12 *Hath dealt against the house of Judah.*] The Idumeans being the posterity of Esau, bare an inveterate hatred against the Jews, on account of their ancestor's losing his birth-right, and the reduction of Edom afterwards by David. Upon these accounts they embraced every opportunity of venting their malice against them, especially at the time of the captivity, when their cruelty was remarkable, as appears from those pathetic words of the psalmist, *Remember the children of Edom, O Lord, in the day of Jerusalem, how they said, down with it, down with it, even unto the ground.* Lowth.

taken vengeance with a deſpiteful heart, to deſtroy *it* for the old hatred;

16 Therefore thus ſaith the Lord GOD; Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea-coaſt.

17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

1 *Tyrus for inſulting againſt Jeruſalem is threatened.* 7 *Nebuchadrezzar's power againſt her.* 15 *The mourning for her.*

AND it came to paſs in the eleventh year, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the gates of the people: ſhe is turned unto me: I ſhall be repleniſhed, *now* ſhe is laid waſte:

3 Therefore thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord GOD: and it ſhall become a ſpoil to the nations.

6 And her daughters which *are* in the field ſhall be ſlain by the ſword; and they ſhall know that I *am* the LORD.

7 ¶ For thus ſaith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horſes, and with chariots, and with horſemen, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field: and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee.

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets: he ſhall ſlay thy people by the ſword, and thy ſtrong garriſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe; and they ſhall break down thy walls, and deſtroy thy pleaſant houſes: and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

13 And I will cauſe the noiſe of thy ſongs to ceaſe; and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon; thou ſhalt be built no more: for I the LORD have ſpoken *it*, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD to Tyrus; Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their

Notes on the Twenty-ſixth Chapter.

Ver. 2 *She is broken that was the gates of the people.*] i. e. Jeruſalem, where many people reſorted.

I ſhall be repleniſhed now ſhe is laid waſte.] When Jeruſalem was taken, the ſpoil of the city was carried to Tyre for ſale, and ſeveral of the inhabitants that were made captives were ſold there as ſlaves.

4, 5 *I will alſo ſcrape her duſt from her*, &c.] I will entirely deſtroy all her buildings; ſo that not ſo much as the duſt of them ſhall be left, and nothing ſhall appear but the rocks on the ſea-ſhore, where the city formerly ſtood. Nebuchadnezzar entirely demoliſhed old Tyre; and new Tyre is ſo much decayed, that there are no remains left, but a few huts where fiſhermen hang their nets to dry upon the rocks. *Maundrell.*

6 *Her daughters ſhall be ſlain*, &c.] By the daughters of Tyre are meant the leſſer towns, which were under her juriſdiction.

7 *A king of kings.*] Who hath kings for his vaſſals.

8 *He ſhall make a fort againſt thee.*] i. e. Againſt old Tyre.

12 *They ſhall lay thy ſtones in the midſt of the ſea.*] The ruins of this city were made uſe of in carrying a cauſey to new Tyre when Alexander beſieged it. *Newton.*

15 *Shall ſhake at the ſound of thy fall.*] Shall be frightened at the news of thy deſtruction.

robes, and put off their broidered garments: they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it?

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living:

21 I will make thee a terror, and thou *shalt be* no *more:* though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAP. XXVII.

1 *The rich supply of Tyrus.* 26 *The great and irrecoverable fall thereof.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship*-boards of fir-trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were*

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16 *All the princes of the sea shall come down from their thrones,* &c.] All the princes and rich merchants of Sidon, Carthage, and other maritime cities, who carried on a trade with Tyre, shall express a deep concern for her misfortune.

17 *Which was strong in the sea,* &c.] Tyre was famous for the strength of its situation, which was on the sea-shore, and for the number and power of its naval forces.

20 *With the people of old time.*] i. e. The generation that were swept away by the flood. *Peters.*

I shall set glory in the land of the living.] i. e. In Judea, when it shall be restored.

21 *I will make thee a terror,* &c.] Thou shalt be left in desolation, as a fearful example of my vengeance. *Lowth.*

Notes on the Twenty-seventh Chapter.

Ver. 2 *Take up a lamentation for Tyrus.*] This alludes to the melancholy songs used at funerals, wherein the women recounted every thing that was valuable or praise-worthy in the deceased, and then lamented his loss.

4 *Thy borders are in the midst of the sea.*] The words are, strictly speaking, a description of new Tyre, which stood in an island.

Thy builders.] i. e. Thy ship-builders.

5 *Fir-trees of Shenir.*] i. e. Mount Hermon, antiently called Shenir.

6 *Isles of Chittim.*] Countries adjoining to the Mediterranean, Isaiah xxiii. 1.

7 *Fine linen with broidered work from Egypt,* &c.] Fine linen was one of the principal commodities of Egypt, and worn by princes and great men. Hence we see to what excess of vanity the Tyrians were arrived, to use such costly manufactures for their sails. *Lowth.*

Isles of Elishah.] Countries on the coast of Greece: part of Peloponnesus retains the name of Elis among the Greek writers.

9 *Gebal.*] A province of Phœnicia near Tyre.

10 *Lud, and Phut.*] Lydia and Libya, part of Africa.

11 *The Gammadims.*] It is uncertain what people are here meant; the Chaldee paraphrast, with great probability, takes them to be Cappadocians.

12 *Tarshish*

upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about: they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of Dedan *were* thy merchants: many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory, and ebony.

16 Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making; for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad *were* thy merchants.

24 These *were* thy merchants in all sorts *of things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market; and thou wast replenished and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east-wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, *and* bitter wailing.

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12 *Tarshish was thy merchant*, &c.] Tarshish was most probably a port of Spain, called by the Greek and Latin authors *Tartessus*, situated near the place where Cadiz now stands, famous for the pillars of Hercules, the utmost boundary of the ancient navigation. *Lowth.*

13 *Javan, Tubal, and Meshech.*] The first signifies Ionia, or Greece; the other Bochart supposes to be those people afterwards called Tibareni and Moschi, situated near the Euxine sea.

They traded the persons of men.] In buying and selling slaves.

15 *Horns of ivory.*] Septuagint reads, Elephant's teeth.

17 *Minnith.*] A place belonging to the Ammonites, where the best wheat grew.

Pannag.] Most probably a rich ointment or gum.

18 *Helbon.*] The same place that is now called Aleppo.

25 *Ships of Tarshish.*] A general expression for any trading or merchant-ships. The prophet here adds, in comprehensive terms, that all merchants sung or spake great things of her riches.

26 *The east-wind hath broken thee*, &c.] As the violence of the east-wind occasions many shipwrecks, so the Chaldean army shall ruin thy strength and glory, and leave thee like a wreck cast upon the shore. *Lowth.*

28 *The suburbs.*] The cities near thee.

30 *Cast dust upon their heads.*] See notes on 1 Sam. iv. 12. and Job ii. 12.

31 *Make themselves utterly bald.*] Thus Priam in Iliad 22.

——————Acting what no words could say,
Rent from his head the silver locks away. *Pope.*

This custom of tearing off the hair was done not only in token of sorrow, but had a concealed meaning, that as the hair was separated

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people; thou didſt enrich the kings of the earth with the multitude of thy riches and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſs at thee: thou ſhalt be a terror, and never *ſhall be* any more.

CHAP. XXVIII.

1 *God's judgement upon the prince of Tyrus.*
20 *The judgement of Zidon.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſay unto the prince of Tyrus, Thus ſaith the Lord GOD; Becauſe thine heart *is* lifted up, and thou haſt ſaid, I *am* a god, I ſit *in* the ſeat of God in the midſt of the ſeas; yet thou *art* a man, and not God, though thou ſet thine heart as the heart of God:

3 Behold, thou *art* wiſer than Daniel; there is no ſecret that they can hide from thee:

4 With thy wiſdom and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

5 By thy great wiſdom *and* by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches:

6 Therefore thus ſaith the Lord GOD; Becauſe thou haſt ſet thine heart as the heart of God;

7 Behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God; but thou *ſhalt be* a man, and no God, in the hand of him that ſlayeth thee.

10 Thou ſhalt die the deaths of the uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord GOD.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord GOD; Thou ſealeſt up the ſum, full of wiſdom, and perfect in beauty.

13 Thou haſt been in Eden the garden of God: every precious ſtone *was* thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets and of thy pipes was prepared in thee in the day that thou waſt created.

14 Thou *art* the anointed cherub that covereth: and I have ſet thee *ſo:* thou waſt upon

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ſeparated from the head, and was never more to be joined to it, ſo was the dead for ever ſeparated from the living, never more to return.

36 *The merchants among the people ſhall hiſs at thee*, &c.] The Chaldee paraphraſt renders it, *they ſhall be aſtoniſhed*; and this ſenſe agrees better with the lamentations of the ſea-faring men, ſpoken of in the preceding verſes. *Lowth.*

Notes on the Twenty-eighth Chapter.

Ver. 2 *I am a god, I ſit in the ſeat of God in the midſt of the ſeas*, &c.] Theſe words are an inſolent boaſt of ſelf-ſufficiency, as if he had ſaid, I neither fear any king, nor ſtand in need of aſſiſtance: I am ſeated in a place of impregnable ſtrength; the ſeas ſurround me; I am free from the aſſaults of an enemy. *Lowth.*

3 *Thou art wiſer than Daniel.*] The fame of Daniel's wiſdom was quickly ſpread over Chaldea.

8 *The deaths of them that are ſlain in the midſt of the ſeas.*] i. e. The deaths of thoſe that periſhed in the flood. *Peters.*

9 *Wilt thou yet ſay before him*, &c.] Mortality will certainly convince thee of thy folly in pretending to divine honours.

10 *The death of the uncircumciſed*, &c.] i. e. Of unbelievers and enemies to God: the Chaldee paraphraſt renders this paſſage, *thou ſhalt die the death of the wicked.*

12 *Thou ſealeſt up the full ſum*, &c.] In thy own opinion thou art the perfect pattern of wiſdom and all other excellencies.

13 *Thou haſt been in Eden, the garden of God.*] As thy ſituation was pleaſant, ſo thou waſt plentifully ſupplied with every thing that could contribute to make thy life agreeable. A ſtate of paradiſe in the common acceptation denotes a condition every way complete and happy.

14 *Thou art the anointed cherub that covereth*, &c.] Or, protecteth:

the holy mountain of God: thou haſt walked up and down in the midſt of the ſtones of fire.

15 Thou *was* perfect in thy ways from the day that thou waſt created, till iniquity was found in thee.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore will I caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth in the ſight of all them that behold thee.

19 All they that know thee among the people ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never *ſhalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it,

22 And ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Zidon; and I will be glorified in the midſt of thee: and they ſhall know that I *am* the LORD, when I ſhall have executed judgements in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreets; and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the Lord.

24 And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them; and they ſhall know that I *am* the Lord GOD.

25 Thus ſaith the Lord GOD; When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land that I have given to my ſervant Jacob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence, when I have executed judgements upon all thoſe that deſpiſe them round about them; and they ſhall know that I *am* the LORD their God.

CHAP. XXIX.

1 *The judgement of Pharaoh.* 8 *The deſolation of Egypt.* 21 *Iſrael ſhall be reſtored.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt:

3 Speak, and ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for my ſelf.

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teſteth: the prophet compares the prince of Tyre to a principal cherub, or chief of the angelic hoſt, who attend upon God in heaven, and are repreſented by the cherubims overſhadowing the mercy-ſeat. *Lowth.*

In the midſt of the ſtones of fire.] Or, among the ſtars. *Peters.*

16 *By the multitude of thy merchandiſe*, &c.] Thy ſkill in trade hath degenerated into violence, cheating, and extortion. *Lowth.*

18 *Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities*, &c.] This imports a denunciation of God's judgments, for filling their idolatrous temples with riches acquired by injuſtice. *Lowth.*

22 *I will be glorified*, &c.] I will make my power and juſtice known by the judgments I will execute upon thee.

24 *There ſhall be no more a pricking briar*, &c.] My people ſhall dwell quietly and ſecurely in their own land, when the reſt of their wicked neighbours, who continually vexed them, are deſtroyed, and were as ſo many thorns in their ſides. The following verſe ſhows, that this promiſe chiefly relates to the general reſtoration of the Jews, when all the enemies of truth and of the church of God are ſubdued. *Lowth.*

26 *When I have executed judgments*, &c.] The prophets conclude their threatnings againſt infidels with gracious promiſes to God's people; implying, that he will not make utter deſtruction of them, as of other people, but reſerve a remnant, to whom he will fulfil the promiſes made to their fathers. *Lowth.*

Notes on the Twenty-ninth Chapter.

Ver. 3 *The great dragon that lieth in the midſt of his rivers*, &c.] By *the dragon* is here meant the crocodile, a creature found in the river Nile, to which the prophet compares the king of Egypt, becauſe he valued himſelf upon his dominion over that river. *Lowth.*

24 *Th*

4 But I will put hooks in thy jaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields; thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt ſhall know that I *am* the LORD, becauſe they have been a ſtaff of reed to the houſe of Iſrael.

7 When they took hold of thee by thy hand, thou didſt break, and rend all their ſhoulder: and when they leaned upon thee, thou breakeſt, and madeſt all their loins to be at a ſtand.

8 ¶ Therefore thus ſaith the Lord GOD; Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte; *and* they ſhall know that I *am* the LORD; becauſe he hath ſaid, The river *is* mine, and I have made *it*.

10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years.

12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 Yet thus ſaith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were ſcattered:

14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation; and they ſhall be there a baſe kingdom.

15 It ſhall be the baſeſt of the kingdoms; neither ſhall it exalt it ſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord GOD.

17 ¶ And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the LORD came unto me, ſaying,

18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled; yet had he no wages nor his army for Tyrus, for the ſervice that he had ſerved againſt it:

19 Therefore thus ſaith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he ſhall take her multitude, and take her ſpoil, and take her prey; and it ſhall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord GOD.

21 ¶ In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them; and they ſhall know that I *am* the LORD.

CHAP. XXX.

1 *The deſolation of Egypt, and her helpers.* 20

4 *The fiſh of thy rivers.*] Thy ſubjects.

6 *They have been a ſtaff of reed to the houſe of Iſrael,* &c.] The expreſſion alludes to the canes or reeds that grow on the banks of the Nile, on which, if a man leaned, they brake, and the ſplinters ran into his hand. *Lowth.*

14 *Pathros.*] That part of Egypt which is called Thebais. *Bochart.*

15 *The baſeſt of kingdoms.*] On the failure of the Perſian empire, Egypt became ſubject to the Macedonians, after them to the Romans, then to the Saracens, then to the Mammalukes, and is now a province of the Turkiſh empire. *Prideaux.*

18 *Every head was made bald,* &c.] This ſiege laſted thirteen years: the heads of the ſoldiers became bald by continually wearing their helmets, and their ſkin was worn off their ſhoulders with carrying earth to raiſe fortifications.

He had no wages, &c.] The inhabitants had moved their effects to new Tyre, ſo that he was diſappointed of the ſpoil of the city.

21 *The horn of the houſe of Iſrael,* &c.] The word horn implies ſtrength, and thence is uſed to denote proſperity or a flouriſhing condition.

Notes

The arm of Babylon shall be strengthened to break the arm of Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Wo worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lidya, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgements in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven and of Pibeseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgements in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

Notes on the Thirtieth Chapter.

Ver. 3 *A cloudy day it shall be*, &c.] When the calamities that are coming upon Egypt shall make every thing look dark and dismal: it shall be the time of the punishment of the Egyptians and their allies.

5 *All the mingled people.*] All their auxiliaries.

12 *I will make the rivers dry*, &c.] I will destroy the strength of Egypt: the metaphor is taken from the decrease or failing of the Nile, upon the overflowings of which all the plenty and prosperity of Egypt depended. *Lowth.*

13 *I will cause their images to cease out of Noph.*] Noph or Memphis was one of the principal cities of Egypt, a seat of their kings, and a place where their sepulchres were made.

I will put a fear, &c.] Make them faint-hearted, and not able to defend themselves against their enemies.

14 *In Zoan.*] Zoan was one of the ancient cities of Egypt; the metropolis of the kingdom in the time of Moses.

In No.] Called in the following verse *the multitude of No*, or *Hamon No*; was probably the same with the city of Thebes, famous for its hundred gates. See note on Jer. xlvi. 25.

15 *I will pour my fury upon Sin*, &c.] Probably the same with Pelusium, one of the seven mouths of the Nile, commonly called the key of Egypt.

17 *Aven.*] The same as *On*, Gen. xli. 45. afterwards called *Heliopolis*, where a temple was dedicated to the sun.

18 *When I shall break the yokes of Egypt*, &c.] Shall set those at liberty that are oppressed by the bondage of Egypt.

21 Son of man, I have broken the arm of Pharaoh king of Egypt: and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword.

22 Therefore thus ſaith the Lord GOD; Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and *that which was* broken: and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaoh's arms, and he ſhall groan before him with the groanings of a deadly wounded *man*.

25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down: and they ſhall know that I *am* the LORD, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries; and they ſhall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh* 3 *of the glory of Aſſyria,* 10 *and the fall thereof for pride.* 18 *The like deſtruction of Egypt.*

AND it came to paſs in the eleventh year, in the third *month*, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatneſs?

3 ¶ Behold, the Aſſyrian *was* a cedar in Lebanon with fair branches, and with a ſhadowing ſhroud, and of an high ſtature; and his top was among the thick boughs.

4 The waters made him great, the deep ſet him up on high with her rivers running round about his plants, and ſent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long becauſe of the multitude of waters, when he ſhot forth.

6 All the fowls of heaven made their neſts in his boughs, and under his branches did all the beaſt of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſs, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the cheſnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: ſo that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus ſaith the LORD GOD; Becauſe thou haſt lifted up thy ſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen: he ſhall ſurely deal with him; I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the peo-

21 *I have broken the arm.*] i. e. The ſtrength of Pharaoh.

Notes on the Thirty-firſt Chapter.

Ver. 3 *The Aſſyrian was a cedar in Lebanon,* &c.] The king of Nineveh is here compared to a tall cedar, ſuch as grew on mount Lebanon. It was in this prince's reign, that Nabupolaſſar king of Babylon, and Cyaxeres king of Media, called by the names of *Nebuchadonoſor* and *Aſſuerus* in Tobit xiv. 15. joined their forces and beſieged Nineveh; and, after a long ſiege, took and utterly deſtroyed that great and famous city, and put an end to that part of the Aſſyrian empire. In this remarkable cataſtrophe, the prophecies of Nahum, Jonah, and Zephaniah, foretelling the deſtruction of Nineveh, were fulfilled. *Lowth.*

4 *The waters made him great.*] The traffick carried on by the navigation of the river Tigris, on which Nineveh was built, made him rich.

6 *All the fowls of heaven made their neſts,* &c.] Several nations applied to him for protection.

8 *The cedars in the garden of God could not hide him,* &c.] He over-topped the cedars, called in Hebrew *the cedars of God*; ſuch as may be ſuppoſed to have grown in paradiſe.

9 *All the trees of Eden.*] All the kings of the Eaſt.

ple of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruin ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ſtand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord GOD; In the day when he went down to the grave, I cauſed a mourning: I covered the deep for him, and I reſtrained the floods thereof, and the great waters were ſtayed: and I cauſed Lebanon to mourn for him; and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water, ſhall be comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto *them that be* ſlain with the ſword; and *they that were* his arm, *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom art thou thus like in glory and in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the uncircumciſed with *them that be* ſlain by the ſword. This *is* Pharaoh, and all his multitude, ſaith the Lord GOD.

CHAP. XXXII.

A lamentation for the fearful fall of Egypt.

AND it came to paſs in the twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord GOD; I will therefore ſpread out my net over thee, with a company of many people; and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and fill the valleys with thy height.

6 I will alſo water with thy blood the land wherein thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark; I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord GOD.

9 I will alſo vex the hearts of many people,

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13 *Upon his ruin ſhall all the fowls of heaven remain*, &c.] i. e. His dominions ſhall be a prey to the conquerors.

14 *That none of all the trees by the waters exalt themſelves*, &c.] Thy deſtruction ſhall be a warning to other kings, to deter them from exalting themſelves in their proſperity.

15 *I cauſed a mourning: and covered the deep for him*, &c.] Or, it might be better, *I covered the deep with mourning*. The deep that nurſed this fair tree is deſcribed as mourning its downfal.

I cauſed Lebanon to mourn for him, &c.] The foreſt of Lebanon, and all its ſtately trees ſympathized in his misfortunes, i. e. all his confederates and allies.

17 *They went down to hell.*] i. e. To the grave.

18 *To whom art thou thus like in glory*, &c.] The prophet now applies himſelf to the king of Egypt, and aſks him, Wilt thou ſtill boaſt thyſelf as if no prince was thine equal? Remember, that thou ſhalt undergo the ſame fate with the king of Aſſyria.

This is Pharaoh, &c.] The judgments that befel the king of Aſſyria, here deſcribed, is an exact repreſentation of the deſtruction of Pharaoh and his people. *Lowth.*

Notes on the Thirty-ſecond Chapter.

Ver. 2 *Thou art like a young lion of the nations*, &c.] Thou art like a beaſt of prey devouring far and near. *Lowth.*

A whale in the ſeas.] More properly the crocodile.

3 *I will ſpread out my net over thee*, &c.] Thine enemies ſhall encompaſs and take thee, as a wild beaſt.

5 *With thy height.*] With heaps of the carcaſes of thine army.

6 *I will water with thy blood the land wherein thou ſwimmeſt*, &c.] The land ſhall be covered with thy blood, even the country where thou exerciſeth thy tyranny.

7, 8 *I will cover the heaven*, &c.] Theſe metaphors denote the downfal of ſtates and governments; kings and rulers being figuratively expreſſed by the ſun, moon, and ſtars.

9 *I will alſo vex the hearts of many people*, &c.] When thy exiles

when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them; and they ſhall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 For thus ſaith the Lord GOD; The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them: and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſides the great waters; neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their waters deep, and cauſe their rivers to run like oil, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt, and for all her multitude, ſaith the Lord GOD.

17 ¶ It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ſhe is delivered to the ſword: draw her and all her multitudes.

21 The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lye uncircumciſed, ſlain by the ſword.

22 Aſſhur *is* there and all her company: his graves *are* about him: all of them ſlain, fallen by the ſword.

23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living.

24 There *is* Elam and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed unto the nether parts of the earth, which cauſed their terror in the land of the living; yet have they born their ſhame with them that go down to the pit.

25 They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves *are* round about him: all of them uncicumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they born their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain.

26 There *is* Meſhech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living.

27 And they ſhall not lie with the mighty

exiles ſhall be diſperſed in foreign nations, and relate the miſerable circumſtances of thy deſtruction, it ſhall cauſe grief and conſternation in all that hear it.

13 *The beaſts from beſides the great waters.*] The horſes and cattle that uſed to feed in the meadows by the Nile.

20 *Draw her and all her multitudes*, &c.] Carry her and her people away to the grave, like ſo many carcaſſes that are buried without diſtinction.

21 *The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him*, &c.] The prophet has given, in this and the following verſes, a poetical deſcription of the infernal regions; where the ghoſts of their hero-gods, whoſe ſouls they had placed among the ſtars, are repreſented as coming to meet the king of Egypt and his auxiliaries, upon their arrival at the ſame place. *Hell* ſignifies here the ſtate of the dead.

22 *Aſſhur is there and all her company*, &c.] The Aſſyrians.

His graves are about him.] The Egyptians lie buried in the ſame place with them.

25 *A bed in the midſt of her ſlain.*] The word bed is here uſed for the grave.

27 *Gone down to hell with their weapons.*] Thus Virgil deſcribes his heroes in the Elyſian fields, Æneid, book 6.

Thoſe pleaſing cares the heroes felt, alive
For chariots, ſteeds, and arms, in death ſurvive. *Pitt.*

that are fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword.

29 There *is* Edom, her kings and all her princes, which with their might are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit.

30 There *be* the princes of the north all of them, and all the Zidonians, which are gone down with the ſlain; with their terror they are aſhamed of their might; and they lie uncircumciſed with *them* that *be* ſlain by the ſword, and bear their ſhame with them that go down to the pit.

31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord GOD.

32 For I have cauſed my terror in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the LORD GOD.

CHAP. XXXIII.

1 *By the duty of a watchman,* 7 *Ezekiel is admoniſhed of his duty.* 10 *God ſheweth the juſtice of his ways.*

AGAIN the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman:

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people;

4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head.

5 He heard the ſound of the trumpet, and took not warning; his blood ſhall be upon him. But he that taketh warning ſhall deliver his ſoul.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come, and take *any* perſon from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

7 ¶ So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me.

8 When I ſay unto the wicked, O wicked *man,* thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheleſs, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

10 ¶ Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live?

11 Say unto them, *As* I live, ſaith the Lord GOD, I have no pleaſure in the death of the wicked; but that the wicked turn from his

30 *There be the princes of the north all of them, and all the Zidonians,* &c.] By the princes of the north, the prophet ſeems to mean the Tyrians and their allies, joined here with the Zidonians their near neighbours.

32 *I have cauſed my terror in the land of the living,* &c.] As theſe kings and nations have been a terror to the world whilſt they lived in it, ſo I will now be a terror to them; eſpecially to Pharaoh and his people, in making them a remarkable example of my vengeance. *Lowth.*

Notes on the Thirty-third Chapter.

Ver. 5 *He that taketh warning ſhall deliver his ſoul.*] He ſhall ſave his life from the danger that threatens it. In like manner he who takes warning by the prophet's admonition, ſhall preſerve himſelf from the judgments threatened againſt ſinners.

10 *If our tranſgreſſions and our ſins be upon us, and we pine away,* &c.] Thou haſt already threatened that we ſhould pine away in our ſins, how then can the promiſes of life belong to us? Theſe are the words of perſons deſpairing of God's mercy, and from thence taking encouragement to continue in their ſins. *Lowth.*

way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do that which is lawful and right;

15 *If* the wicked restore the pledge, give again that he robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening afore he that was escaped came, and had opened my mouth until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife; and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

13 *If he trust to his own righteousness*, &c.] If he rely upon the good works he hath done, and think the worth of them will over-balance the guilt of his evil deeds.

21 *In the twelfth year of our captivity*, &c.] The news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions where the Jewish captives were placed, in about a year and four months after the calamity happened.

24 *Abraham was one, and he inherited the land*, &c.] If Abraham being only a single person, had the whole country of Judea given to him, there is much greater reason to conclude, that God will preserve the possession of it to us, who are a numerous part of Abraham's posterity. These men spake after the vain manner of the Jews, who fondly presume, that they have a right to all the promises made to Abraham. The title of *one* is given to that patriarch in other places of scripture, because he was singled out from the rest of his family, to be the head of the Jewish nation. *Lowth.*

25 *Ye eat with the blood.*] Which was several times forbidden in the law, as being a heathen rite.

26 *Ye stand upon your sword.*] Ye make your strength the law of justice.

27 *They that be in the forts*, &c.] The caves here mentioned were a set of strong holds formed by nature in the rocks, or cut out in the sides of the mountains. They were so large that men might secure themselves, their families, and goods in them. Such was the cave of Adulam, where David had his residence for some time.

30 Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs.

32 And lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.

33 And when this cometh to paſs, (lo, it will come,) then ſhall they know that a prophet hath been among them.

CHAP. XXXIV.

1 *Bad ſhepherds reproved.* 7 *Their judgement.* 11 *God's providence for his flock.* 20 *The kingdom of Chriſt.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord GOD unto the ſhepherds; Wo *be* to the ſhepherds of Iſrael that do feed themſelves! ſhould not the ſhepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diſeaſed have ye not ſtrengthened, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with force and with cruelty have ye ruled them.

5 And they were ſcattered becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field when they were ſcattered.

6 My ſheep wandered through all the mountains, and upon every high hill; yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

7 ¶ Therefore, ye ſhepherds, hear the word of the LORD;

8 *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock;

9 Therefore, O ye ſhepherds, hear the word of the LORD;

10 Thus ſaith the Lord GOD; Behold, I *am* againſt the ſhepherds: and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock; neither ſhall the ſhepherds feed themſelves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus ſaith the Lord GOD; Behold I, *even* I, will both ſearch my ſheep, and ſeek them out.

12 As a ſhepherd ſeeketh out his flock in the day that he is among his ſheep *that are* ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered in the cloudy and dark day.

30 *Againſt thee.*] Rather, *about thee.*

31 *After their covetouſneſs.*] After their ſinful pleaſures. *Clark.*

32 *Thou art unto them as a very lovely ſong.*] They come to hear thee for their entertainment, not for their edification.

Notes on the Thirty-fourth Chapter.

Ver. 2 *The ſhepherds of Iſrael,* &c.] The word *ſhepherd* in the prophetical writings comprehends both civil and eccleſiaſtical governors; princes being called ſhepherds of their people, as well as thoſe who have the immediate care of their ſouls.

That do feed themſelves, &c.] That regard their own advantage, not the good of the people committed to their care.

3 *Ye kill them that are fed,* &c.] Ye take away the lives of the wealthy, that ye may enrich yourſelves with their eſtates.

4 *The diſeaſed have ye not ſtrengthened.*] Ye have not applied proper remedies to the neceſſities of your people.

6 *My ſheep wandered through all the mountains,* &c.] My people have been forced to leave their habitations, and fly to any place where they might hope for protection.

10 *I will require my flock at their hand,* &c.] I will require a ſevere account from their kings and princes, their prieſts and prophets, of the damage my people have ſuſtained through their ill management; and I will deprive them of that honour and pre-eminence which they have made ſuch ill uſe of.

12 *So will I ſeek out my ſheep,* &c.] I will bring them home from their ſeveral diſperſions, whither they have been driven in the diſmal time of the deſtruction of their country, and their miſerable captivity.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Iſrael by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord GOD.

16 I will ſeek *that which was* loſt, and bring again *that which was* driven away, and will bind up *that which was* broken, and will ſtrengthen *that which was* ſick: but I will deſtroy the fat and the ſtrong; I will feed them with judgement.

17 And *as for* you, O my flock, thus ſaith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Seemeth it* a ſmall thing unto you to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?

19 And *as for* my flock, they eat that which ye have troden with your feet, and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus ſaith the Lord GOD unto them, Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſhed all the diſeaſed with your horns, till ye have ſcattered them abroad;

22 Therefore will I ſave my flock, and they ſhall no more be a prey; and I will judge between cattle and cattle.

23 And I will ſet up one ſhepherd over them, and he ſhall feed them, *even* my ſervant David: he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the LORD will be their God, and my ſervant David a prince among them: I the LORD have ſpoken *it*.

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will make them and the places round about my hill a bleſſing; and I will cauſe the ſhower to come down in his ſeaſon; there ſhall be ſhowers of bleſſing.

27 And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make *them* afraid.

29 And I will raiſe up for them a plant of renown, and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the heathen any more.

30 Thus ſhall they know that I the LORD their GOD *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the Lord GOD.

31 And ye my flock, the flock of my paſture, *are* men, *and* I *am* your God, ſaith the Lord GOD.

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13 *I will bring them out from the people*, &c.] This prophecy was, in ſome degree, fulfilled in the return of the Jews from captivity: but it ſeems ſtill to look farther, even to the general reſtoration of all the ſeed of Abraham.

16 *I will ſeek that which was loſt*, &c.] The Meſſiah whom I will ſet over them ſhall faithfully diſcharge all the offices of a ſhepherd towards them, which their former paſtors have neglected.

I will deſtroy the fat and the ſtrong.] i. e. The oppreſſors.

17 *Between the rams and the he-goats.*] Between ſtrong and weak cattle; i. e. between the rich and poor.

21 *Ye have thruſt with ſide and ſhoulder.*] In purſuance of this compariſon, oppreſſors of the weak are ſtiled in ſcripture by the names of oxen, bullocks, rams, and he-goats.

23 *One ſhepherd—even my ſervant David.*] Meaning Chriſt, of whom David was a figure.

He ſhall feed them, &c.] This prophecy was remarkably fulfilled, when Chriſt, by the preaching of the goſpel, *gathered in one the children of God which were ſcattered abroad*; but it will receive a farther completion at the general converſion of the Jews, when this glorious event will complete the fulneſs of the Gentiles. *Lowth.*

29 *A plant of renown.*] The Meſſiah is often deſcribed under the name of a branch.

31 *Ye my flock, the flock of my paſture are men*, &c.] Theſe words, at the concluſion of the chapter, explain the metaphor which

CHAP. XXXV.

The judgement of mount Seir for their hatred of Iſrael.

MOreover, the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt mount Seir, and propheſy againſt it,

3 And ſay unto it, Thus ſaith the Lord GOD; Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the LORD.

5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed *the blood* of the children of Iſrael by the force of the ſword, in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, ſaith the Lord GOD, I will prepare thee unto blood, and blood ſhall purſue thee: ſith thou haſt not hated blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth.

8 And I will fill his mountains with his ſlain *men:* in thy hills, and in thy valleys, and in all thy rivers ſhall they fall that are ſlain with the ſword.

9 I will make thee perpetual deſolations, and thy cities ſhall not return: and ye ſhall know that I *am* the LORD.

10 Becauſe thou haſt ſaid, Theſe two nations and theſe two countries ſhall be mine, and we will poſſeſs it, whereas the LORD was there;

11 Therefore, *as* I live, ſaith the Lord GOD, I will even do according to thine anger and according to thine envy which thou haſt uſed out of thy hatred againſt them; and I will make my ſelf known amongſt them, when I have judged thee.

12 And thou ſhalt know that I *am* the LORD, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume.

14 Thus with your mouth ye have boaſted againſt me, and have multiplied your words againſt me: I have heard *them.*

14 Thus ſaith the Lord GOD; When the whole earth rejoiceth, I will make thee deſolate.

15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it: and they ſhall know that I *am* the LORD.

CHAP. XXXVI.

1 The land of Iſrael is comforted by the heathen's deſtruction, 8 and God's bleſſing.

ALSO, thou ſon of man, propheſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the LORD:

2 Thus ſaith the Lord GOD; Becauſe the enemy hath ſaid againſt you, Aha, even the ancient high places are ours in poſſeſſion:

3 Therefore propheſy, and ſay, Thus ſaith the Lord GOD; Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide,

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which runs through the whole, that what was ſaid of a flock and its ſhepherd, is to be underſtood of men and their governors; and eſpecially of God's people, whom he takes care of as a ſhepherd does of his flock. *Lowth.*

Notes on the Thirty-fifth Chapter.

Ver. 2 *Mount Seir.*] The ſame with Idumea.

6 *Sith thou haſt not hated blood,* &c.] Since thou haſt taken delight in ſhedding blood, vengeance ſhall purſue thee, and thou ſhalt fall into the hands of thoſe that will be as eager to ſhed thine. *Lowth.*

9 *Thy cities ſhall not return.*] Septuagint and Vulgate read, *Shall not be inhabited, or rebuilt.*

10 *Whereas the Lord was there,* &c.] They did not believe that God had placed his name there, had choſen it as a place of his peculiar reſidence, and would never quite relinquiſh his property in it. *Lowth.*

14 *When the whole earth rejoiceth, I will make thee deſolate.*] When I ſhall reſtore other countries conquered by the king of Babylon to their proſperity, thou ſhalt ſtill lie waſte and deſolate. The Edomites never recovered their country after they were driven out of it by the Nabatheans. *Prideaux.*

Notes on the Thirty-ſixth Chapter.

Ver. 2 *The ancient high places are ours in poſſeſſion.*] The Idumeans boaſted, that they ſhould become maſters of the mountainous parts of Judea, where the ancient fortreſſes were placed, which commanded the reſt of the country.

3 *The infamy of the heathen.*] Your calamities have made you become a proverb, and a reproach among the heathen, according to the threatnings of the prophets denounced againſt you.

that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Iſrael, hear the word of the Lord GOD; Thus ſaith the Lord GOD to the mountains and to the hills, to the rivers, and to the valleys, to the deſolate waſtes, and to the cities *that are* forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about;

5 Therefore thus ſaith the Lord GOD; Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpiteful minds to caſt it out for a prey.

6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains and to the hills, to the rivers and to the valleys, Thus ſaith the Lord GOD; Behold, I have ſpoken in my jealouſy and in my fury, becauſe ye have born the ſhame of the heathen:

7 Therefore thus ſaith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael: for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown:

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it: and the cities ſhall be inhabited, and the waſtes ſhall be builded:

11 And I will multiply upon you man and beaſt; and they ſhall increaſe and bring fruit: and I will ſettle you after your old eſtates, and will do better *unto you* than at your beginnings: and ye ſhall know that I *am* the LORD.

12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael; and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men*.

13 Thus ſaith the Lord GOD; Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord GOD.

15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanneſs of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it:

19 And I ſcattered them among the heathen, and they were diſperſed through the countries: according to their way and according to their doings I judged them.

20 And when they entered into the heathen whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy Name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD; I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy Name's ſake, which ye have profaned among the heathen whither ye went.

23 And I will ſanctify my great Name, *which*

5 *In the fire of my jealouſy*, &c.] In that fervent zeal and concern that I have for my honour.

8 *Yield your fruit to my people of Iſrael*, &c.] This ſeems to relate to the return of the Jews from Babylon, when they were reſtored to the poſſeſſion of their own country.

11 *I will do better unto you than at the beginning.*] In beſtowing upon you the bleſſings of the goſpel.

20 *When they entered into the heathen*, &c.] By theſe evil practices they brought a ſcandal upon my name, and gave occaſion to the heathen to ſay, See what profligate wretches theſe are who call themſelves by the name of God's peculiar people, whom he hath juſtly expelled out of the country which he had given them.

22 *For my holy name's ſake.*] Purely to vindicate my own honour.

23 *I will ſanctify my great name*, &c.] I will give illuſtrious

was profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you.

26 A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

27 And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgements, and do *them*.

28 And ye ſhall dwell in the land that I gave to your fathers; and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes: and I will call for the corn, and will increaſe it, and lay no famine upon you.

30 And I will multiply the fruit of the tree and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall lothe yourſelves in your own ſight for your iniquities and for your abominations.

32 Not for your ſakes do I *this*, ſaith the Lord GOD, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord GOD; In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they ſhall ſay, This land *that was* deſolate is become like the garden of Eden; and the waſte and deſolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you ſhall know that I the LORD build the ruined places, *and* plant *that that was* deſolate: I the LORD have ſpoken *it*, and I will do *it*.

37 Thus ſaith the Lord GOD; I will yet *for* this be enquired of by the houſe of Iſrael, to do *it* for them; I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men; and they ſhall know that I *am* the LORD.

CHAP. XXXVII.

1 *By the reſurrection of dry bones,* 11 *the dead hope of Iſrael is revived.* 21 *The promiſes of Chriſt's kingdom.*

THE hand of the LORD was upon me, and carried me out in the ſpirit of the LORD, and ſet me down in the midſt of the valley which *was* full of bones,

2 And cauſed me to paſs by them round about: and behold, *there were* very many in the open valley; and lo, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord GOD, thou knoweſt.

4 Again he ſaid unto me, Propheſy upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the LORD.

5 Thus ſaith the Lord GOD unto theſe bones;

proofs of my power and goodneſs, and vindicate my honour from the reproaches with which it has been blaſphemed among the heathen becauſe of your evil doings.

The heathen ſhall know that I am the Lord, &c.] The return of the Jews from the Babyloniſh captivity was remarked by the heathen as a ſignal inſtance of God's providence towards them; and their general converſion will be a much more ſignal proof of my fulfilling the promiſes made to their fathers; ſo that the heathens themſelves will be forced to take notice of it. *Lowth.*

25 *I will ſprinkle clean water upon you.*] This alludes to the legal purifications made by ſprinkling water upon the unclean perſons, and denotes the ſacrament of baptiſm.

38 *As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts,* &c.] The ſheep and the lambs deſigned for the ſacrifices, which were offered at the three ſolemn feaſts, were very numerous, and the beſt of their kind. *Lowth.*

Notes on the Thirty-ſeventh Chapter.

Ver. 1 *Carried me out in the ſpirit.*] This was performed either by a local tranſlation of the prophet, or elſe by way of viſion.

Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with ſkin, and put breath in you; and ye ſhall live, and ye ſhall know that I *am* the LORD.

7 So I propheſied as I was commanded: and as I propheſied there was a noiſe, and behold, a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above: but *there was* no breath in them.

9 Then ſaid he unto me, Propheſy unto the wind, propheſy, ſon of man, and ſay to the wind; Thus ſaith the Lord GOD; Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.

10 So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet an exceeding great army.

11 ¶ Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt; we are cut off for our parts.

12 Therefore propheſy, and ſay unto them, Thus ſaith the Lord GOD; Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael.

13 And ye ſhall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And ſhall put my Spirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the LORD have ſpoken *it*, and performed *it*, ſaith the LORD.

15 ¶ The word of the LORD came again unto me, ſaying,

16 Moreover, thou ſon of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions. Then take another ſtick, and write upon it, For Joſeph, the ſtick of Ephraim, and *for* all the houſe of Iſrael his companions:

17 And join them one to another into one ſtick; and they ſhall become one in thine hand.

18 And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe?

19 Say unto them, Thus ſaith the Lord GOD; Behold, I will take the ſtick of Joſeph, which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and put them with him, *even* with the ſtick of Judah, and make them one ſtick, and they ſhall be one in mine hand.

20 And the ſticks whereon thou writeſt ſhall be in thine hand before their eyes.

21 ¶ And ſay unto them, Thus ſaith the Lord GOD; Behold, I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on every ſide, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Iſrael; and one king ſhall be king to them all: and they ſhall

4 *O ye dry bones, hear the word of the Lord.*] A lively repreſentation of the voice of the ſon of God, which *all that are in the graves ſhall hear* at the laſt day, *and ſhall come forth.*

7 *There was a noiſe, and behold a ſhaking*, &c.] Such a noiſe or commotion as we ſuppoſe the bones of an human body would make upon their meeting together again, after having been ſevered one from another. *Lowth.*

9 *Propheſy unto the wind.*] Or rather *to the ſpirit*, implying that vital principle which unites ſoul and body together, and is mentioned as diſtinct from the four winds in the following words.

Come from the four winds, &c.] The words figuratively repreſent the reſtoration of the Jews nations from the ſeveral countries whither they were diſperſed over the world.

10 *An exceeding great army.*] To ſignify the great numbers they will amount to, when they return from their ſeveral diſperſions, and unite into one body. *Lowth.*

11 *Theſe bones are the whole houſe of Iſrael*, &c.] They repreſent the forlorn and deſperate condition to which the whole nation is reduced. *Lowth.*

12 *I will open your graves*, &c.] I will reunite you into one body or nation, who now lie ſcattered and diſperſed as the bones in a charnel houſe.

14 *Shall put my ſpirit in you, and ye ſhall live*, &c.] That principle of life, expreſſed by breath or ſpirit, not excluding that new ſpirit of grace, which God will at that time plentifully beſtow upon them. *Lowth.*

16 *Take thee one ſtick, and write upon it.*] See note on Jer. xiii. 4.

17 *Join them*, &c.] Which denotes uniting the two kingdoms under one prince.

22 *One king ſhall be king to them all*, &c.] The Meſſiah, who is that one ſhepherd and prince that ſhall rule over them all, as one nation. He is deſcribed as king of the Jews in moſt of the prophecies of the Old Teſtament. *Lowth.*

be no more two nations, neither ſhall they be divided into two kingdoms any more at all:

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant *ſhall be* king over them: and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgements, and obſerve my ſtatutes, and do them.

25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt; and they ſhall dwell therein, *even* they and their children, and their children's children for ever: and my ſervant David *ſhall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it ſhall be an everlaſting covenant with them: and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 And the heathen ſhall know that I the LORD do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

CHAP. XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgement againſt him.*

AND the word of the LORD came unto me, ſaying,

2 Son of man ſet thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal, and propheſy againſt him.

3 And ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them clothed with all ſorts *of armour, even* a great company with bucklers and ſhields, all of them handling ſwords:

5 Perſia, Ethiopia, and Libya with them; all of them with ſhield and helmet:

6 Gomer, and all his bands; the houſe of Togarmah of the north-quarters, and all his bands; *and* many people with thee.

7 Be thou prepared, and prepare for thy ſelf, thou and all thy company that are aſſembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou ſhalt be viſited: in the latter years thou ſhalt come into the land *that is* brought back from the ſword, *and is* gathered out of many people, againſt the mountains of Iſrael, which have been always waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the Lord GOD; It ſhall alſo come to paſs, *that* at the ſame time ſhall things come into thy mind, and thou ſhalt think an evil thought.

11 And thou ſhalt ſay, I will go up to the land of unwalled villages: I will go to them that are at reſt, that dwell ſafely, all of them

26 *I will make a covenant of peace with them.*] Theſe words may be underſtood in a ſpiritual ſenſe, that God will be reconciled to them through Chriſt, and admit them into that covenant of peace, of which he is the Mediator.

Will ſet my ſanctuary in the midſt of them for evermore.] God's placing firſt his tabernacle, and then his temple among the Jews, was a pledge and token of his preſence among them, and protection over them.

Notes on the Thirty-eighth Chapter.

Ver. 2 *Set thy face againſt Gog, the land of Magog,* &c.] Magog was the ſon of Japhet, from whom the Scythians are generally ſuppoſed to be derived. Dr. Hyde informs us, that the Mogul Tartars are ſtill called by that name. The Turks therefore, who were originally natives of Tartary, are probably here meant by Gog and Magog. The land of Canaan hath, for ſeveral years, been in poſſeſſion of the Turks; nor was the whole ſtrength of Europe ſufficient to recover that land from the infidels in the holy war: God therefore ſeems to have reſerved that work for himſelf, when that country ſhall be the ſcene of ſome extraordinary event of Providence. *Lowth.*

6 *Gomer, and all his bands, the houſe of Togarmah,* &c.] Gomer is joined with Magog, Gen. x. 2. and ſeems to ſignify Galatia, Phrygia, and Bithynia, which, with Cappadocia, denoted by Togarmah, comprehends all the north parts of Aſia Minor, which border on the Euxine ſea. *Lowth.*

8 *After many days,* &c.] This judgment ſhall be inflicted by God upon thee, after a ſucceſſion of many generations.

11 *The land of unwalled villages.*] A deſcription of a people that live ſecurely, without any apprehenſion of danger.

dwelling without walls, and having neither bars nor gates,

12 To take a ſpoil, and take a prey; to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods that dwell in the midſt of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattle and goods, to take a great ſpoil?

14 ¶ Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord GOD; In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it?*

15 And thou ſhalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land: it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord GOD; *Art* thou he of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them?

18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord GOD, *that* my fury ſhall come up in my face.

19 For in my jealouſy, *and* in the fire of my wrath have I ſpoken, Surely in that day there ſhall be a great ſhaking in the land of Iſrael;

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground.

21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord GOD: every man's ſword ſhall be againſt his brother.

22 And I will plead againſt him with peſtilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire, and brimſtone.

23 Thus will I magnify my ſelf, and ſanctify myſelf; and I will be known in the eyes of many nations, and they ſhall know that I *am* the LORD.

CHAP. XXXIX.

1 *God's judgement upon Gog.* 8 *Iſrael's victory.* 17 *The feaſt of the fowls.*

THerefore, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal:

2 And I will turn thee back, and leave but

12 *The deſolate places that are now inhabited.*] Judea is deſcribed as a country that lay deſolate before the Jews return into it.

In the midſt of the land] In Jeruſalem, nearly in the middle of Judea.

13 *Sheba and Dedan, and the merchants of Tarſhiſh,* &c.] Theſe were people who carried on a very large trade; the two former dwelling in the eaſt, and the latter often ſailing from the Spaniſh coaſt into the oriental parts, they traded largely with Tyre, which bordered upon Judea.

The young lions.] Their kings, i. e. their chief merchants, who are deſcribed as ſo many princes.

15 *All of them riding upon horſes,* &c.] The character here given of this people may properly be applied to the Turks, the chief ſtrength of whoſe armies conſiſts in the cavalry, and the great numbers of them which they bring into the field.

17 *Of whom I have ſpoken in old time,* &c.] The prophet is here ſpeaking of ſome terrible enemy to God's people, who ſhall be ſubdued by the immediate hand of heaven, which victory ſhould be a prelude to the glorious times of peace and proſperity. *Lowth.*

20 *The fiſhes of the ſea, and the fowls of the heaven,* &c.] Every part of the creation ſhall bear its ſhare in this calamity, as if the whole frame of nature was convulſed. The prophets often deſcribe God's judgments upon particular countries or perſons, as if they predicted a diſſolution of the whole world, becauſe his particular judgments are as an earneſt of the general judgment, when this diſſolution ſhall actually happen. *Lowth.*

The mountains ſhall be thrown down, &c.] By the mountains may be underſtood the walls, towers, and other fortifications, which are diſmantled and demoliſhed in time of war.

Notes on the Thirty-ninth Chapter.

Ver. 2 *I will leave but the ſixth part of thee.*] Others render it, *I will ſtrike thee with ſix plagues,* mentioned chap. xxxviii. ver. 22.

the ſixth part of thee, and will cauſe thee to come up from the north parts, and will bring thee upon the mountains of Iſrael:

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every ſort, and *to* the beaſts of the field to be devoured.

5 Thou ſhalt fall upon the open field: for I have ſpoken *it*, ſaith the Lord GOD.

6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles: and they ſhall know that I *am* the LORD.

7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more: and the heathen ſhall know that I *am* the LORD, the Holy One in Iſrael.

8 ¶ Behold, it is come, and it is done, ſaith the Lord GOD: this *is* the day whereof I have ſpoken.

9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves and the ſpears, and they ſhall burn them with fire ſeven years:

10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts; for they ſhall burn the weapons with fire: and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord GOD.

11 And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea; and it ſhall ſtop the *noſes* of the paſſengers: and there they ſhall bury Gog, and all his multitude: and they ſhall call *it*, The valley of Hamon-gog.

12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, and all the people of the land ſhall bury *them:* and it ſhall be to them a renown the day that I ſhall be glorified, ſaith the Lord GOD.

14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven months ſhall they ſearch.

15 And the paſſengers *that* paſs through the land, when *any* ſeeth a man's bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And alſo the name of the city *ſhall be* Hamonah. Thus ſhall they cleanſe the land.

17 ¶ And thou ſon of man, Thus ſaith the Lord GOD; Speak unto every feathered fowl, and to every beaſt of the field; Aſſemble your ſelves, and come; gather your ſelves on every ſide to my ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh and drink blood.

18 Ye ſhall eat the fleſh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan.

19 And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ye ſhall be filled at my table with horſes and chariots, with mighty men, and with all men of war, ſaith the Lord GOD.

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6 *Among them that dwell careleſly in the iſles.*] Among them that live ſecurely in the countries on the ſea-coaſts.

8 *It is come, and it is done,* &c.] The time appointed for this great deſtruction is come; it is the laſt and finiſhing ſtroke of God's juſtice on the enemies of his church and truth.

10 *They ſhall take no wood out of the field.*] The quantity of theſe weapons will afford ſufficient fuel for all that time.

11 *The valley of the paſſengers on the eaſt of the ſea,* &c.] i. e. The ſea of Genneſareth; the valley near this ſea or lake, is called the *valley of the paſſengers*, becauſe it was a great road, by which the merchants and traders from Syria, and other eaſtern countries, went into Egypt.

It ſhall ſtop the noſes.] i. e. The ſtink of the carcaſes.

17 *Speak unto every feathered fowl,* &c.] It was the cuſtom for perſons that offered ſacrifice to invite their friends to the feaſt that was made of the remainder; ſo here the prophet by God's command, invites the beaſts and fowls to partake of the ſacrifice of his enemies ſlain. *Lowth.*

18 *Of rams, of lambs, and of goats.*] Of all ranks and kinds, who ſhall be brought like beaſts unto the ſlaughter.

20 *Thus ye ſhall be filled at my table,* &c.] The feaſt made upon the peace-offerings, or ſacrifices of thankſgiving, is properly called *the table of the Lord.* Lowth.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgement that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael ſhall know that I *am* the LORD their God from that day and forward.

23 And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their uncleanneſs, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name;

26 After that they have born their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations;

28 Then ſhall they know that I *am* the LORD their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the houſe of Iſrael, ſaith the Lord GOD.

CHAP. XL.

1 *The time, manner, and end of Ezekiel's viſion.*
6 *The deſcription of the temple.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelf-ſame day the hand of the LORD was upon me, and brought me thither.

2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, by which *was* as the frame of a city on the ſouth.

3 And he brought me thither, and behold, *there was* a man whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meaſuring-reed: and he ſtood in the gate.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee: for to the intent that I might ſhew *them* unto thee *art* thou brought hither: declare all that thou ſeeſt to the houſe of Iſrael.

5 And behold, a wall on the out-ſide of the houſe round about, and in the man's hand a meaſuring-reed of ſix cubits *long*, by the cubit,

22 *So the houſe of Iſrael ſhall know, that I am the Lord their God,* &c.] Both by my acts of mercy in returning their captivity, and by my judgments executed upon their enemies.

29 *Neither will I hide my face from them.*] I will never draw my favour and protection from them.

For I have poured out my ſpirit upon the houſe of Iſrael, &c.] There ſhall be a new effuſion of God's ſpirit upon the Jews, in order to their converſion.

Notes on the Fortieth Chapter.

Ver. 1 *The hand of the Lord was upon me,* &c.] i. e. The prophet felt ſenſible impreſſions of the power and ſpirit of the Almighty.---God having forſaken the city and temple of Jeruſalem, and given them up to deſtruction for the idolatries and other ſins committed there, he ſhows the prophet, in this and the following chapters, the plan of another temple, of the ſame dimenſions with that built by Solomon. David had the pattern of the temple built by his ſucceſſor revealed to him by God; and Moſes had the model of the tabernacle repreſented to him in a viſion, while he continued in mount Sinai. And here the plan of Solomon's temple is again diſcovered to Ezekiel, who, foretelling the deſtruction of this temple by the Chaldeans, ſhews how highly it was valued by the Jews, when he calls it *the dwelling-place of their ſtrength*, and *the deſire of their eyes*, chap. xxiv. 21. They indeed conſidered it as the honour, glory, and ſafe-guard of their nation. This fabrick lying in ruins at the time when Ezekiel had this viſion, the Jews ſtood in need of comfort, inſtruction, and promiſes on this occaſion. They would not have been deſirous of returning home, had they received no promiſe of the reſtoration of the temple as well as of their commonwealth; the temple being the pledge of God's preſence among them. *Lowth.*

2 *Set me upon a very high mountain,* &c.] Mount Moriah, whereon the temple was built, which is here called a very high mountain; becauſe it repreſents the ſeat of the Chriſtian church, foretold by the prophets, that it ſhould be *eſtabliſhed upon the top of the mountains.*

3 *Like the appearance of braſs,* &c.] Of burniſhed braſs, as we read, chap. i. 7. i. e. of a bright or flaming colour. This ſeems to be an inferior angel, becauſe he is diſtinguiſhed from the Divine glory, or the logos appearing in the Shechinah, chap. xliii. 6. *Lowth.*

5 *Of ſix cubits.*] The cubit here meant is generally agreed to be equivalent to eighteen inches of our meaſure.

and an hand-breadth: ſo he meaſured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate which looketh toward the eaſt, and went up the ſtairs thereof, and meaſured the threſhold of the gate, *which was* one reed broad; and the other threſhold of the *gate which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits: and the threſhold of the gate, by the porch of the gate within, *was* one reed.

8 He meaſured alſo the porch of the gate within, one reed.

9 Then meaſured he the porch of the gate, eight cubits; and the poſts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eaſtward *were* three on this ſide, and three on that ſide; they three *were* of one meaſure: and the poſts had one meaſure on this ſide, and on that ſide.

11 And he meaſured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide: and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts, of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm-trees.

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates over-againſt the length of the gates *was* the lower pavement.

19 Then he meaſured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eaſt-ward and north-ward.

20 And the gate of the outward court that looked toward the north, he meaſured the length thereof and the breadth thereof.

21 And the little chambers thereof *were* three on this ſide, and three on that ſide: and the poſts thereof and the arches thereof were after the meaſure of the firſt-gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh towards the eaſt: and they went up unto it by ſeven ſteps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over-againſt the gate toward the north, and toward the eaſt: and he meaſured from gate to gate an hundred cubits.

24 Ater that he brought me toward the ſouth, and behold, a gate toward the ſouth: and he meaſured the poſts thereof, and the arches thereof according to theſe meaſures.

11 *The length of the gate thirteen cubits*, &c.] By the length of the gate, Villalpandus underſtands the height, which he ſuppoſes to have been two reeds, or twelve cubits and a half high. But father Lamy explains the expreſſion of the breadth of the walls on each ſide of the gate, which he ſuppoſes to be ſix cubits and a half. *Lowth.*

14 *He made alſo poſts of threeſcore cubits*, &c.] The angel made a delineation of the height of the columns which were to ſupport the ſtories or rooms over the arch of the gate, and theſe were ſixty cubits in height. *Lowth.*

19 *From the forefront of the lower gate, under the forefront of the inner court without, an hundred cubits eaſt-ward*, &c.] Septuagint reads, An hundred cubits looking eaſtward: then he brought me to the north.

23 *The gate of the inner court was over-againſt the gate toward the north, and toward the eaſt*, &c.] The words might be tranſlated more plainly thus; *and the gate of the inner court was proportionable to the gate that was towards the north, and towards the eaſt.* The Septuagint ſeems to countenance this reading.

25 And *there were* windows in it, and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this side, and another on that side upon the posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south-gate: and he measured the south-gate according to these measures.

29 And the little chambers thereof, and the posts thereof, and the arches thereof according to these measures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the utter court; and palm-trees *were* upon the posts thereof: and the going-up to it *had* eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof *were* according to these measures: and *there were* windows therein, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof on this side, and on that side: and the going-up to it *had* eight steps.

35 And he brought me to the north-gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm-trees *were* upon the posts thereof on this side, and on that side: and the going-up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, as one goeth up to the entry of the north-gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* hooks, an hand-broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 And without the inner-gate *were* the chambers of the singers in the inner court, which *was* at the side of the north-gate; and their prospect *was* toward the south: one at the side of the east-gate, *having* the prospect toward the north.

45 And he said unto me, This chamber whose prospect *is* toward the south, *is* for the priests the keepers of the charge of the house.

46 And the chamber whose prospect *is* towards the north, *is* for the priests the keepers of the charge of the altar. These *are* the sons

42 *A cubit and an half long, a cubit,* &c.] Septuagint reads, A cubit and a half broad, and two and a half long.

43 *Upon the tables was the flesh of the offering.*] Septuagint reads, Over the tables was a covering to keep off rain and heat.

46 *These are the sons of Zadok among the sons of Levi,* &c.] The high-priesthood properly belonged to the family of Zadok, being the eldest house of the sons of Aaron; though that of Ithamar usurped it for some time from Eli, who was high-priest in the time of Samuel to Abiathar, whom Solomon dispossessed, and restored the high-priesthood to the right line, by placing Zadok in his room. The family of Zadok alone is mentioned in this vision, probably because they continued attached to the worship of the true God, when the priests of Ithamar's line forsook it, and fell into idolatry. *Lowth.*

of Zadok among the ſons of Levi, which come near to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four ſquare; and the altar *that was* before the houſe.

48 And he brought me to the porch of the houſe, and meaſured *each* poſt of the porch, five cubits on this ſide, and five cubits on that ſide; and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof, forty cubits; and the breadth, twenty cubits.

3 Then went he inward, and meaſured the poſt of the door, two cubits; and the door, ſix cubits; and the breadth of the door, ſeven cubits.

4 So he meaſured the length thereof, twenty cubits; and the breadth, twenty cubits before the temple. And he ſaid unto me, This *is* the moſt holy *place*.

5 After he meaſured the wall of the houſe, ſix cubits; and the breadth of *every* ſide-chamber, four cubits, round about the houſe on every ſide.

6 And the ſide-chambers *were* three, one over another, and thirty in order: and they entered into the wall which *was* of the houſe for the ſide-chambers round about, that they might have hold, but they had not hold in the wall of the houſe.

7 And *there was* an enlarging and a winding about ſtill upward to the ſide-chambers: for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſs of the wall which *was* for the ſide-chamber without, *was* five cubits: and *that* which *was* left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide.

11 And the doors of the ſide-chambers *were* toward the *place that was* left, one door toward the north, and another door toward the ſouth: and the breadth of the place *that was* left, *was* five cubits round about.

12 Now the building that *was* before the ſe-

48 *He meaſured each poſt of the porch.*] Septuagint, Alexandrine, and Vulgate read, He meaſured the porch five cubits in breadth one way, and five the other.

Notes on the Forty-firſt Chapter.

Ver. 3 *Then he went inward, and meaſured the poſt of the door,* &c.] There is no underſtanding this without the help of the Septuagint. It is a deſcription of the partition-wall and door between the Holy and Holy of Holies, which according to the Septuagint, was twenty cubits long, viz. the door ſix cubits, and the breadth of the wall on each ſide ſeven cubits, and two thick.

6 *They entered into the wall, which was of the houſe for the ſide-chambers round about,* &c.] At five cubits height from the ground, the wall or the buttreſſes which ſupported the outward chambers, abated of their thickneſs one cubit; and there was a reſt or a ledge of one cubit's breadth, on which the ends of the rafters of each ſtory were faſtened. *Lowth.*

They had not hold in the wall of the houſe.] They were not faſtened into the main wall of the houſe, but reſted on the outſide of the wall where it grew narrower.

7 *There was an enlarging and a winding about ſtill upward to the ſide-chambers.*] The middle ſtory was one cubit larger than the ſecond, and the uppermoſt ſtory two cubits larger than the lower rooms.

12 *The building that was before the ſeparate place, at the end towards the weſt, was ſeventy cubits broad.*] Lamy underſtands the word tranſlated *building*, of a wall, which ran along the outſide of the prieſts court, commenſurate with the breadth of the weſtern ſide of the temple, which was ſeventy cubits from north to ſouth, and extended in length from eaſt to weſt ninety cubits, ten cubits ſhorter than the whole area itſelf, and incloſing a void ſpace of five cubits breadth, which lay between the ſide-chambers and the incloſure, which void ſpace he underſtands by *the ſeparate place* in this verſe and *the place which was left.* Lowth.

parate place, at the end toward the weſt, *was* ſeventy cubits broad: and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meaſured the houſe, an hundred cubits long; and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over-againſt the ſeparate place which *was* behind it, and the galleries thereof on the one ſide, and on the other ſide, an hundred cubits, with the inner temple, and the porches of the court.

16 The door-poſts, and the narrow windows, and the galleries round about on their three ſtories, over-againſt the door cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner houſe and without, and by all the wall round about within and without, by meaſure.

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub: and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The poſts of the temple *were* ſquared, *and* the face of the ſanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of the wood *was* three cubits high, and the length thereof two cubits: and the corners thereof, and the length thereof, and the walls thereof *were* of wood. And he ſaid unto me, This *is* the table that *is* before the LORD.

23 And the temple of the ſanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls: and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

CHAP. XLII.

1 *The prieſts chambers.* 13 *The uſe thereof.* 19 *The outward court meaſured.*

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over-againſt the ſeparate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits.

3 Over-againſt the twenty *cubits* which *were* for the inner court, and over againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in three *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper-chambers *were* ſhorter: for the galleries were higher than theſe, than the lower, and than the middlemoſt of the building.

14 *The breadth of the face of the houſe*, &c.] The whole front of the houſe eaſtward was an hundred cubits, which ſome expoſitors thus compute; the breadth of the temple twenty cubits, the thickneſs of the outward walls twelve cubits, the ſide-chambers eight cubits, the walls of thoſe chambers five cubits on each ſide, and the twenty cubits round about the houſe.

22 *Three cubits high*, &c.] Septuagint reads, Three cubits high, and the length two cubits, and the breadth two cubits; and it had horns: the baſis and ſides of it were wood.

26 *And thick planks*, &c.] The ſenſe would be plainer, if we tranſlate it, *and upon the thick planks*; i. e. the figures of palm-trees were carved upon the wainſcot.

Notes on the Forty-ſecond Chapter.

Ver. 2 *Before the length of an hundred cubits was the north-door*, &c.] This north-door faced one of the cloiſters, whoſe length was 100 cubits, and its breadth 50, which was the proportion of all the cloiſters.

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitened more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over-againſt the chambers, towards the utter court on the fore-part of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And from under theſe chambers *was* the entry on the eaſt-ſide, as one goeth into them from the utter court.

10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over-againſt the ſeparate place, and over-againſt the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings-out *were* both according to their faſhions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entereth into them.

13 ¶ Then ſaid he unto me, The north-chambers *and* the ſouth-chambers which *are* before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering: for the place *is* holy.

14 When the prieſts enter therein, then ſhall they not go out of the holy *place* into the utter court, but there they ſhall lay their garments wherein they miniſter; for they *are* holy; and ſhall put on other garments, and ſhall approach to *thoſe things* which *are* for the people.

15 Now when he had made an end of meaſuring the inner-houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about.

16 He meaſured the eaſt-ſide with the meaſuring-reed, five hundred reeds, with the meaſuring-reed round about.

17 He meaſured the north-ſide five hundred reeds, with the meaſuring-reed round about.

18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring-reed.

20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

CHAP. XLIII.

1 *The returning of the glory of God into the temple.* 7 *The ſin of Iſrael hindered God's preſence.*

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6 *In three ſtories, but had not pillars,* &c.] The two upper ſtories had balconies, ſtanding out of them, the breadth of which was taken out of the rooms themſelves, and rendered them ſo much the narrower, becauſe the weight of the balconies was not ſupported by pillars, as the rooms over the cloiſters of the outward court were, but only by the wall. *Lamy.*

8 *The length of the chambers that were in the utter court was fifty cubits.*] The chambers built over the cloiſters were in length fifty cubits. What is called length here is expreſſed by breadth in the ſecond verſe, as that is oppoſed to the length of the outer court, which was an hundred cubits.

Before the temple were an hundred cubits.] The words imply, that the angel conducted the prophet from theſe north chambers to thoſe on the ſouth-ſide; the ſpace of which ground was an hundred cubits.

14 *There they ſhall lay their garments, wherein they miniſter,* &c.] They ſhall not go into the court of the people in their veſtments, but ſhall lay them up in ſome of theſe chambers. The prieſtly garments were only to be uſed in the time of their miniſtration. The Chriſtian church followed the practice of the Jewiſh in this, as well as in many other cuſtoms. St. Jerom ſays, that the clergy of his age wore a diſtinct habit from the laity, at the time of their performing the public offices of religion. *Lowth.*

16 *He meaſured the eaſt-ſide with the meaſuring-reed, five hundred reeds,* &c.] Capellus is of opinion, that inſtead of 500 reeds, we ſhould read 500 cubits. He juſtifies this opinion from the authority of the Septuagint, who read cubits in the 17th and 20th verſes, which reading St. Jerom acknowledges to have been in the Greek copies in his time; and that the Jews formerly underſtood the text in this ſenſe, which imports, that the temple ſtood upon an area or ſquare, containing 500 cubits on each ſide; whereas, according to the preſent reading, the whole compaſs of the area will amount to three miles and an half, which is more than half the circuit of Jeruſalem, in its moſt flouriſhing condition.

20 *It had a wall round about,* &c.] To defend it from being invaded. The wall was 500 cubits every way, as it compoſed the length and breadth of the temple and its courts.

Notes

AFterward he brought me to the gate, *even* the gate that looketh toward the east:

2 And behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever: and my holy name shall the house of Israel no more defile; *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom and the carcases of their kings far from me, and I will dwell in the midst of them for ever.

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain, the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 And these *are* the measures of the altar after the cubits. The cubit *is* a cubit and an hand-breadth: even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof: and the border about it *shall be* half

Notes on the Forty-third Chapter.

Ver. 2 *The glory of the God of Israel came from the way of the east.*] The glory of God, which had departed from this place for so long a time, now returned to it, and fixed its residence among them. The glory of the Lord, when it forsook the temple, is described as departing from the eastern gate of it; afterwards it is represented as quite forsaking the city, and removing to a mountain on the east-side of it; and now it returns by the same way it departed. See chap. x. and xi. *Lowth.*

Like the voice of many waters.] Great and terrible, either to declare the dreadfulness of God's judgments, or the efficacy of his commands.

7 *The place of my throne, and the place of the soles of my feet.*] Or, this is the place of my throne, &c. The cherubims were God's throne, from whence he is said to dwell or sit between the cherubims, and the ark was his footstool. *Lowth.*

I will dwell in the midst of the children of Israel for ever, &c.] The prophet here means the promise formerly made in relation to the tabernacle and temple, alluding to Christ, in whom all the promises of the Old Testament are to have their final accomplishment. Zachary propheses of the Messiah, that he should build the temple of the Lord, and bear the glory; that is, as the spiritual sense of these prophecies is explained in the New Testament, he shall build the Christian church; in him shall *all the fulness of the God-head dwell bodily* and really, not in types and figures. *Lowth.*

Nor by the carcases of their kings.] Idols are called carcases of kings, because they have neither life, nor motion; and because the worship of them was encouraged by the idolatrous kings of Judah.

8 *The wall between me and them.*] The margin gives a better sense, *There was but a wall between me and them.*

a cubit: and the bottom thereof *shall be* a cubit about: and his stairs shall look toward the east.

18 And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar, in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about. Thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priest shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock; and a ram out of the flock without blemish.

26 Seven days shall they purge the altar, and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be *that* upon the eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, saith the Lord GOD.

CHAP. XLIV.

1 *The east-gate assigned only to the prince.* 9 *Idolaters uncapable of the priest's office.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 *It is* for the prince: the prince, he shall sit in it to eat bread before the LORD: he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 Then brought he me the way of the north-gate before the house: and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof: and mark well the entering-in of the house, with every going-forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* strangers uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

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26 *Shall consecrate themselves.*] This is a wrong translation; the Hebrew expressly says, They shall consecrate it. *Pilkington.*

Notes on the Forty-fourth Chapter.

Ver. 2 *This gate shall be shut*, &c.] Meaning to the common people, but not to the priests nor the prince.

The Lord, the God of Israel hath entered in by it.] The glory of God is expressed as himself, and is often called by the name of the Lord, or the God of Israel. *Lowth.*

5 *All the laws thereof.*] i. e. The laws relating to the admission of certain persons into the temple, or the courts of it, and the suffering none unqualified to attend upon God's service therein.

6 *Let it suffice you*, &c.] Let the time past be sufficient for you to have provoked me with your abominations.

7 *Ye have brought into my sanctuary strangers.*] Idolaters of other countries, to teach them their idolatry.

When ye offer my bread, the fat, and the blood.] At the same time

8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for your ſelves.

9 ¶ Thus ſaith the Lord GOD; No ſtranger uncircumciſed in heart nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

10 And the Levites that are gone away far from me when Iſrael went aſtray, which went aſtray away from me after their idols; they ſhall even bear their iniquity.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtering to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them.

12 Becauſe they miniſtered unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity; therefore have I lifted up mine hand againſt them, ſaith the Lord GOD, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come near to any of my holy things in the moſt holy *place:* but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 But the prieſts the Levites, the ſons of Zadok, that kept the charge of my ſanctuary when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the blood, ſaith the Lord GOD.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments; and no wool ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins: they ſhall not gird *themſelves* with any thing that cauſeth ſweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, they ſhall put off their garments wherein they miniſtered, and lay them in the holy chambers, and they ſhall put on other garments: and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long: they ſhall only poll their heads.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a widow, or her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſy they ſhall ſtand in judgement; *and* they ſhall judge it according to my judgements: and they ſhall keep my laws and my ſtatutes in all my aſſemblies; and they ſhall hallow my ſabbaths.

25 And they ſhall come at no dead perſon to defile themſelves: but for father, or for mother, or for ſon, or for daughter, for brother, or for ſiſter, that hath had no huſband, they may defile themſelves.

26 And after he is cleanſed, they ſhall reckon unto him ſeven days.

time that ye offer my ſacrifices upon the altar; or that ye ſuffer heathens to offer at my altar. By *bread* may be underſtood the meat-offering made of flower. The fat and blood of every ſacrifice were peculiarly appropriated to God. *Lowth.*

10 *The Levites that are gone far from me.*] Many of theſe departed from attending upon God's ſervice, and fell into idolatry: firſt, in the general apoſtacy of the ten tribes, afterwards under Ahaz, and other wicked kings of Judah. Theſe ſhall be degraded from attending upon the higher to the inferior offices, viz. to watch and keep the doors; God having particularly threatened to puniſh the ſin of idolatry to the *third and fourth generation.*

12 *I have lift up my hand againſt them.*] I have ſworn to puniſh them.

20 *Neither ſhall they ſhave their heads.*] St. Jerom ſuppoſes, that the Jewiſh prieſts were forbid to ſhave their heads, in order to diſtinguiſh them from ſeveral of the heathen prieſts, particularly the Egyptian prieſts of Iſis and Serapis. *Lowth.*

27 And in the day that he goeth into the ſanctuary, unto the inner court, to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord GOD.

28 And it ſhall be unto them for an inheritance: I *am* their inheritance. And ye ſhall give them no poſſeſſion in Iſrael: I *am* their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicated thing in Iſrael ſhall be theirs.

30 And the firſt of all the firſt-fruits of all *things*, and every oblation of all of every ſort of your oblations ſhall be the prieſts; ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

31 The prieſts ſhall not eat of any thing that is dead of it ſelf, or torn, whether it be fowl or beaſt.

CHAP. XLV.

1 *The portion of land for the ſanctuary,* 6 *for the city, and for the prince.*

MOreover, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the LORD, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand. This *ſhall be* holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about; and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the LORD: and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five and twenty thouſand of length and the ten thouſand of breadth ſhall alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye ſhall appoint the poſſeſſion of the city five thouſand broad and five and twenty thouſand long over-againſt the oblation of the holy *portion*: it ſhall be for the whole houſe of Iſrael.

7 And *a portion ſhall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion* and of the poſſeſſion of the city, before the oblation of the holy *portion* and before the poſſeſſion of the city, from the weſt-ſide weſt-ward, and from the eaſt-ſide eaſt-ward: and the length *ſhall be* over-againſt one of the portions, from the weſt-border unto the eaſt-border.

8 In the land ſhall be his poſſeſſion in Iſrael: and my princes ſhall no more oppreſs my people; and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 Thus ſaith the Lord GOD; Let it ſuffice

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27 *He ſhall offer his ſin-offering.*] i. e. A young bullock.

28 *Shall be unto them for an inheritance.*] Their miniſtry in my ſanctuary, with the perquiſites thereto belonging, ſhall be to them inſtead of lands and cities, of which they ſhall not ſhare with the other tribes, except the portion allotted to them.

30 *Ye ſhall give unto your prieſt the firſt of your dough.*] The firſt dough that you bake of the new corn every year ſhall belong to the prieſts, in the ſame proportion as in other firſt-fruits, that is, a ſixtieth part. *Lowth.*

That he may cauſe a bleſſing to reſt in thine houſe.] That the prieſt, whoſe office it is to bleſs the people in God's name, may procure a bleſſing for thee and thy family.

Notes on the Forty-fifth Chapter.

Ver. 1 *When ye ſhall divide by lot the land,* &c.] The land was divided by lot in the firſt diviſion of it under Joſhua; a particular ſhare of which was to be God's portion, as an acknowledgment of his ſovereign dominion. This practice has been adopted in all wiſe governments, in which the king has appointments of honorary tributes, not in themſelves intrinſic, but marks of obeiſance and homage.

Five and twenty thouſand reeds.] Moſt interpreters expound this place of *cubits*; for neither *reeds* nor *cubits* are in the original: according to the latter, the portion ſet apart will be near ſeven mile ſquare; if we meaſure by reeds it will ariſe to ſix times as much.

6 *It ſhall be for the whole houſe of Iſrael.*] The capital city to which all the tribes ſhall reſort upon the ſolemn feſtivals, and ſhall have twelve gates, according to the number of the tribes of Iſrael. *Lowth.*

7 *A portion ſhall be for the prince on the one ſide, and on the other,* &c.] One half of the prince's portion was to lie on the weſt-ſide of the three portions, laid out for the prieſts and ſanctuary, the Levites, and the city; the other half lay on the eaſt-ſide of it, and parallel to them in breadth from north to ſouth.

9 *Let it ſuffice you, O princes.*] He ſhows the heads muſt firſt be reformed, before good order can be eſtabliſhed among the people.

12 *The*

you, O princes of Iſrael: remove violence and ſpoil, and execute judgement and juſtice, take away your exactions from my people, ſaith the Lord GOD.

10 Ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

12 And the ſhekel *ſhall be* twenty gerahs; twenty ſhekels, five and twenty ſhekels, fifteen ſhekels ſhall be your maneh.

13 This *is* the oblation that ye ſhall offer, the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of the oil, the bath of oil, *ye ſhall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock out of two hundred, out of the fat paſtures of Iſrael; for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, ſaith the Lord GOD.

16 All the people of the land ſhall *give* this oblation for the prince of Iſrael.

17 And it ſhall be the prince's part *to give* burnt-offerings and meat-offerings and drink-offerings in the feaſts and in the new-moons and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he ſhall prepare the ſin-offering and the meat-offering and the burnt-offering and the peace-offerings, to make reconciliation for the houſe of Iſrael.

18 Thus ſaith the Lord GOD; In the firſt *month*, in the firſt *day* of the month, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary.

19 And the prieſt ſhall take of the blood of the ſin-offerings, and put *it* upon the poſts of the houſe, and upon the four corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the month for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſs-over, a feaſt of ſeven days; unleavened-bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf and for all the people of the land a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven days: and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the ſeventh *month* in the fifteenth day of the month, ſhall he do the like in the feaſt of the ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAP. XLVI.

1 *Ordinances for the prince in his worſhip,* 9 *and for the people.*

THUS ſaith the Lord God; The gate of the inner court that looketh toward the eaſt ſhall be ſhut the ſix working days; but on the ſabbath it ſhall be opened, and in the day of the new moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand

12 *The ſhekel ſhall be twenty gerahs.*] See notes on Exod. chap. xxx. 13.

Maneh.] Or *mina*, conſiſted of ſixty ſhekels; and if, according to biſhop Cumberland, a ſhekel was valued at two ſhillings and fourpence farthing; the mina will be 7 l. 1 s. 3 d.

14 *An homer.*] This meaſure contained about 75 gallons. See note on Exod. xvi. 16. and Iſaiah v. 10.

15 *Out of the fat paſtures of Iſrael.*] Of the beſt kind, as all other tithes and offerings to God were to be.

16 *Give this oblation for the prince.*] Or, *with* the prince; i. e. the prince ſhall join with the people in making theſe oblations; whereas the offerings that follow in the next verſe, were to be at the ſole charge of the prince. *Lowth.*

18 *In the firſt month.*] Which was Niſan, containing part of March and part of April.

24 *An hin of oil.*] Which contained about five quarts.

Notes on the Forty-ſixth Chapter.

Ver. 2 *The prince ſhall enter in by the porch of the gate without.*] He ſhall go through the outer gate of that court, and thereby

by the poſt of the gate, and the prieſts ſhall prepare his burnt-offering and his peace-offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth; but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the LORD in the ſabbaths and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the LORD in the ſabbath-day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs as he ſhall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the LORD in the ſolemn feaſts, he that entereth in by the way of the north-gate to worſhip ſhall go out by the way of the ſouth-gate; and he that entereth by the way of the ſouth-gate ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over-againſt it;

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts and in the ſolemnities the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering and his peace-offerings as he did on the ſabbath-day: then he ſhall go forth; and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the LORD *of* a lamb of the firſt year without blemiſh: thou ſhalt prepare it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oil, every morning, *for* a continual burnt-offering.

16 Thus ſaith the Lord GOD; If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after, it ſhall return to the prince: but his inheritance ſhall be his ſons for them.

18 Moreover, the prince ſhall not take of the people's inheritance by oppreſſion, to thruſt

paſs to the inner gate, where he may ſee the whole ſervice performed at the altar. *Lowth.*

He ſhall worſhip at the threſhold of the gate.] By bowing his head and his face to the earth.

The gate ſhall not be ſhut until the evening.] Becauſe the people were to pay their ſolemn worſhip in the ſame place.

3 *The people of the land ſhall worſhip at the door of this gate.*] During the continuance of the tabernacle, they that would offer any ſacrifice were required to bring it to the *door of the tabernacle of the congregation*, and there *lay their* hands upon it; and under the temple they came to the north or ſouth-gate of the inner court, according as the ſacrifice was to be ſlain on the north or ſouth-ſide of the altar, and there preſented their ſacrifice. *Lightfoot.*

7 *As his hand ſhall attain unto.*] As he ſhall think good.

8 *He ſhall go in by the way*, &c.] To go in at the eaſtern gate was the privilege of the prince and prieſts only.

9 *He that entereth in by the way of the north-gate to worſhip*, &c.] The words imply the reaſon why the people were not to come in at the eaſt-gate; becauſe there being no paſſage or thorough-fare out of the temple weſt-ward, if they had entered in at the eaſt-gate, they muſt have returned back the ſame way they came in, which would have been turning their backs upon God, and the place of his reſidence. *Lowth.*

17 *The year of liberty.*] The year of jubilee is called the year of liberty, becauſe it freed men's perſons from the ſervice of their maſters, and their eſtates from any engagements, by which the right of them was transferred from their owners.

them out of their poſſeſſion; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After, he brought me through the entry which *was* at the ſide of the gate, into the holy chambers of the prieſts which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-offering and the ſin-offering, where they ſhall bake the meat-offering; that they bear *them* not out into the utter court, to ſanctify the people.

21 Then he brought me forth into the utter court, and cauſed me to paſs by the four corners of the court; and behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty *cubits* long, and thirty broad: theſe four corners *were* of one meaſure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

CHAP. XLVII.

1 *The viſion of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.*

AFterward he brought me again unto the door of the houſe; and behold, waters iſſued out from under the threſhold of the houſe eaſt-ward: for the forefront of the houſe *ſtood* toward the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth-ſide of the altar.

2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the utter gate by the way that looketh eaſt-ward; and behold, there ran out waters on the right ſide.

3 And when the man that had the line in his hand went forth eaſt-ward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ancles.

4 Again he meaſured a thouſand, and brought me through the waters: the waters *were* to the knees. Again he meaſured a thouſand, and brought me through; the waters *were* to the loins.

5 Afterward he meaſured a thouſand; *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

6 ¶ And he ſaid unto me, Son of man, haſt thou ſeen *this?* then he brought me, and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt-country, and go down into the deſert, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed.

9 And it ſhall come to paſs, *that* every thing

24 *Theſe are the places of them that boil,* &c.] As there was a place in the inner court for boiling the treſpaſs and ſin-offering, ſo theſe might be appointed for boiling the peace-offerings, which were eſteemed inferior in holineſs, and theſe were probably boiled by the Levites; whereas the former were boiled by the prieſts in the court appointed for them.

Notes on the Forty-ſeventh Chapter.

Ver. 1 *Waters iſſued out from under the threſhold of the houſe eaſt-ward.*] There was a large quantity of water for the uſes of the temple conveyed in pipes under ground from the fountain. *Etam.*

The waters came down from under the right-ſide, &c.] i. e. The ſouth-ſide.

2 *There ran out waters on the right-ſide.*] Theſe were the ſpare waters not uſed in the ſervice of the temple, which were conveyed away by the eaſt-part of the mountain. *Lowth.*

3, 4, 5 *The waters were to the ankles.*] The gradual riſe of the waters denotes the large effuſion of the ſpirit, which was very remarkable at the firſt publication of the goſpel, and its wonderful increaſe from ſmall beginnings.

7 *Many trees on the one ſide and on the other.*] Alluding to the trees planted in paradiſe, and deſigned for man's food in the ſtate of innocence, eſpecially to the tree of life.

8 *Go down into the deſart.*] i. e. Along the plain or champaign country, toward the lake where Sodom formerly ſtood, called the Dead Sea, and by Moſes the Salt Sea.

Being brought forth into the ſea, the waters ſhall be healed.] The obſervation of all writers who deſcribe this lake is, that nothing can live in it; and the text tells us, that theſe living ſtreams ſhall, by mixing with ſalt and brakiſh waters, be rendered wholſome and fit for uſe; myſtically implying the healing virtue of God's grace in curing the vices of corrupt men. *Lowth.*

that liveth, which moveth whithersoever the river shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it, from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets: their fish shall be according to their kinds as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof on this side and on that side shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord GOD; This *shall be* the border whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another; *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north-side: from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north north-ward, and the border of Hamath. And *this is* the north-side.

18 And the east-side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east-sea. And *this is* the east-side.

19 And the south-side south-ward from Tamar, *even* to the waters of strife *in* Kadesh, the river, to the great sea. And *this is* the south-side south-ward.

20 The west-side also *shall be* the great sea from the border, till a man come over-against Hamath. This *is* the west-side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the sanctuary, &c.*

NOW these *are* the names of the tribes. From the north-end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion* for Dan.

9 *Every thing that liveth, which moveth, whithersoever the rivers shall come, shall live.*] As no fish can live in the Dead Sea, so the waters which flow from the fountain of salvation shall heal all who drink of them.

10 *The fishers shall stand upon it.*] The ministers of the gospel, shall by their preaching win many.

From En-gedi to En-eglaim.] Two cities at the corners of the Dead Sea.

11 *The miry places—shall not be healed,* &c.] Meaning hypocrites, who can no more be healed by those waters than some marshy moors can be made fruitful: salt here signifies sterility.

12 *Whose leaf shall not fade,* &c.] Flourishing like the trees of paradise, a very proper emblem of the righteous still bringing forth *fruit unto holiness,* and *whose end is everlasting life.* Lowth.

13 *This shall be the border.*] By the captivities of Judah and Israel, the several limits belonging to the inheritance of each tribe were obliterated and forgotten, whereupon here is a new division made of the holy land; a full possession of which they might have expected to enjoy, if their sins had not prevented such a blessing. The places mentioned in the following verses are the bounds of the land, most of which the reader will find in the map of Canaan.

22 *To the strangers that sojourn among you.*] Foreigners never had before the privilege of purchasing or possessing any inheritance among the Jews; so that this mystically denoted the incorporating the Gentiles into the same church with the Jews, making them fellow-heirs, and of the same body with them by the gospel. *Lowth.*

Notes

2 And by the border of Dan, from the east-side unto the west-side, a *portion* for Asher.

3 And by the border of Asher, from the east-side even unto the west-side, a *portion* for Naphtali.

4 And by the border of Naphtali, from the east-side unto the west-side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the east-side unto the west side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the east-side even unto the west-side, a *portion* for Reuben.

7 And by the border of Reuben, from the east-side unto the west-side, a *portion* for Judah.

8 ¶ And by the border of Judah, from the east-side unto the west-side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east-side unto the west-side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests *that are* sanctified, of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over-against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the LORD.

15 And the five thousand *that are* left in the breadth over-against the five and twenty thousand, shall be a profane *place* for the city, for dwelling and for suburbs; and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north-side four thousand and five hundred, and the south-side four thousand and five hundred, and on the east-side four thousand and five hundred, and the west-side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand east-ward, and ten thousand west-ward, and it shall be over against the oblation of the holy *portion*: and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand, by five and twenty thousand: ye shall offer the holy oblation four square, with the possession of the city.

21 And the residue *shall be* for the prince on

Notes on the Forty-eighth Chapter.

Ver. 7 *By the border of Reuben—a portion for Judah.*] From the first verse to the seventh, the situation of seven of the twelve tribes is described, which were placed on the north-side of the holy portion, the length of Judea from north to south being divided into twelve equal parts. *Lowth.*

8 *Five and twenty thousand reeds.*] See note on chap. xlv. 1. The word *reeds* is not in the original in either place; and we may more probably understand the measure in both texts of cubits.

11 *The Levites went astray.*] The word *Levites* is here used in its greatest latitude, and comprehends the priests, as well as those who are properly called Levites. Many of these had defiled themselves with idolatry, for which crime they were to be degraded from the honours and privileges due to those priests who had continued faithful in their office. *Lowth.*

15 *The city shall be in the midst thereof.*] A square piece of ground, of four thousand and five hundred cubits on each side, shall be taken out of the middle of the large square, for the area of the city.

20 *Five and twenty thousand, by five,* &c.] Every way it shall be five and twenty thousand.

the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over-againſt the five and twenty thouſand of the oblation toward the eaſt-border, and weſt-ward over-againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the prince: and it ſhall be the holy oblation; and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the prince's, between the border of Judah and the border of Benjamin, ſhall be for the prince.

23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have* a *portion*.

24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion*.

25 And by the border of Simeon, from the eaſt-ſide unto the weſt-ſide, Iſſachar a *portion*.

26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulun a *portion*.

27 And by the border of Zebulun, from the eaſt-ſide unto the weſt-ſide, Gad a *portion*.

28 And by the border of Gad, at the ſouth-ſide ſouth-ward, the border ſhall be even from Tamar *unto* the waters of ſtrife *in* Kadeſh, *and* to the river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the LORD GOD.

30 And theſe *are* the goings-out of the city on the north-ſide, four thouſand and five hundred meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt-ſide four thouſand and five hundred; and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth-ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt-ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures:* and the name of the city from that day *ſhall be*, The LORD *is* there.

30 *Theſe are the goings out of the city on the north-ſide.*] The ſame meaſures mentioned ver. 16, beginning with thoſe on the north-ſide, in the ſame manner as the general diviſion of the land.

35 *The name of the city ſhall be, The Lord is there.*] Jeruſalem was formerly called *the city of God*, and *the city of the great King*. But, in the new Jeruſalem, God ſhall dwell in a more glorious manner, and make it the place of his perpetual reſidence; ſo that every part of that city ſhall be honoured with evident tokens of the Divine Preſence, and every member of it being dedicated to God's ſervice, and becoming *an habitation of God through his ſpirit*, ſhall have ſome degree of the holineſs of the temple, where God had placed his name. This is in a lower degree fulfilled in all good chriſtians, who are ſtiled *the temple of the living God, and an habitation of God through the ſpirit*. Lowth.

THE

THE BOOK OF DANIEL.

THE ARGUMENT.

Daniel *was descended from the royal family of the kings of* Judah, *and cotemporary with* Ezekiel: *he was carried captive to* Babylon *before he was twenty years old. His stile is not so figurative and poetical as that of the other prophets; but it is clear and concise, and his narrations and descriptions simply natural. He was a very extraordinary person, highly favoured of God, and honoured by men beyond any that lived in his time. His prophecies concerning the coming of the* Messiah, *and the other great events of after-times, are so clear and explicit, that some have thought, they must have been written after the facts were done.* Josephus *says, that he not only foretold future events as other prophets did, but determined likewise the time when they should come to pass. Sir* Isaac Newton observes, *That among the old prophets,* Daniel *is most distinct in order of time, and easiest to be understood, and therefore in those things which relate to the last times, he is the key to the rest. It is generally believed he died in* Chaldea, *and did not take the permission granted to the* Jews *by* Cyrus, *of returning to his own country.*

CHAP. I.

1 *Jehoiakim's captivity.* 8 *Daniel, Hananiah, Mishael, and Azariah, refusing the king's portion, do prosper with pulse and water.*

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Notes on the First Chapter.

Ver. 1 *In the third year of the reign of Jehoiakim,* &c.] Jeremiah makes the first year of Nebuchadnezzar coincident with the fourth of Jehoiakim, and from thence begins the date of the seventy years captivity. But here Daniel speaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim, which difference may be thus adjusted; that Daniel begins his computation from the time that Nebuchadnezzar was sent by his father on the expedition against Pharaoh-necho king of Egypt, which was toward the latter of the third year of Jehoiakim. In the beginning of the following year he conquered the Egyptians, and in the latter end of the same he besieged Jerusalem in the ninth month, according to the Jews account, who, to this day, keep a fast on the 18th day of that month, when their city was taken; at which time Jehoiakim became tributary to the Babylonians, and consequently the seventy years captivity began. *Prideaux.*

2 *Jehoiakim.*] He was taken prisoner and put in chains, but having humbled himself, and submitted to become his tributary, was restored to his kingdom.

Into the land of Shinar.] This was the original name of the country about Babylon. See note on Gen. xi. 2.

4 *Children in whom was no blemish.*] Such as had the best accomplishments both of body and mind: the word rendered *children,* may refer to more advanced years, or years of manhood; for Daniel must be near twenty at this time, as may be concluded from his being put into considerable posts in the government soon after. *Lowth.*

The tongue of the Chaldeans.] The same was likewise called the Syriac language. See chap. ii. 4.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

CHAP. II.

1 *Nebuchadnezzar forgetteth his dream,* 14 *Daniel findeth it:* 31 *The dream,* 36 *and interpretation.*

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

8 *Daniel purposed in his heart,* &c.] It was the custom of most heathen nations before their meals, to make an offering of some part of what they were to eat or drink to their gods, as a thankful acknowledgment, that every thing they enjoyed was their gift; so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean. *Lowth.*

12 *Pulse to eat.*] The Hebrew word signifies all sorts of roots or herbs.

19 *They stood before the king.*] Were in continual attendance in the king's court.

21 *Daniel continued unto the first year of king Cyrus.*] He lived to see the overthrow of the Babylonish monarchy by Cyrus; which made way for the fulfilling of Jeremiah's prophecy, concerning the *seventy weeks,* in the return of the Jews from their captivity.

Notes on the Second Chapter.

Ver. 1 *Dreamed dreams.*] Though it was but one continued dream, it contained divers scenes of affairs, being a description of the succession of the four monarchies, which were to continue in different forms to the end of the world.

4 Then ſpake the Chaldeans to the king in Syriack, O king, live for ever: tell thy ſervants the dream, and we will ſhew the interpretation.

5 The king anſwered and ſaid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and rewards and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwerd again and ſaid, Let the king tell his ſervants the dream, and we will ſhew the interpretation of it.

8 And the king anſwered and ſaid, I know of certainty that ye would gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 The Chaldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the king's matter: therefore *there is* no king, lord, nor ruler, *that* aſked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe-*men* of Babylon.

13 And the decree went forth that the wiſe-*men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, which was gone forth to ſlay the wiſe-*men* of Babylon:

15 He anſwered and ſaid to Arioch the king's captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 And Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions;

18 That they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe-*men* of Babylon.

19 Then was the ſecret revealed unto Daniel in a night-viſion. Then Daniel bleſſed the God of heaven:

20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his:

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding:

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to deſtroy the wiſe-*men* of Babylon: he went, and ſaid thus unto him, Deſtroy not the wiſe-*men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before

5 *Your houſes ſhall be made a dunghill.*] That there may be no remains of their memory.

8 *Ye would gain the time*, &c.] You only want to protract the time, and delay the execution of the ſentence pronounced againſt you.

11 *There is none that can ſhew it before the king, except the gods*, &c.] The Chaldeans undertook to foretel future events by their ſkill in the motions of the ſtars, and to explain dreams by natural obſervations.

21 *He changeth the times and the ſeaſons*, &c.] The great changes of the world are brought to paſs, by removing kings, and tranſlating their dominions to others, by raiſing ſome empires and bringing down others; of this Nebuchadnezzar's dream revealed to Daniel was a ſignal inſtance, which contained the ſucceſſion of the four great monarchies of the world. *Lowth.*

the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof.

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded cannot the wiſe-*men*, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king;

28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar what ſhall be in the latter days. Thy dream and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts came into *thy mind* upon thy bed what ſhould come to paſs hereafter: and he that revealeth ſecrets maketh known unto thee what ſhall come to paſs.

30 But as for me, this ſecret in not revealed to me for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart.

31 ¶ Thou, O king, ſaweſt, and behold, a great image. This great image, whoſe brightneſs *was* excellent, ſtood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs.

33 His legs of iron, his feet part of iron and part of clay.

34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver and the gold broken to pieces together, and became like the chaff of the ſummer threſhing-floors; and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream: and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee ſhall ariſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces

28 *That revealeth ſecrets.*] He informs the king, that there is one only God, infinitely ſurpaſſing in knowledge, not only all the wiſe men of the Eaſt, but alſo the falſe gods which they worſhipped.

And maketh known, &c.] And hath made known. *Wells.*

32 *This image's head was of fine gold.*] The Babylonian monarchy was arrived at the height of glory under Nebuchadnezzar, and Babylon was deemed the wonder of the world; ſo that this empire might be juſtly compared to a golden head. *Lowth.*

His breaſt and his arms of ſilver.] The ſecond monarchy, viz. the Perſian, will be inferior to the Babylonian, with reſpect to continuance.

His thighs of braſs, his legs of iron.] Theſe emblems denote the ſtrength of the third and fourth monarchies, (viz. the Grecian and Roman) and the irreſiſtible force with which they ſubdued their enemies. *Lowth.*

34 *A ſtone was cut out without hands, which ſmote the image upon his feet.*] In the ſame manner the kingdom of Chriſt ſhall break in pieces the fourth and laſt monarchy, in which the remains of the other three were comprehended; and ſhall at length put an end to all earthly power. *Lowth.*

35 *As chaff of the ſummer threſhing-floors.*] There was no ſign left of their former greatneſs.

The ſtone that ſmote the image became a great mountain, &c.] This denotes the increaſe of Chriſt's kingdom, that it ſhould, from ſmall beginnings, proceed to fill the whole earth. Thus Chriſt is repreſented as *going forth conquering, and to conquer.* This kingdom is deſcribed here under two ſtates or forms, the one may be ſtiled, by way of diſtinction, the kingdom of the ſtone, the other that of the mountain: the firſt commenced upon the erection of the fourth kingdom, while the ſtatue continued on its feet; the other was to be manifeſt under its laſt and weakeſt ſtate. *Mede.*

39 *Another third kingdom of braſs*, &c.] The Grecian empire ſhall extend its conqueſts beyond the bounds of all the preceding empires, even to theſe parts of the Eaſt which none of the Perſian monarchs ever attempted to ſubdue. *Lowth.*

40 *The fourth kingdom ſhall be ſtrong as iron.*] This fourth kingdom can be no other than the Roman empire. The reaſon why the ſpirit of God takes notice of theſe empires rather than others is, becauſe God's people were ſubject to theſe monarchies as they ſucceeded one another, and in their ſucceſſion, a line is carried

and ſubdueth all *things*: and as iron that breaketh all theſe, ſhall it break in pieces, and bruiſe.

41 And whereas thou ſaweſt the feet and toes part of potters clay and part of iron, the kingdom ſhall be divided; but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron and part of clay, *ſo* the kingdom ſhall be partly ſtrong and partly broken.

43 And whereas thou ſaweſt iron mixed with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure.

46 Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is* that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe-*men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

CHAP. III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meſhach and Abed-nego are accuſed,* 19 *and delivered.*

NEbuchadnezzar the king made an image of gold whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura in the province of Babylon.

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellers, the ſheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up.

3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellers, the ſheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up. And they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That at* what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up:

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carried on to the coming of Chriſt, who was to appear under the fourth monarchy, and the countries belonging to it were to be the chief ſeat of his kingdom. *Mede.*

45 *The ſtone was cut out of the mountain without hands.*] The phraſe, *without hands*, denotes it to be an act of God's own immediate power, and brought about by a miraculous interpoſition, free from any ſecond cauſes: ſo the heavenly body given to us at the reſurrection is called *a building, not made with hands.* Lowth.

49 *Daniel ſat in the gate of the king.*] He was a conſtant attendant at the king's court.

Notes on the Third Chapter.

Ver. 1 *An image of gold, whoſe height was threeſcore cubits, and the breadth thereof ſix cubits.*] This image was probably ſet up in honour of Bel, a tutelar deity, from whom Nebuchadnezzar called Daniel, *Belteſhazzar.* The proportion of this image ſhows it to have been of a very irregular form; as no man's height is above ſix times his thickneſs. This makes it probable, that the pedeſtal is included in the threeſcore cubits, and then we may ſuppoſe the image to have been thirty-ſix cubits, and the pedeſtal twenty-four. *Loweth.*

4 *O people, nations, and languages.*] Whatſoever parts of the empire ye come from, or whatever language ye ſpeak.

5 *The ſound of the cornet, flute, harp.*] Theſe names give us to underſtand what was meant in general, but will never lead us to determine the particular ſorts of inſtruments.

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image that Nebuchadnezzar the king had ſet up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king live for ever.

10 Thou, O king, haſt made a decree that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhall be caſt into the midſt of a burning fiery furnace.

12 There a certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego; theſe men, O king, have not regarded thee: they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego. Then they brought theſe men before the king.

14 Nebuchadnezzar ſpake, and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up?

15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ye fall down and worſhip the image which I have made, *well:* but if ye worſhip not ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace: and who *is* that God that ſhall deliver you out of my hands?

16 Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, O Nebuchadnezzar, we *are* not careful to anſwer thee in this matter.

17 If it be *ſo*, our God, whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver us *as* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake, and commanded that they ſhould heat the furnace one ſeven times more than it was wont to be heated.

20 And he commanded the moſt mighty men that *were* in his army to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their coats, their hoſe, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace.

22 Therefore becauſe the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

23 And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 Then Nebuchadnezzar the king was aſtoniſhed, and roſe up in haſte, *and* ſpake and ſaid unto his counſellers, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king.

25 He anſwered and ſaid, Lo, I ſee four men looſe walking in the midſt of the fire, and

6 *Shall the ſame hour.*] This is the firſt place in the Old Teſtament, where we meet with the diviſion of time into hours. The Greeks aſcribe the invention of hours to Anaximander, who probably received it from the Chaldeans. *Lowth.*

16 *We are not careful to anſwer thee in this matter.*] In ſo plain a caſe, there is no room for deliberation: we have an anſwer ready at hand, that *we ought to obey God rather than man.*

17 *Our God whom we ſerve, is able---and he will deliver us out of thine hand.*] As we are firmly perſuaded of his power to deliver us, ſo we truſt in his mercy and goodneſs, that he will ſave us from this imminent danger.

25 *The form of the fourth is like the ſon of God.*] Or, like *a ſon of God*; i. e. like *an angel*; for angels are frequently called the ſons of God.

they have no hurt: and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego came forth of the midſt of the fire.

27 And the princes, governors and captains, and the king's counſellers being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants, that truſted in him, and have changed the king's word, and yielded their bodies, that they might not ſerve nor worſhip any god except their own God.

29 Therefore I make a decree, That every people, nation and language which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghill: becauſe there is no other god that can deliver after this ſort.

30 Then the king promoted Shadrach, Meſhach, and Abed-nego in the province of Babylon.

CHAP. IV.

1 *Nebuchadnezzar's dream.* 19 *Daniel interpreteth it.* 28 *The ſtory of the event.*

NEbuchadnezzar the king unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* an everlaſting kingdom, and his dominion *is* from generation to generation.

4 I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a dream which made me afraid, and the thoughts upon my bed and the viſions of my head troubled me.

6 Therefore made I a decree to bring in all the wiſe-*men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Chaldeans, and the ſooth-ſayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the laſt Daniel came in before me, whoſe name *was* Belteſhazzar, according to the name of my God, and in whom *is* the ſpirit of the holy gods: and before him I told the dream, *ſaying*,

9 O Belteſhazzar, maſter of the magicians, becauſe I know that the ſpirit of the holy gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed; I ſaw, and behold, a tree in the midſt of the earth, and the height thereof *was* great.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

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26 *Ye ſervants of the moſt high God.*] This miracle calls to the king's mind the former confeſſion he had made of the true God.

28 *Bleſſed be the God of Shadrach.*] So Darius offers up his acknowledgments to the God of Daniel, chap. vi. 26. as ſuperior to other gods, but not as the only true God.

Changed the king's word.] Rendered his command of none effect, God himſelf having ſuſpended the execution of it.

Notes on the Fourth Chapter.

Ver. 1 *Nebuchadnezzar the king, unto all people, nations,* &c.] This chapter contains a recital of that edict which Nebuchadnezzar publiſhed after his reſtoration, the better to confirm the truth of the event here related.

4 *I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace.*] I thought myſelf ſecure in my enjoyments, and in full eaſe and proſperity in my palace at Babylon. God's particular judgments often reſemble the general one, in their coming ſuddenly and unexpectedly, at the inſtant when men are apt to indulge themſelves in a fatal ſecurity. *Lowth.*

9 *Tell me the viſions of my dream, and the interpretation.*] The king immediately tells the dream himſelf: the Septuagint reads right, *Hear the viſions of my dream, and tell me the interpretation,* &c.

10 *Behold, a tree in the midſt of the earth,* &c.] Princes are frequently repreſented in ſcripture under the figure of flouriſhing trees.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field: and let it be wet with the dew of heaven, and let his portion *be* with the beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise-*men* of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream or the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him:

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

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12 *The beasts of the field,* &c.] All the subjects of that vast empire thought themselves safe under his protection.

13 *Behold, a watcher, and an holy one came down from heaven.*] *Even* may be placed here, as the original seems to indicate more strength, *and even an holy one:* the conjunction being used here by way of explication. The word watcher is understood of some principal angel; the angelical orders are described as attending upon God's throne, to receive and execute his commands: for the same reason they are called the *eyes of the Lord.* Lowth.

15 *Leave the stump of his roots in the earth.*] As when the root of a tree is still alive, there is a possibility of its flourishing again, so there should still be hopes of the king's recovering his former dignity.

With a band of iron and brass, in the tender grass of the field.] To denote that, while the king was deprived of his reason, and lived among the beasts of the field, he was bound with chains, as madmen usually are. *Lowth.*

16 *Let his heart be changed from man's,* &c.] i. e. Let him lose the use of his reason.

Let seven times pass over him.] i. e. Seven years.

17 *This matter is by the decree of the watchers,* &c.] It is called the decree of the most High in the twenty-fourth verse. The expression of the text is an allusion to the proceedings of earthly princes, who publish their decrees by the advice of their chief ministers. Thus God is described as summoning all the host of angels, and taking resolutions according to their advice; and Christ is represented as attended with angels and saints, as his assessors at the day of judgment. *Lowth.*

Setteth up over it the basest of men] This may regard Nebuchadnezzar, with respect to his present condition, whose pride and cruelty rendered him as despicable in the sight of God as his high estate had made appear formidable in the eyes of man; and therefore was justly doomed to so low a degree of debasement. *Lowth.*

19 *Then Daniel—was astonished for one hour.*] Both at the surprising circumstance of the judgments pronounced against the king, and from a tender regard for his person, and a grateful acknowledgment of the royal favours conferred on him and his three friends. *Lowth.*

25 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the ſtump of the tree-roots; thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the Heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king ſpake, and ſaid, Is not this great Babylon, that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken: The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* an everlaſting dominion, and his kingdom *is* from generation to generation.

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?

36 At the ſame time my reaſon returned unto me; and for the glory of my kingdom, mine honour and brightneſs returned unto me; and my counſellers and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar praiſe and extol and honour the King of heaven, all whoſe works *are* truth, and his ways judgement: and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1 *Belſhazzar's impious feaſt.* 5 *A hand-writing troubleth him.* 17 *Daniel reproveth him,* 25 *and interpreteth the writing.*

BElſhazzar the king made a great feaſt to a thouſand of his lords, and drank wine before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels which his father Nebuchadnezzar had taken

25 *They ſhall drive thee from men.*] This is a deſcription of a very ſevere and mortifying diſtemper of mind. *Clark.*

26 *That the Heavens do rule.*] Heaven is here put for God.

30 *Is not this great Babylon that I have built?*] Though Babylon was one of the oldeſt cities in the world, yet Nebuchadnezzar had very much improved it, on account of its largeneſs and height of its new walls, the temple of Belus, his own palace, and the penſile gardens, the banks of the river, and the canals made for draining it. The words of Nebuchadnezzar here recited ſavour of great pride and arrogance, he is therefore juſtly puniſhed by that judgment pronounced upon him in the following verſes.

34 *I Nebuchadnezzar lift up mine eyes unto heaven,* &c.] He became ſenſible of his dependence upon God, and lift up his eyes to heaven, in a devout acknowledgment of the ſovereign Majeſty of the King of Kings, the ruler of the earth, whoſe dominion alone is without end, unchangeable and eternal.

35 *All the inhabitants of the earth are reputed as nothing.*] He diſpoſes of all things both in heaven and in earth, with an irreſiſtible power and authority. *Lowth.*

Notes on the Fifth Chapter.

Ver. 1 *Made a great feaſt to a thouſand of his lords.*] To his principal lords, i. e. ſuch as were chiliarchs, or rulers of thouſands. This feaſt was made at a time of public rejoicing, being an annual feſtival, when the whole night was ſpent in revelling: which ſeaſon Cyrus took the advantage of to make himſelf maſter of the city, as Herodotus and Xenophon relate, and was foretold by Jeremiah.

2 *Belſhazzar---commanded to bring the golden and ſilver veſſels,* &c.]

out of the temple which *was* in Jeruſalem; that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God which *was* at Jeruſalem; and the king and his princes, his wives and his concubines drank in them.

4 They drank wine, and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hour came forth fingers of a man's hand, and wrote over-againſt the candleſtick upon the plaiſter of the wall of the king's palace: and the king ſaw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.

7 The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſooth-ſayers. *And* the king ſpake and ſaid to the wiſe-*men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the king's wiſe-*men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his lords were aſtoniſhed.

10 *Now* the queen, by reaſon of the words of the king and his lords, came into the banquet-houſe: *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom in whom *is* the ſpirit of the holy gods; and in the days of thy father light and underſtanding and wiſdom like the wiſdom of the gods was found in him; whom the king Nebuchadnezzar thy father, the king, *I ſay*, thy father, made maſter of the magicians, aſtrologers, Chaldeans, *and* ſooth-ſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts were found in the ſame Daniel, whom the king named Belteſhazzar. Now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king. *And* the king ſpake and ſaid unto Daniel, *Art* thou that Daniel which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee that the ſpirit of the gods *is* in thee, and *that* light and underſtanding and excellent wiſdom is found in thee.

15 And now the wiſe-*men*, the aſtrologers, have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing:

16 And I have heard of thee that thou canſt make interpretations, and diſſolve doubts: now if thou canſt read the writing, and make known

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&c.] Theſe veſſels were carried by Nebuchadnezzar into the temple of his own god, chap. i. 2. and ſet apart for religious uſes. This farther profanation of them was contrary to the rules of their own religion, and may be ſuppoſed to have been committed by Belſhazzar in exceſſive riot of drinking. Without queſtion, the veſſels and other furniture with which Solomon adorned the temple were very magnificent, ſince Nebuchadnezzar thought them worth carrying to Babylon, to furniſh the temple he had built there in honour of Belus, a ſtructure that might be reckoned one of the wonders of the world. *Prideaux.*

Which his father.] Belſhazzar was in truth grandſon to Nebuchadnezzar, for he was the ſon of Evil-merodach by Nitocris his queen: it is uſual in ſcripture to call the grandfather by the name of father.

4 *They praiſed the gods of gold*, &c.] They ſung praiſes to their falſe gods, in deriſion of the true God.

5 *In the ſame hour came forth fingers of a man's hand.*] Next to murder, no ſin is ſo remarkably puniſhed in this world as that of ſacrilege, as appears by many inſtances taken from hiſtory of all ages, of heathens and infidels, as well as of Jews and Chriſtians. *Lowth.*

Wrote over againſt the candleſtick.] That it might be more conſpicuous: the feaſt was continued till late in the night.

10 *The queen, by reaſon of the words of the king*, &c.] The king's wives and concubines ſat with him at the feaſt; ſo the perſon here mentioned muſt be the queen-mother Nitocris, a lady of eminent wiſdom, who had the chief direction of public affairs; called *the queen* by way of eminence. *Prideaux.*

11 *In the days of thy father.*] i. e. Thy grandfather.

13 *Art thou that Daniel?*] Though his grandfather Nebuchadnezzar had promoted Daniel to conſiderable places of honour, yet Belſhazzar knew nothing of him, which argues him to have been a weak and vicious prince, according to the character hiſtorians give of him, and that minding nothing but his pleaſures, he left the care of public buſineſs to his mother. *Lowth.*

to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thy ſelf, and give thy rewards to another: yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

19 And for the majeſty that he gave him, all people, nations and languages, trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his glory from him:

21 And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointeth over it whomſoever he will.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this;

23 But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified:

24 Then was the part of the hand ſent from him, and this writing was written.

25 ¶ And this *is* the writing that was written; MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finiſhed it.

27 TEKEL; thou art weighed in the balances, and art found wanting.

28 PERES; thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 In that night was Belſhazzar the king of the Chaldeans ſlain.

31 And Darius the Median took the kingdom, *being* about threeſcore and two years old.

CHAP. VI.

1 *Daniel's preferment.* 10 *He is caſt into the den of lions,* 18 *and ſaved.*

21 *His heart was made like the beaſts,* &c.] i. e. His underſtanding was taken from him, and he imagined himſelf to be turned into a beaſt. *Clark.*

26 MENE; *God hath numbered thy kingdom,* &c.] The years appointed by God for the continuance of thy reign, and the Babyloniſh monarchy, is finiſhed. The word *Mene* is repeated in the foregoing verſe, to ſhow that the thing is certain, and eſtabliſhed by God, as Joſeph told Pharaoh in a ſimilar caſe, Gen. xli. 32.

27 TEKEL; *thou art weighed in the balances,* &c.] Wicked men are frequently compared to ſilver adulterated, and alloyed with baſer metals, which renders it too light, when weighed in the ſcales. The ſame compariſon is uſed by Homer, when Hector's fatal day approached; by Virgil at the death of Turnus; and by Milton, where the ſcale of Lucifer kicks the beam. *Lowth.*

28 PERES; *thy kingdom is divided,* &c.] The verb *Paras*, from whence *peres* is derived, ſignifies to divide, or break; it is likewiſe the proper name of the Perſians, who were to be ſharers in the diviſion of the Babyloniſh empire. *Upharſin*, ver. 25, literally ſignifies *and they divide it.* Lowth.

30 *In that night was Belſhazzar king of the Chaldeans ſlain,*] He and all his nobles were ſlain together in the midſt of their feaſting and revels, Xenophon relates the ſtory thus: "That "two deſerters, having aſſiſted ſome of the Perſian army to kill "the guards, and ſeize upon the palace, they entered into the "room where the king was, whom they found in a poſture of "defence; but they ſoon diſpatched him and his attendants." Thus the prophecy of Jeremiah was fulfilled, that Babylon ſhould be taken at the time of a public feaſt, while her *princes and great men, her captains, her rulers, and mighty men ſhould be drunken, and ſhould ſleep a perpetual ſleep, and not awake.* Lowth.

31 *Darius the Median took the kingdom.*] This Darius is ſuppoſed by the moſt judicious chronologers, to be the ſame with Cyaxares the ſon of Aſtyages: Cyrus made him king of the Chaldeans, as being his uncle by the mother's ſide, and his partner in carrying on the war againſt the Babylonians; he left him the palace of the king of Babylon to live there, whenever he pleaſed. *Lowth.*

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom;

2 And over theſe, three preſidents; of whom Daniel *was* firſt: that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him: and the king thought to ſet him over the whole realm.

4 Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom; but they could find none occaſion nor fault; foraſmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governors, and the princes, the counſellers, and the captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall aſk a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſign the writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying and making ſupplication before his God.

12 Then they came near, and ſpake before the king concerning the king's decree; Haſt thou not ſigned a decree, that every man that ſhall aſk *a petition* of any God or man within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered, and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king, when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is* that no decree nor ſtatute which the king eſtabliſheth may be changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions. *Now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought and laid upon

Notes on the Sixth Chapter.

Ver. 1 *It pleaſed Darius to ſet over the kingdom an hundred and twenty princes.*] According to the number of the provinces which were ſubject to the Medo-Perſian empire: theſe were afterwards enlarged to 127, by the victories of Cambyſes, and Darius Hyſtaſpes. See Eſther i. 1.

2 *Over theſe, three preſidents, of whom Daniel was the firſt.*] He had been appointed one of the principal officers of ſtate by Belſhazzar. Darius did not dwell at Babylon, but at Ecbatane in Media, whither he ſent for Daniel, that he might be always near him, and where it is likely he received this new advancement.

8 *The law of the Medes and Perſians, which altereth not.*] After it is once enacted by the king, with the advice of his counſellors.

10 *His windows being open in his chamber.*] Septuagint reads, In his upper chamber: it ſeems to have been the cuſtom among the devout Jews to ſet apart ſome upper room for their oratories, as places freeſt from noiſe and diſturbance: ſo we read in Tobit, that *Sara came down from her upper chamber*, and *the apoſtles aſſembled in an upper room.* Lowth.

Toward Jeruſalem.] According to the petition in Solomon's conſecration-prayer. See 1 Kings, viii. 48.

13 *That Daniel which is of the children of the captivity.*] This is added to aggravate his fault, that a captive ſhould offer a public affront to the laws of a king whoſe favour and protection he enjoys. *Lowth.*

14 *Was ſore diſpleaſed.*] That he had ſigned the decree.

5 MA 56

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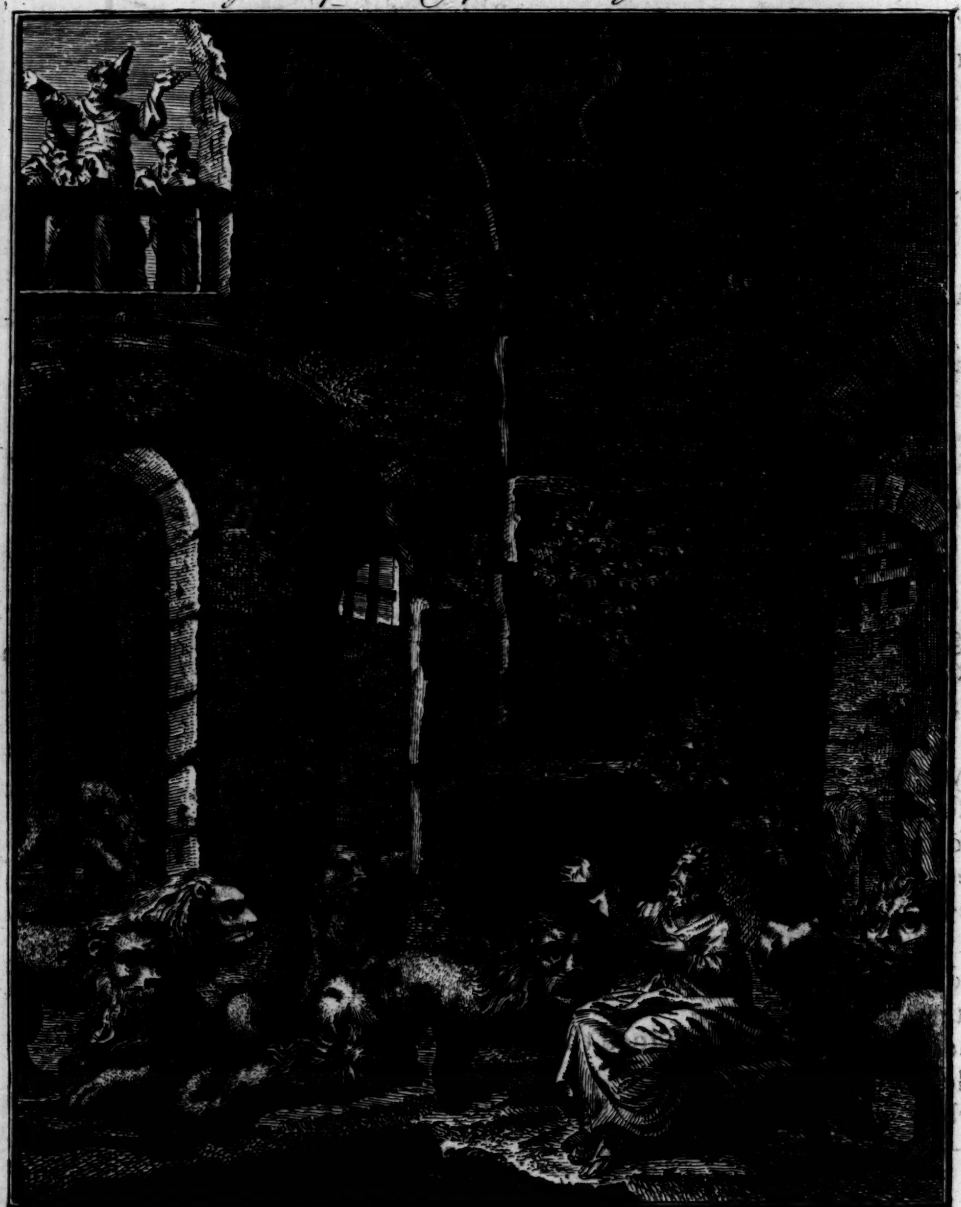

And when he came to the Den, he cried with a lamentable Voice unto Daniel, and the King spake, & said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the Lions. — **Dan. Ch. VI. Ve. 20.**

5 MA 56

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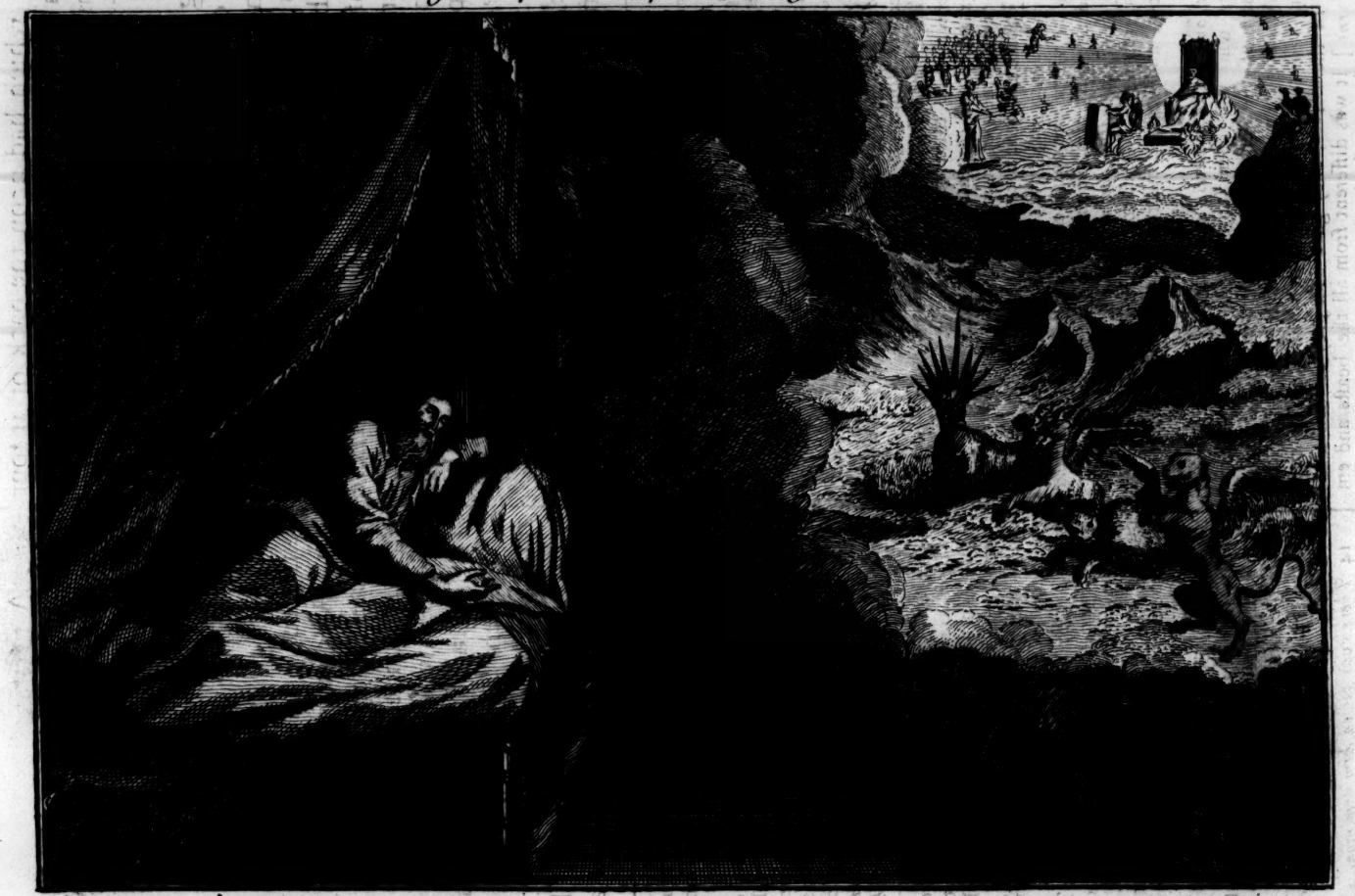

In the first year of Belshazzar King of Babylon, Daniel had a dream & visions of his head upon his bed. Then he wrote the dream, and told the sum of the matters. Daniel. Chap. 7. v. 1

the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſick brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God whom thou ſerveſt continually able to deliver thee from the lions?

21 Then ſaid Daniel to the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths, that they have not hurt me: foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den, ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

24 And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives: and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be even* unto the end.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

CHAP. VII.

1 *Daniel's viſion of the four beaſts,* 9 *of God's kingdom,* 15 *the interpretation thereof.*

IN the firſt year of Belſhazzar king of Babylon Daniel had a dream, and viſions of his head upon his bed. Then he wrote the dream, *and* told the ſum of the matters.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts came up from the ſea, divers one from another.

4 The firſt *was* like a lion, and had eagle's wings: *and* I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a man's heart was given to it.

5 And behold, another beaſt, a ſecond, like to a bear, and it raiſed up it ſelf on one ſide, and *it had* three ribs in the mouth of it be-

22 *Before thee, O king, have I done no hurt.*] Though I diſobeyed thy decree, it was not done out of contumacy, but purely to preſerve a good conſcience.

24 *Them, their children, and their wives.*] According to the cruel laws and cuſtoms which prevailed in ſome countries of involving whole families in the puniſhment of particular perſons: in oppoſition to which, that equitable law of Moſes was ordained, that *the fathers ſhould not be put to death for the children, nor the children for the fathers.*

28 *In the reign of Darius,* &c.] Xenophon reckons Darius reigned two years, and Cyrus ſeven.

Notes on the Seventh Chapter.

Ver. 1 *In the firſt year of Belſhazzar,* &c.] The prophet having related ſome remarkable paſſages that occurred, concerning himſelf and his brethren, and given proofs of his ſkill in explaining other men's dreams, proceeds to give an account of his own viſions; and thereupon goes back to the firſt year of Belſhazzar's reign, which was ſeventeen years before the hiſtory contained in the laſt chapter. *Lowth.*

2 *The four winds of the heaven ſtrove upon the great ſea.*] Denoting thoſe commotions of the world, from which empires and kingdoms commonly take their riſe.

4 *The firſt was like a lion, and had eagles wings.*] Victorious warriors are compared to lions, for their ſtrength and cruelty, and to eagles for the rapidity of their conqueſts.

The wings thereof were plucked, and it was lifted up from the earth.] Rather, as margin, *wherewith it was lifted up from the earth.* There was a ſtop put to the progreſs of its victories, by the frequent irruptions made by the armies led by Cyrus and Darius againſt the Babylonians for twenty years, before the final overthrow of that empire *Lowth.*

tween the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night-visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* divers from all the beasts that *were* before it, and it had ten horns.

8 I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened.

11 I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night-visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion and glory and a kingdom, that all people, nations,

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5 *A second like to a bear, and it raised up itself on one side.*] This beast denotes the Persian empire, and its first beginning to advance itself to arrive at dominion. The margin reads, *and it raised up one dominion*, i. e. it made one empire out of the joint powers of Media and Persia. *Lowth.*

It had three ribs in the mouth of it.] i. e. Babylon, Lydia, and Egypt; Cyrus conquered Lydia with her king Crœsus, and Egypt was conquered by Nebuchadnezzar, and still continued tributary to Cyrus. *Lowth.*

They said, Arise, devour much flesh.] Their success made them still more greedy of dominion.

6 *Another like a leopard, which had upon the back of it four wings of a fowl.*] The third beast denotes the Grecian empire begun by Alexander, and continued in his four successors. The wings signify the swiftness of its conquests.

Four heads.] Some imagine these mean his four chief generals.

Dominion was given to it.] By the swiftness of Alexander's progress, and the victory he obtained by small forces, it appeared that Providence gave him the empire of the world.

7 *A fourth beast, dreadful and terrible,* &c.] For that reason compared unto iron: this is the Roman empire, which destroyed the Grecian, and became mistress of the world. See chap. ii. 40.

It devoured and brake in pieces, and stamped, &c.] It subdued all the nations who had been subjects of the former empires. The latter part of the sentence alludes to the fury of wild beasts, which stamp upon that part of their prey which they cannot devour. So those conquests, which the Romans could not make use of themselves, they gave as a prey to their allies.

It had ten horns.] It was different from all the beasts and empires that went before it, for its dominion was to be divided into ten kingdoms or principalities, signified here by ten horns, and by the ten toes of the image, chap. ii. *Lowth.*

9 *The Ancient of days did sit, whose garment was white,* &c.] The eternal Judge of the world, he *that was from the beginning, who covereth himself with light as with a garment.* In this Divine representation mention is made of the *hair of the head,* yet we are not to suppose any determinate shape, like that of a man, was represented: the expressions only import, that this divine Shechinah was of an amazing, inexpressible brightness.

His throne was like the fiery flame, and his wheels as burning fire.] His throne is here described in the nature of a triumphal chariot, supported by angels as so many fiery wheels. *Lowth.*

10 *A fiery stream issued.*] Lightnings and streams of fire were his harbingers, to give notice of his speedy approach.

Thousand thousands ministered unto him.] His retinue was an innumerable company of angels. *Lowth.*

The judgement was set.] The court, God as the Supreme Judge, and the saints as assessors, made their appearance.

The books were opened.] The books of God's laws and men's actions, in allusion to the records of the courts of judicature.

12 *Their lives were prolonged for a season.*] As to the three first monarchies, though the succeeding empire took away the dominion of that which went before, yet it was not done all at once, but by degrees; and the nations where those monarchies were seated, had still a being, though they changed their masters: whereas the destruction of the last empire implied the putting an end to all earthly governments, the kingdom of Christ being then immediately to take place.

13 *One like the Son of man.*] The reason why our Saviour is here denoted by the title of *the Son of man*, is with great probability judged to be this, viz. because the kingdom which he is here introduced to receive from *the Ancient of days*, does not denote the kingdom of Christ as God co-eternal with his father, but the kingdom which was obtained by, and vouchsafed to Christ as *man*. Wells.

14 *There was given him dominion, and glory,* &c.] Upon the destruction of antichrist, (the little horn of the fourth beast) the stone which Nebuchadnezzar saw in his first vision, was to become a great mountain, and all the ancient prophecies are to be accomplished, which speak of the uninterrupted glory and universality of Christ's dominion, which will be illustriously displayed at the day of judgment, when all the world shall be summoned to appear before him. *Lowth.*

and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed.

15 ¶ I Daniel was grieved in my ſpirit in the midſt of *my* body, and the viſions of my head troubled me.

16 I came near unto one of them that ſtood by, and aſked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth.

18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beaſt, which was divers from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs; *which* devoured, brake in pieces, and ſtamped the reſidue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows.

21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them;

22 Until the Ancient of days, came, and judgement was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be divers from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* ſhall ariſe: and another ſhall riſe after them, and he ſhall be divers from the firſt, and he ſhall ſubdue three kings.

25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws: and they ſhall be given into his hand until a time and times and the dividing of time.

26 But the judgement ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy *it* unto the end.

27 And the kingdom and dominion, and

15 *In the midſt of my body.*] The original is *ſheath*; the body is metaphorically called *the ſheath of the ſoul.*

16 *I came near unto one of them that ſtood by.*] To one of the angels who always attended upon the throne of God.

17 *Out of the earth.*] Shall be of the *earth, earthy*; whereas the kingdom of Chriſt is a heavenly kingdom.

18 *The ſaints of the moſt High ſhall take the kingdom.*] Theſe earthly kingdoms, being taken away or deſtroyed, the ſucceeding kingdom ſhall be that of Chriſt and his ſaints. *Lowth.*

21 *The ſame horn made war,* &c.] Antichriſt is deſcribed as making war with the ſaints, and overcoming them for a time, Rev. ch. xi.

23 *Diverſe from all kingdoms.*] As being managed under different forms of government. Having at firſt the form of a kingdom, then of a common-wealth, then under emperors, and in proceſs of time divided into ten kingdoms or principalities, all of them under one ſpiritual head. *Lowth.*

24 *The ten horns out of this kingdom are ten kings.*] An horn is an emblem of ſtrength, ſo it comes to ſignify power and authority, and is thence applied to ſovereignty. Theſe ten horns or kingdoms ſhall ariſe out of the diſſolution of the Roman empire, which came to paſs about the year of Chriſt 476; when it was divided into theſe different kingdoms, 1. Britons. 2. Saxons. 3. Franks. 4. Burgundians. 5. Viſigoths. 6. Suevians and Alans. 7. Vandals. 8. Almons. 9. Oſtrogoths. 10. Greeks. Biſhop Lloyd gives the following liſt— 1. Hunns ſettled in the country from thence called Hungary. 2. Oſtrogoths in the country from Rhetia to Thrace, afterwards in Italy. 3. Viſigoths in part of France and Catalonia. 4. Franks ſeized on part of Germany and Gaul. 5. Vandals ſettled in Spain. 6. Suevians and Alans in the weſtern parts of Spain. 7. Burgundians in that part of Gaul called Burgundy. 8. Herules, Rugians, &c. in Italy. 9. Saxons in Britain. 10. Longobards in part of Germany.

Another ſhall ariſe after them.] Or, *behind* them, in an unperceived manner. As the papacy took its riſe from the ſame cauſe, but did not arrive at direct ſupremacy till the year 606, when pope Boniface uſurped the title of Univerſal Biſhop, before the other kings were aware of ſuch growing greatneſs till he exceeded them in power. *Lowth.*

He ſhall be diverſe from the reſt.] His authority will be eccleſiaſtical, yet ſo as to lay claim to temporal power alſo, and to aſſert a right of diſpoſing of ſecular affairs. *Lowth.*

He ſhall ſubdue three kings.] Or kingdoms. Theſe three are ſuppoſed to be the exarchate of Ravenna, which Charles the Great recovered from the Lombards, and gave to the pope. 2. The kingdom of the Greeks in Italy, of which the emperor Leo Iſaurus was deprived by the popes Gregory II. and III. And, 3dly, the kingdom of the Franks, or German emperors, from whom the popes reſted the election and inveſtiture of themſelves and other biſhops; and by degrees took from them all the juriſdiction they had in Italy, which was the occaſion of grievous wars for ſeveral ages, between the popes and the emperor Henry IV. and his ſucceſſors. *Lowth.*

25 *Times and laws.*] Times for things done in time, whereby the times are altered; ſuch as are the alterations of ſtates and governments. *Mede.*

27 *When the greatneſs of the kingdom,* &c.] This denotes the kingdom of Chriſt on earth, where his ſaints are deſcribed as reigning with him.

the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High; whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 *Daniel's viſion of the ram and he-goat.* 13 *The two thouſand three hundred days of ſacrifice.*

IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt.

2 And I ſaw in a viſion; and it came to paſs when I ſaw that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam; and I ſaw in a viſion, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river a ram which had two horns: and the two horns *were* high, but one *was* higher than the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſt-ward, and north-ward, and ſouth-ward; ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns: and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was ſtrong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great toward the ſouth, and toward the eaſt, and toward the pleaſant *land*.

10 And it waxed great *even* to the hoſt of heaven: and it caſt down *ſome* of the hoſt and of the ſtars to the ground, and ſtamped upon them.

Notes on the Eighth Chapter.

Ver. 2 *I was by the river Ulai.*] This river divides Suſiana from Elam, properly ſo called; though Elam is often taken in a larger ſenſe, ſo as to comprehend Suſiana under it.

3 *A ram which had two horns,* &c.] This ram denotes the kingdoms of Media and Perſia united into one government: the ram was the royal enſign of the Perſians, and rams heads with horns, the one higher, and the other lower, are ſtill to be ſeen in the ruins of Perſepolis. *Chardin's Travels.*

4 *Puſhing weſt-ward, north-ward, and ſouth-ward.*] Syria lay weſt of Perſia, Iberia, Albania and Armenia to the north and Egypt ſouth.

5 *An he-goat came from the weſt.*] i. e. Greece; *on the face of the whole earth,* i. e. carrying all before him as he went; thereby denoting the uninterrupted ſucceſs of Alexander the Great. A goat was, according to Juſtin, the emblem or arms of Macedon, ever ſince their king Caranus. *Lowth.*

Touched not the ground.] Hereby is ſignified the rapidity of his conqueſts; and for this reaſon he is deſcribed as having *four wings of a fowl,* having in eight years conquered all the vaſt countries that lay between the Ægean ſea and the river Hypanis in India. *Prideaux.*

7 *He caſt him down to the ground,* &c.] This prophecy Jaddus the high-prieſt ſhewed to Alexander the Great in Jeruſalem, and thereby encouraged him to go on in his expedition. *Joſephus.*

8 *When he was ſtrong, the great horn was broken.*] Alexander died in the height of his proſperity.

Four notable ones toward the four winds of heaven.] This the angel explains by four kingdoms ſtanding up inſtead of it. The prophecy had its exact completion upon the partition of the Grecian empire after the battle of Ipſus, where Antigonus was killed. It was divided among four kings, 1. Ptolemy king of Egypt, Lybia, Paleſtine, Arabia, and Cœlo-Syria, which may be called the ſouthern part. 2. Caſſander king of Macedonia and Greece, which was the weſtern part of it. 3. Lyſimachus of Thrace and Aſia, the northern part. And, 4. Seleucus of Syria, and the eaſtern countries. *Prideaux.*

9 *Out of one of them came forth a little horn.*] From one of theſe four ſucceſſors came forth Antiochus Epiphanes, who was a *vile perſon,* to whom the *honour of the kingdom did not belong,* as the angel gives his character, chap. xi. 21; Demetrius, his elder brother's ſon, being the right heir. This little horn, belonging to the third head, is not to be confounded with that belonging to the fourth, chap. vii. 8, 20. though it may be a type of it. *Lowth.*

Towards the pleaſant land.] i. e. Towards Judea.

10 *It waxed great, even to the hoſt of heaven.*] The hoſt of heaven means here the Jewiſh church, particularly the prieſts and the Levites, who are called the hoſt of heaven from their continual attendance on God's ſervice in the temple, in imitation of the angelical office.

Caſt

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground, and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be troden under foot?

14 And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed.

15 And it came to pass when I, *even* I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came I was afraid; and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having two horns, *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes, is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

Cast down some of the host and of the stars to the ground.] Persons of principal dignity in the church are called *stars*. The words import, either that Antiochus should put an end to the priests ministration in the service of God, by taking away the daily sacrifice, or else that he should seduce some of them by threats or promises to turn apostates. *Lowth.*

11 *He magnified himself even to the prince of the host.*] This may be understood of God himself, or else *of Christ the true high-priest over the house of God.*

The daily sacrifice was taken away.] The sacrifice which was offered every morning and evening was taken away by Antiochus, who profaned both temple and altar.

12 *An host was given him against the daily sacrifice*, &c.] Antiochus prospered so far in his attempts against the Jews and their religion, that he built a citadel in the city of David, and placed a garrison of soldiers there, to disturb those that should come to divine worship at the temple. This God permitted as a just punishment for the sins of his people, and particularly of those who were willing to be seduced to idolatry. *Lowth.*

It cast down the truth to the ground.] He suppressed truth and religion for a time, and hindered the open profession of it.

13 *I heard one saint.*] i. e. An angel.

14 *Unto two thousand and three hundred days.*] i. e. About six years and four months, reckoning three hundred and sixty days to a year; for so long under Antiochus was the temple profaned. But since it is generally agreed, that the persecution of Antiochus was a type or an imperfect symbol of a greater desolation, which antichrist should make in the church of God, some extend these days to the end of the times of antichrist, taking each day for a year, according to the genius of the prophetical writers; agreeable to which sense, the three years and an half, chap. vii. 25. and the seventy weeks in the ixth chapter, are explained by most interpreters. *Lowth.*

17 *O son of man*, &c.] This is a title given to none of the prophets but Ezekiel and Daniel, either to remind them that they were but flesh and blood; or it may be interpreted as a mark of honour, implying something more than an ordinary man, and highly favoured of God by these heavenly visions. See Ezek. ii. 1.

22 *Four kingdoms shall stand up*, &c.] Four kingdoms shall be set up by Alexander's generals, of the same nation with him, but not of his posterity; nor shall they have that extent of dominion which he possessed. *Lowth.*

23 *In the latter time of their kingdom.*] Greece was the chief province of this empire, from whence it had its original and its name. The bringing this country into subjection to the Roman power was a manifest indication of the declension of the third monarchy, and the advancement of the fourth. This was remarkably brought to pass when Æmilius the Roman consul vanquished Perseus king of Macedon, and thereby brought all Greece under the power of the Romans. *Lowth.*

When the transgressors are come to the full.] When many of the Jews shall be disposed to cast off the true religion, and embrace idolatry. God spares sinners for a time, to give them an opportunity for repenting, till their iniquities come to their full height, and are ripe for judgment. *Lowth.*

A king of fierce countenance, and understanding dark sentences.] One of an untractable temper, without compassion, such as Antiochus Epiphanes: *understanding dark sentences* became a proverb among the Hebrews, to signify the arts *of fraud and deceit.* Warburton.

24 *The mighty and the holy people.*] That people, who being

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25 And through his policy alſo he ſhall cauſe craft to proſper in his hand; and he ſhall magnify *himſelf* in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the Prince of princes: but he ſhall be broken without hand.

26 And the viſion of the evening and the morning which was told is true: wherefore ſhut thou up the viſion; for it *ſhall be* for many days.

27 And I Daniel fainted and was ſick *certain* days: afterward I roſe up and did the king's buſineſs: and I was aſtoniſhed at the viſion, but none underſtood *it*.

CHAP. IX.

3 *Daniel confeſſeth his ſins,* 16 *prayeth for the reſtoration of Jeruſalem.* 20 *Gabriel informeth him of the ſeventy weeks.*

IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans;

2 In the firſt year of his reign, I Daniel underſtood by books the number of the years whereof the word of the LORD came to Jeremiah, the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

3 ¶ And I ſet my face unto the Lord God to ſeek by prayer and ſupplications, with faſting, and ſackcloth, and aſhes:

4 And I prayed unto the LORD my God, and made my confeſſion, and ſaid, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgements.

6 Neither have we hearkened unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O LORD, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day; to the men of Judah, and to the inhabitants of Jeruſalem, and to all Iſrael, *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee.

8 O LORD, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the LORD our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws which he ſet before us by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice: therefore the curſe is poured upon us, and the oath that *is* written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which

ſet apart for God's ſervice, were under his peculiar protection, by virtue whereof they were formerly victorious over all their enemies. Antiochus, in his firſt invaſion of Judea, ſlew and led captive eighty thouſand Jews: and two years afterwards ſent Apollonius with an army of 22,000 men to deſtroy thoſe that aſſembled in the ſynagogue on the ſabbath. See Macc. i. 29, 30. *Lowth.*

25 *He ſhall alſo ſtand up againſt the Prince of princes.*] Againſt God the King of Kings, and Ruler of Princes.

He ſhall be broken without hand.] God ſtruck him with a loathſome diſeaſe, attended with terrible torments of body and horror of mind, 2 Macc. chap. 9.

26 *Shut thou up the viſion.*] Conceal the ſenſe of it from common underſtandings. So we find ſhutting and opening, ſealing, and unſealing, are oppoſed in the prophetical language, and import the ſame as concealing and revealing, delaying the accompliſhment of a prophecy, and bringing it into effect. *Lowth.*

27 *None underſtood it.*] Daniel himſelf had but an imperfect comprehenſion of it, as when men view things at a diſtance, though the angel imparted to him the general meaning.

Notes on the Ninth Chapter.

Ver. 1 *In the firſt year of Darius the ſon of Ahaſuerus.*] See chap. v. 31. This is the ſame perſon who is called Cyaxares, the ſon of Aſtyages, by the heathen hiſtorians, with whom Joſephus agrees. His father Aſtyages had the name of Ahaſuerus among the Jews, as appears by a paſſage in Tobit, wherein the taking of Nineveh is aſcribed to Nebuchodonoſer and Aſſuerus, who were the ſame with Nabupolaſſer Nebuchadnezzar's father, and Aſtyages; Nebuchadnezzar being a name common to all the Babylonian kings, as Pharaoh was to the kings of Egypt. *Prideaux.*

2 *I Daniel underſtood by books,* &c.] The ſeveral prophecies of Jeremiah are called ſo many books. We may obſerve from hence, that the later prophets ſtudied the writings of the former, for the more perfect underſtanding of the times, when their prophecies were to be fulfilled. *Lowth.*

Seventy years.] Theſe are to be dated from the beginning of the fourth year of Jehoiakim, which is coincident with the firſt of Nebuchadnezzar. See note on Jer. xxv. 11.

15 *Who*

he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jeruſalem.

13 As *it is* written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O LORD our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown as at this day; we have ſinned, we have done wickedly.

16 ¶ O LORD, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins and for the iniquities of our fathers Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the LORD's ſake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies.

19 O LORD, hear; O LORD, forgive; O LORD, hearken, and do; defer not, for thine own ſake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſin and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God for the holy mountain of my God:

21 Yea, whiles I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee ſkill and underſtanding.

23 At the beginning of thy ſupplications the commandment came forth, and I came to ſhew *thee:* for thou *art* greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconcilation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy.

15 *Who haſt brought thy people out of Egypt.*] A form of ſupplication, whereby devout perſons intreat God to continue his favours, by recounting his former mercies to them; in Latin it is called *obſecratio:* of which kind is that form of ſupplication uſed in our Litany, *By the myſtery of the holy incarnation*, &c. which ſome men's ignorance or prejudice has miſinterpreted, as if it were a ſort of conjuration. *Lowth.*

16 *Righteouſneſs*] This word is in many places of ſcripture equivalent to mercy. See 1 Sam. xii. 7. Pſal. xxxi. 1.---cxliii. 1.

19 *Defer not, for thine own ſake.*] The ſeventy years of our captivity are near being expired; defer not the accompliſhment of the promiſe thou haſt made to reſtore us to our own country and the free exerciſe of our religion.

21 *The man Gabriel.*] An angel in the ſhape of a man.

The time of the evening oblation.] There were three hours of prayer; but the two moſt ſolemn ſeaſons of it were at the time of the morning and evening oblation, at the third and ninth hours of the day, i. e. at nine in the morning, and three in the evening. But upon their ſolemn days of humiliation, they continued their devotions from the time of the morning ſacrifice, till that of the evening was finiſhed. Such was this of Daniel, and that of Cornelius.

23 *The commandment came forth.*] God's command to inſtruct thee in what ſhould hereafter befal the city and temple of Jeruſalem.

Greatly beloved.] Learned men have obſerved a near affinity between the prophecy of Daniel and the revelations of St. John. Much the ſame title is given to them both; *a man greatly beloved* to Daniel, *the diſciple whom Jeſus loved* to St. John.

Underſtand the matter, and conſider the viſion.] Attend with care, for this prophecy contains truth of the laſt importance.

24 *Seventy weeks are determined upon thy people, and upon the holy city.*] This is juſtly allowed to be one of the nobleſt prophecies in the Old Teſtament, as it is one of the ſtrongeſt proofs againſt the Jews, in favour of Chriſtianity; ſince it determines the very time Chriſt was to come into the world, enter into his miniſtry, and be cut off for the ſins of the people. Soon after was to follow the deſtruction of the Jews; or, as the prophet ſtiles it, *their ceaſing to be a people*, with the promulgation of the goſpel, or the new covenant in and by that Meſſiah.

The ſyſtem moſt univerſally received, is that which begins the prophecy from the going forth of the commandment to rebuild the temple, at the commencement of its execution, which was not done till Nehemiah's coming to Jeruſalem to ſee it punctually performed, and the end of it at the death of the Meſſiah, which interval makes up the four hundred and ninety years here foretold;

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined, shall be poured upon the desolate.

CHAP. X.

1 *Daniel having humbled himself, seeth a vision.*
10 *Being troubled with fear, he is comforted by the angel.*

IN the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose

told; for Nehemiah found the work obstructed at his coming, which he immediately dispatched and finished. This command was given in the twentieth year of Artaxerxes' reigning jointly with his father, or the tenth of his reigning singly. In the conclusion the prophet is told, that after the cutting off the Messiah, the temple and city shall be destroyed by a strange nation: all which foreshews the Roman eagles being set up in the temple, or what the prophet calls the *desolation of the abomination*, and which Christ alludes to by the words, *casting a trench about the city, and one stone's not being left upon another*. Lastly, those who had thus rejected and put to death the Messiah, were to cease to be a people; all which the Jews have felt. The lasting desolation of the city and temple was to be the finishing stroke of the Christian evidence against the Jews; who have meanly endeavoured to evade the famous prophecy of Jacob, that *the sceptre should not depart from Judah*; at the expence of common sense and chronology: there seemed therefore still wanting a more irrefragable proof, if not to convince, at least to silence, that infatuated nation, as to the Messiah's coming at the appointed time, and to expose the stubborn vanity of those who still expect him; and this was the prophecy of his coming during the standing of the second temple, and rendering it more glorious by his presence than that of Solomon, notwithstanding its great disparity in other respects. When therefore this temple was destroyed with their city, and when they see themselves a dispersed people upwards of 1700 years, it is not sufficient to convince them that he is come, as his disciples and apostles affirmed, even though there had been a new one built; how much more when all attempts for the rebuilding it have been frustrated? Moreover, though the total destruction of the city and temple, and the dispersion of the Jews did not immediately follow the crucifixion of the Messiah, yet they became obnoxious to the sentence; and God seems only to have protracted the execution, to give them an opportunity of repenting that atrocious crime, which, St. Peter says, they had committed through ignorance: accordingly we find several thousands did repent and were converted, while the more obdurate refusing to acknowledge that crime, and embrace the offered mercy, were thereupon dispersed, to be standing examples of the truth of the scriptures and prophecies, and of judicial blindness of heart. *Univers. Hist.* 8vo. vol. X. p. 446.

To finish the transgression.] This the Messiah did by making an atonement for sin, and absolving men from the guilt of it.

To seal up the vision and prophecy.] To fulfil the prophecies of preceding ages, concerning the Messiah, and to confirm them, by making the event answer the prediction, as the setting a seal confirms the authenticity of a writing.

To anoint the most holy.] The word *anoint* plainly alludes to the name of *Messiah*, which signifies, in Hebrew, *anointed*, and is translated *Christ* in Greek. To anoint, is here the same thing as to consecrate the Messiah to be a priest, prophet, and king, all which offices were conveyed by the ceremony of anointing. The Messiah is stiled the most holy, on account of his unspotted original, and unblameable life. *Lowth.*

25 *Unto Messiah.*] The name of Messiah, or Anointed, was, in an eminent manner, appropriated to him that was sanctified, or set apart, and sent into the world, as the redeemer of it. By this name he was commonly known to the Jews.

Shall be seven weeks, and threescore and two weeks.] A colon should be put at the end of this sentence, which is wrong placed in the middle of it in our English Bibles; and then read thus, *Seven weeks and threescore and two weeks: the street shall be built*, and which numbers put together, make sixty-nine weeks of years, or five hundred and eighty-three years. As the cutting off the Messiah is appropriated to the period of threescore and two weeks in the following verse; so the seven weeks, or forty-nine years, must, in all probability, be assigned to the building of the street and the wall, whether we understand it literally or metaphorically, for the restoring and settling the Jewish church and state. *Prideaux.*

The street shall be built again, and the wall, even in troublous times.] i. e. When the Jews were sorely afflicted by their enemies, who opposed them in rebuilding the city, and fortifying it with a new wall. These words, taking in their obvious sense, plainly fix the date of this prophecy to the twentieth year of Artaxerxes, who then gave Nehemiah a commission to repair the city, and raise up the walls and ramparts: before which time, the Jews that returned from captivity lived in the cities of their inheritance. *Lowth.*

26 *After threescore and two weeks shall Messiah be cut off.*] The common acceptation of this passage is, that, in the seventieth or last week, the Messiah should be put to death. The Hebrew word, translated *cut off*, is, by the Jewish rabbins, interpreted of a death, inflicted by the sentence of a judge. Our Saviour plainly refers to this text in Luke xxiv. 26—46. *Lowth.*

But not for himself.] The just suffering for the unjust.

The people of the prince that shall come, &c.] The Romans, under the conduct of Vespasian, and his son Titus, who were the generals in that war, and both dignified with the title of Cæsar. The people are the Romans and their empire, which was the seat of the Christian church. *Lowth.*

27 *He shall cause the sacrifices and the oblation to cease.*] Christ, by his one oblation of himself once offered, shall put an end to all the sacrifices and oblations made in the Jewish temple.

Until the consummation.] 'Till God's indignation be fulfilled.

Notes on the Tenth Chapter.

Ver. 1 *In the third year of Cyrus.*] Daniel must now have been

name was called Belteſhazzar; and the thing *was* true, but the time appointed *was* long: and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three full weeks.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whoſe loins *were* girded with fine gold of Uphaz:

6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me ſaw not the viſion; but a great quaking fell upon them, ſo that they fled to hide themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for my comelineſs was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

10 ¶ And behold, an hand touched me, which ſet me upon my knees, and *upon* the palms of my hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright; for unto thee am I now ſent. And when he had ſpoken this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thy ſelf before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Perſia withſtood me one and twenty days: but lo, Michael one of the chief princes came to help me; and I remained there with the kings of Perſia.

14 Now I am come to make thee underſtand what ſhall befall thy people in the latter days: for yet the viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb.

16 And behold, *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my Lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my lord, talk with this my lord? for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me.

been above 90 years old: he could not be much leſs than 20 when he was carried away captive, and that was 73 years before the date of this viſion, which was the laſt Daniel ſaw.

Had underſtanding of the viſion.] He had a clear view of the ſucceſſion of the Perſian and Grecian monarchies, and of the ſeries of the kings of Syria and Egypt, under the latter of them; although the remaining parts of the viſion were obſcure, eſpecially with reſpect to the final event. *Lowth.*

2 *Was mourning full three weeks.*] Becauſe the adverſaries of the Jews obſtructed the building of the temple.

4 *Which is Hiddekel.*] Or, Tigris, near Shuſhan.

5 *Clothed in linen, whoſe loins were girded with fine gold of Uphaz.*] The habit of a high-prieſt. The meaning is, that all the body of him that appeared, was like the pureſt and beſt poliſhed gold. The deſcription St. John gives of Chriſt as high-prieſt of the church, Rev. i. 15. ſeems to be taken from this place of Daniel, which proves, that the perſon here deſcribed could be no other than the Son of God.

7 *A great quaking fell upon them,* &c.] They were ſeized with terror, and fled from ſuch an amazing ſight.

10 *An hand touched me.*] Probably the angel Gabriel, ch. viii. 17, 18.

12 *From the firſt day that thou didſt ſet thine heart,* &c.] As God graciouſly anſwered thoſe prayers thou madeſt in thy former humiliations, ſo now is he pleaſed to ſend me to inform thee what ſhall be the ſtate of the Jews in after-times.

13 *The prince of the kingdom of Perſia withſtood me.*] Suppoſed to be the tutelar angel of that country. The *four ſpirits* mentioned in Zechariah, ch. vi. 5. ſeem to be the guardian angels of the four great empires. Every heathen nation thought, not only their country but themſelves, to be protected by ſome tutelar deity, and looked upon the God of the Jews to be no other than the deity who preſided over that nation. *Lowth.*

Michael one of the chief princes.] He is ſtiled an archangel by St. Jude.

19 And said, O man greatly beloved, fear not; peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee *that which is* noted in the scripture of truth; and *there is* none that holdeth with me in these things but Michael your prince.

CHAP. XI.

1 *The overthrow of Persia by the king of Grecia.*
5 *Kings of the north and south.*

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his domnion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong, and *one* of his princes: and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north

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20 *Will I return to fight*, &c.] The original word signifies also any other sort of opposition, as arguing or pleading for different parties, and in this latter sense it is most proper to be here understood. *Wells.*

When I am gone forth, lo, the prince of Grecia shall come.] When I am gone forth from the divine presence, the tutelar angel of the Grecian empire will appear in the court of heaven, and offer his reasons for translating the empire of the Persians to the Greeks, that the Jews may enjoy the benefit of their dominion; as a government that will be more favourable to them than the Persian were. Alexander and some of his successors conferred many favours upon the Jews according to Josephus. *Lowth.*

21 *There is none that holdeth with me*, &c.] None of the guardian angels who have the care over other nations, join with me in defending the cause of the Jews, but Michael, your protector.

Notes on the Eleventh Chapter.

Ver. 1 *In the first year of Darius the Mede, I stood to confirm and strengthen him.*] This verse should have been joined to the last chapter. The angel goes on to add, that as he now joins with Michael to defend the cause of the Jewish nation; so, at the time of the overthrow of the Babylonish empire, he assisted Michael in advancing Darius to the succession, which was the occasion of restoring the Jews from captivity. *Lowth.*

2 *There shall stand up yet three kings in Persia.*] After Cyrus shall succeed Cambyses, the son of Cyrus; Smerdis, the Magian; and Darius the son of Hystaspes, who married the daughter of Cyrus.

The fourth shall be far richer than they all.] This means Xerxes, who brought together an army consisting, according to Herodotus, of five millions, two hundred eighty three thousand, two hundred and twenty men, to over-run all Greece. These wars carried on by the successors of Xerxes ended at last in the conquest of the Persian monarchy by Alexander. Upon this account the angel passes over the rest of the Persian kings, proceeds immediately to relate the success of Alexander, and to foretel the translation of the empire from the Persians to the Greeks.

3 *A mighty king shall stand up.*] Alexander the Great, whose successes no prince was able to put a stop to.

4 *When he shall stand up.*] In the height of his prosperity. chap. viii 8.

Not to his posterity.] Alexander had a brother Aridæus, and two sons, Alexander and Hercules, who were all cut off in a few years after his death, to make way for his generals, who divided his empire between them. *Lowth.*

5 *The king of the south shall be strong*, &c] The king of Egypt, the king of the north being Syria. These two came at length to have the greatest share of Alexander's dominions, and made the greatest figure of all his successors: and were alone concerned in the affairs of the Jews. The king of the south means here Ptolemy the first, the son of Lagus, called Ptolemy Soter. *He shall be strong*, says the angel: he had all Egypt, and the adjacent parts of Libya, besides Palestine, Cœlo-Syria, and most of the maritime provinces of the lesser Asia.

One of his princes, &c.] i. e. Seleucus Nicator the first king of the north or Syria: he had under his dominion all the countries of the east, from mount Taurus to the river Indus; thence westward to the Egean sea; and therefore was reckoned the most potent of Alexander's successors.

6 *In the end of years they shall join themselves together.*] In process of time the successors of those two kings shall enter into an alliance together: these two are Ptolemy Philadelphus, son of the former Ptolemy, and Antiochus Theus, king of Syria, grandson of Seleucus Nicator.

The king's daughter of the south.] A league shall be concluded by the marriage of Berenice, daughter of Ptolemy Philadelphus, with Antiochus Theus, although he had another wife Laodice.

She shall not retain the power of the arm.] She shall not be able to keep her interest with Antiochus; who, as soon as her father Ptolemy was dead, divorced her, and recalled his former wife Laodice, and her children. *Lowth.*

Neither shall he stand, nor his arm] Nor shall Antiochus himself long survive; for Laodice being jealous of his fickle temper,

to make an agreement: but ſhe ſhall not retain the power of the arm; neither ſhall he ſtand, nor his arm: but ſhe ſhall be given up, and they that brought her, and he that begat her, and he that ſtrengthened her in *theſe* times.

7 But out of a branch of her roots ſhall *one* ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail;

8 And ſhall alſo carry captives into Egypt, their gods with their princes, *and* with their precious veſſels of ſilver and of gold: and he ſhall continue *more* years than the king of the north.

9 So the king of the ſouth ſhall come into *his* kingdom, and ſhall return into his own land.

10 But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and *one* ſhall certainly come, and overflow, and paſs through: then ſhall he return, and be ſtirred up *even* to his fortreſs.

11 And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, *even* with the king of the north: and he ſhall ſet forth a great multitude; but the multitude ſhall be given into his hand.

12 *And* when he hath taken away the multitude, his heart ſhall be lifted up, and he ſhall caſt down *many* ten thouſands; but he ſhall not be ſtrengthened *by it*.

13 For the king of the north ſhall return, and ſhall ſet forth a multitude greater than the former, and ſhall certainly come after certain years with a great army and with much riches.

14 And in thoſe times there ſhall many ſtand up againſt the king of the ſouth: alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion; but they ſhall fall.

15 So the king of the north ſhall come, and caſt up a mount, and take the moſt fenced cities: and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither *ſhall there be any* ſtrength to withſtand.

16 But he that cometh againſt him ſhall do according to his own will, and none ſhall ſtand before him: and he ſhall ſtand in the glorious land, which by his hand ſhall be conſumed.

17 He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom, and upright ones with him; thus ſhall he do: and he ſhall give him the daughter of women, corrupting her: but ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe; without his own reproach he ſhall cauſe *it* to turn upon him.

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per, procured him to be poiſoned, and concealed his death till her ſon Seleucus had ſecured the ſucceſſion. *Lowth.*

She ſhall be given up, and they that brought her.] Berenice, after ſhe had ſhut herſelf up in the aſylum, or place of ſanctuary of Daphne, was betrayed into her enemy's hands, and baſely murdered, with all who attended her out of Egypt.

He that begat her.] The ſenſe ſhould be, *He whom ſhe brought forth*; ſo the margin reads.

He that ſtrengthened her in thoſe times.] Her father Ptolemy, who ſhould have ſupported her in thoſe difficulties, died a little before. All theſe particulars are minutely confirmed by profane hiſtorians, which confirms the proof of this prophecy.

8 *Shall alſo carry captives into Egypt, their gods with their princes.*] Ptolemy her brother, ſucceeded his father, and revenged his ſiſter's quarrel by invading the frontiers of Seleucus. He made himſelf maſter of all Syria and Cilicia, and paſſing over the Euphrates, conquered as far as Babylon, and carried back into Egypt immenſe plunder, with 2500 idols, which Cambyſes had, upon his conqueſt of Egypt, long before carried into Babylon. Hence the Egyptians gave him the title of *Euergetes*, or *Benefactor*.

10 *One ſhall certainly come, and overflow, and paſs through.*] Antiochus ſhall over-run Judea, and Cœlo-Syria, with other provinces belonging to Egypt; taking the advantage of Ptolemy Euergetes' death, and the ſucceſſion of his ſon Ptolemy Philopater, a weak and profligate prince. Seleucus died at the beginning of this enterprize. *Lowth.*

11 *The king of the ſouth ſhall be moved with choler.*] Ptolemy Philopater, the young king of Egypt, being enraged at the attempts of Antiochus, ſhall advance againſt him with a great army, and overcome him.

13 *The king of the north ſhall return.*] Fourteen years after the concluſion of the former war, upon the death of Philopater, and the ſucceeding of his infant ſon Ptolemy Epiphanes, Antiochus the king of the north ſhall return into Cœlo-Syria and Paleſtine, for the recovery of thoſe provinces, and ſhall bring with him a greater army than he had in the former war. *Lowth.*

14 *The robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion.*] The apoſtates from the Jewiſh law ſhall exalt themſelves under the favour of the king of Egypt and his miniſters, to accompliſh what is ſaid in the writings of the prophets concerning the perſecutions that ſhall befal the people of God, and the puniſhments that ſhould at length overtake thoſe that forſake the truth. Accordingly theſe apoſtates did fall upon the people, and were cut off by Antiochus: for, in the ninth year of the reign of Epiphanes, Antiochus made himſelf maſter of Jeruſalem, and cut off or drove from thence all thoſe Jews who were of Ptolemy's party, and beſtowed particular favours upon thoſe that perſevered in the obſervance of the law. *Lowth.*

15 *Shall caſt up a mount.*] More properly, *Shall play an engine.*

17 *He ſhall give him the daughter of women.*] His daughter Cleopatra, that ſhe might betray her huſband, and Antiochus by that means become maſter of Egypt—She is called daughter of women by way of excellence.

19 Then he ſhall turn his face towards the fort of his own land: but he ſhall ſtumble, and fall, and not be found.

20 Then ſhall ſtand up in his eſtate a raiſer of taxes *in* the glory of the kingdom: but within few days he ſhall be deſtroyed: neither in anger, nor in battle.

21 And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peacebly, and obtain the kingdom by flatteries.

22 And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken; yea, alſo the prince of the covenant.

23 And after the league *made* with him he ſhall work deceitfully: for he ſhall come up, and ſhall become ſtrong with a ſmall people.

24 He ſhall enter peaceably even upon the fatteſt places of the province: and he ſhall do *that* which his fathers have not done, nor his fathers fathers; he ſhall ſcatter among them the prey and ſpoil, and riches: *yea*, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time.

25 And he ſhall ſtir up his power and his courage againſt the king of the ſouth with a great army: and the king of the ſouth ſhall be ſtirred up to battle with a very great and mighty army; but he ſhall not ſtand: for they ſhall forecaſt devices againſt him.

26 Yea, they that feed of the portion of his meat ſhall deſtroy him, and his army ſhall overflow; and many ſhall fall down ſlain.

27 And both theſe kings hearts *ſhall be* to do miſchief, and they ſhall ſpeak lyes at one table; but it ſhall not proſper: for yet the end *ſhall be* at the time appointed.

28 Then ſhall he return into his land with great riches; and his heart *ſhall be* againſt the holy covenant: and he ſhall do *exploits*, and return to his own land.

29 At the time appointed he ſhall return, and come toward the ſouth; but it ſhall not be as the former, or as the latter.

30 For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant.

31 And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall place the abomination that maketh deſolate.

32 And ſuch as do wickedly againſt the covenant ſhall he corrupt by flatteries: but the people that do know their God ſhall be ſtrong, and do *exploits*.

33 And they that underſtand among the people ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity, and by ſpoil *many* days.

34 Now when they ſhall fall, they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries.

35 And *ſome* of them of underſtanding ſhall

19 *He ſhall turn his face towards the fort of his own land*, &c.] Antiochus was defeated at mount Sipylus, by Lucius Scipio the Roman conſul; after which he returned back to Antioch, the chief ſeat and fortreſs of his kingdom. From whence, going into the eaſtern provinces to raiſe the money he had agreed to pay the Romans, and attempting to rob the temple at Elymais for that purpoſe, he was ſlain there, and never again returned into Syria. *Lowth.*

20 *A raiſer of taxes.*] Seleucus Philopater, the ſon of Antiochus, whoſe chief buſineſs it was to raiſe the money upon his ſubjects, which his father had obliged himſelf to pay to the Romans---*within a few days*, or *years*, for the Hebrew ſignifies both.

Neither in anger nor battle.] By treaſon, for he was poiſoned.

21 *A vile perſon.*] i. e. Antiochus Epiphanes.

22 *The prince of the covenant.*] Probably Ptolemy Philometer, for he it was with whom the league was made: ſome underſtand this of the high-prieſt of the Jews.

30 *Ships of Chittim.*] Popillius the Roman ambaſſador, having ſailed from Italy, and touched at Greece, ſhall come to him, and oblige him to deſiſt from making war againſt Egypt.

31 *Arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength:*] Sir Iſaac Newton and ſome of the moſt learned interpreters underſtand this of the Romans, who had lately conquered the kingdom of Macedon, and thereby begun to put an end to the reign of Daniel's third beaſt.

They ſhall place the abomination that maketh deſolate.] Idols are often called abomination in ſcripture: the meaning is, the Romans built a temple to Jupiter Capitolinus, where the temple of God in Jeruſalem had ſtood. It is ſaid *to make deſolate*, becauſe the true worſhippers of God were baniſhed from the temple and city.

33 *They that underſtand among the people, ſhall inſtruct many.*] They that are zealous in doing their duty, will arm others againſt the temptations, whereby the wicked ſhall perſuade them to forſake the true religion. *Lowth.*

They ſhall fall by the ſword.] Thoſe that obſerve not the law ſhall be put to death.

34 *They ſhall be holpen with a little help.*] Meaning probably Conſtantine, who put a ſtop to the perſecution begun by Dioclefian, after it had raged ten years; and by that means afforded the church *a little help*. Conſtantine was the firſt Roman emperor that profeſſed chriſtianity. *T. Newton.*

fall to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape;

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAP. XII.

1 *Michael shall deliver Israel from their troubles.*
5 *Daniel is informed of the times.*

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one *that shall be* found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, *and* everlasting contempt.

3 And they that be wise shall shine as the

36 *The king shall do according to his will.*] Antiochus was a type of antichrist; so here the angel makes a sudden transition from the type to the description of antichrist himself.

He shall exalt himself, &c.] St. Paul describes antichrist almost in the same words, 2 Thess. ii. 4.

37 *Neither shall he regard the God of his fathers.*] The Roman state shall cast off the Pagan deities which were worshipped in that empire, or shall corrupt the true worship of God. *Clark.*

Nor the desire of women.] i. e. Discouraging marriage.

38 *In his estate shall he honour the God of forces.*] Mr. Mede and several other learned commentators translate and interpret this verse thus, *Together with God in his seat shall he honour Mahuzzim:* which last word is retained in several translations, and signifies *protectors* or *guardians*; and therefore will naturally denote *saints* and *angels* which are invoked and adored by the church of Rome, as patrons and guardians of mankind.

39 *Shall divide the land for gain.*] i. e. The bishops, priests, monks, and religious orders; which is a fact that has been verified in a very remarkable manner. *T. Newton.*

40 *At the time of the end shall the king of the south*, &c.] i. e. In the latter days of the Roman empire, the Saracens, who were of Arabia, and came from the south, under the conduct of their false prophet Mohammed and his successors, with amazing rapidity made themselves masters of Egypt, Syria, and many other fine provinces.

The king of the north.] i. e. The Turks, who were originally Scythians.

41 *The glorious land.*] Judea, which has long been in the hands of the Turks.

44 *Tidings out of the east and north.*] It is thought this part of the prophecy is not yet fulfilled, but may mean Persia and Russia; which hereafter may become instruments of Providence in the restoration of the Jews. *T. Newton.*

Notes on the Twelfth Chapter.

Ver. 2. *Many of them that sleep in the dust of the earth shall awake.*] A plain description of the general resurrection both of the just and unjust: the belief of which St. Paul mentions, as founded on the writing of the law and the prophets, and there is no text in the Old Testament so full to that purpose, as this before us. The word *many* is often equivalent to *all*, and should have been so translated in this passage. *Lowth.*

3 *They that be wise, shall shine as the brightness of the firmament.*] They who have been the great lights of the world, who have instructed others by their doctrine, and confirmed them in the truth by their sufferings and example, as the apostles and martyrs,

brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever.

4 But thou, O Daniel, ſhut up the words, and ſeal the book, *even* to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.

6 And *one* ſaid to the man clothed in linen, which *was* upon the waters of the river, How long *ſhall it be* to the end of theſe wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall be* for a time, times, and an half; and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe *things* ſhall be finiſhed.

8 And I heard, but I underſtood not. Then ſaid, I, O my Lord, what *ſhall be* the end of theſe *things?*

9 And he ſaid, Go thy way, Daniel: for the words *are* cloſed up and ſealed till the time of the end.

10 Many ſhall be purified and made white and tried; but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand; but the wiſe ſhall underſtand.

11 And from the time *that* the daily *ſacrifice* ſhall be taken away, and the abomination that maketh deſolate ſet up, *there ſhall be* a thouſand two hundred and ninety days.

12 Bleſſed *is* he that waiteth, and cometh to the thouſand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou ſhalt reſt, and ſtand in thy lot at the end of the days.

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martyrs, ſhall have a reward eminently glorious at the day of judgment. *Lowth.*

4 *Many ſhall run to and fro.*] The original word ſignifies not only *to run to and fro* with reſpect to the body, but alſo with reſpect to the mind, i. e. *to reaſon* or *exerciſe one's reaſonings.* Many ſhall be inquiſitive after truth, and keep a correſpondence with others for their better information: and the gradual completion of this, and other prophecies ſhall direct obſerving readers to form a judgment concerning thoſe particulars which are yet to be fulfilled.

From hence we may learn the obſcurity of ſeveral prophecies in ſcripture: and it may be obſerved, that generally thoſe prophecies are moſt obſcure, the time of whoſe completion is fartheſt off. For the ſame reaſon, in interpreting the prophecies relating to the *latter times* of the world, the judgment of the latter writers is to be preferred before that of the ancients; becauſe the moderns living nearer the times when the events were to be fulfilled had ſurer marks to guide them in their expoſitions. *Lowth.*

7 *A time, times, and a half.*] Or, as it is expreſſed in the Chaldee, *the dividing of time*, i. e. three years and a half; during which time the public ſacrifices and worſhip were diſcontinued by the perſecution of Antiochus.

When he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.] When the Jewiſh diſperſions ſhall be ended, then the moſt remarkable events in this prophecy ſhall be fulfilled. The reſtoration of the Jewiſh nation is foretold by the prophets, as one of thoſe ſignal events which will be brought to paſs in the latter days. This paſſage is parallel with the following words of our bleſſed Saviour, *Jeruſalem ſhall be troden down of the Gentiles, until the time of the Gentiles be fulfilled,* Luke xxi. 24. i. e. till the times of the fourth monarchy be expired.

8 *I heard, but I underſtood not.*] I did not underſtand what time was allotted for bringing to paſs this event.

9 *Go thy way, Daniel: for the words are cloſed up.*] Be content with what hath been revealed to thee; for the fuller explication of this prophecy is deferred till the time of its accompliſhment draweth near.

13 *Thou ſhalt reſt, and ſtand in thy lot at the end of the days.*] The prophet was now ninety years of age at leaſt: and therefore could not expect to live much longer. Accordingly the angel here tells him, that after this mortal life was ended, he ſhould reſt in peace with the ſouls of the righteous, and, at the reſurrection, obtain a ſhare of that happineſs which is reſerved for the faithful ſervants of God, which ſhall actually be conferred upon them at the concluſion of the times here mentioned. *Lowth.*

HOSEA.

THE ARGUMENT.

Hoſea *is the firſt of the leſſer Prophets: He lived in the kingdom of* Samaria, *and propheſied under the reign of* Jeroboam II. *and his ſucceſſors, kings of* Iſrael; *and at the time when* Uzziah, Jotham, Ahaz, *and* Hezekiah *reigned in* Judah. *His aim is to expoſe the groſs idolatries of the people of* Iſrael *and* Judah, *to denounce God's vengeance againſt them, and particularly to foretel their being carried captive into* Aſſyria. *The ſtile of* Hoſea *is pathetic, and full of ſhort and lively ſentences.*

CHAP. I.

1 *Hoſea, to ſhew God's judgement for ſpiritual whoredom, taketh Gomer,* 4 *and hath by her Jezreel, &c.*

THE word of the LORD that came unto Hoſea the ſon of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael.

2 The beginning of the word of the LORD by Hoſea. And the LORD ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a ſon.

4 ¶ And the LORD ſaid unto him, Call his name Jezreel: for yet a little *while* and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And it ſhall come to paſs in that day that I will break the bow of Iſrael in the valley of Jezreel.

6 And ſhe conceived again, and bare a daughter. And *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the houſe of Iſrael; but I will utterly take them away.

7 But I will have mercy upon the houſe of Judah, and will ſave them by the LORD their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen.

8 Now when ſhe had weaned Lo-ruhamah, ſhe conceived, and bare a ſon.

9 Then ſaid *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which can-

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Notes on the First Chapter.

Ver. 2 *Go, take unto thee a wife of whoredoms*, &c.] The author of the Eſſay for a New Tranſlation of the Bible ſays this ſhould be rendered, *Go, take unto thee a wife that has been addicted to whoredom*, &c. to ſhow the Iſraelites, that they were indiſpenſibly obliged to alter their wicked way of living, if they hoped for the favour of God.

4 *I will avenge the blood of Jezreel.*] Though God had commanded Jehu to do execution on the houſe of Ahab, which he did at Jezreel, yet as he did it with a wicked heart and not for the glory of God, it was imputed a blood.

5 *It ſhall come to paſs at that day.*] Soon after the extinction of Jehu's family. *At that day* in the prophets, generally ſignifies a ſeaſon marked out by Providence for ſome extraordinary act of God's judgments or mercy.

I will break the bow of Jezreel.] I will deſtroy the armies or ſtrength of Jezreel. This is commonly underſtood of the invaſion of Iſrael by Tiglath-Pileſer, when he ſubdued a great part of the kingdom, and carried the inhabitants away captive.

9 *I will not be your God.*] Since you have diſowned the covenant-relation I had to you, I will no more own you for my people, nor continue my protection over you.

10 *The children of Iſrael ſhall be as the ſand*, &c.] Though God caſts off the ten tribes, yet he will, in due time, ſupply their loſs, by bringing in great number of true Iſraelites into the church, not only of the Jews, but alſo of the Gentiles.

not be measured nor numbered: and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAP. II.

1 *The idoltary of the people.* 6 *God's judgements against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, Ammi; and to your sisters, Ruhamah.

2 Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn and wine and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines, and her fig-trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of

11 *The children of Israel shall be gathered together.*] Viz. when they returned from captivity; but this is chiefly referred to the time of Christ, who shall be the head both of Jews and Gentiles.

Great shall be the day of Jezreel.] God will signally exert his arm, and shew his power in the restoration of his ancient people, and subduing their enemies: and thence a numerous offspring of of the seed of Abraham shall be added to the church. *Lowth.*

Notes on the Second Chapter.

Ver. 1 *Say ye unto your brethren, Ammi, and to your sisters, Ruhamah.*] Several interpreters join this verse with the foregoing chapter, and make the sense as follows: when the general restoration of the Jews shall be accomplished, you may alter your manner of speaking to those of your brethren and sisters, whom I had before disowned, and you may call them my people, and such as have obtained mercy. *Lowth.*

2 *Plead with your mother, plead.*] These words are directed to those pious persons who still remained among the ten tribes, and who were required to use their best endeavours to reform that general corruption which the nation had contracted by its idolatry: whereby they brake the covenant made with their God, which occasioned him to forsake them.

3 *Lest I strip her naked,* &c.] The punishment commonly inflicted upon harlots was to strip them naked, and expose them to the world. In the same manner God threatens to deliver the kingdom of Israel into the hands of her enemies, who shall strip her of all her wealth and ornaments, and carry her away naked into captivity. *Lowth.*

5 *I will go after my lovers that give me my bread and my water.*] By lovers are meant both the idols with whom the Israelites committed spiritual fornication; and also the idolatrous nations, whose alliance they courted, and, in order to procure it, practised their idolatries. They ascribed all the plenty they enjoyed to the idols they worshipped; placed their confidence in the confederacies they had made with their neighbouring idolaters, and believed the peace they enjoyed was chiefly owing to their alliance. *Lowth.*

6 *I will hedge up her way with thorns.*] I will bring her into such calamities, that she shall not know which way to turn herself.

7 *I will go and return to my first husband.*] Her afflictions will bring her to a sense of her duty, and the happiness she enjoyed, while she cleaved stedfastly unto God.

8 *She did not know that I gave her corn and wine.*] She did not consider that all the necessaries she enjoyed, as well as her riches and ornaments, were my gift, which yet she ungratefully bestowed on the service of her idols. *Lowth.*

13 *I will visit upon her the days of Baalim.*] I will punish her for all the idolatries she had committed, from the days of Jeroboam, who set up the worship of false gods.

Baalim, wherein she burned incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day; I will hear, saith the LORD, I will hear the heavens; and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

CHAP. III.

1 *By the expiation of an adultereſs,* 4 *is ſhewed the deſolation of Iſrael before their reſtoration.*

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adultereſs, according to the love of the LORD toward the children of Iſrael, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half-homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Iſrael shall abide many days without a king, and without a prince,

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14 *Therefore behold, I will allure her.*] Here is a plain alteration of ſtile from threatnings to promiſes: ſo the firſt word of this verſe ſhould have been tranſlated *nevertheleſs.*

15 *The valley of Achor for a door of hope.*] As at the Iſraelites firſt entrance into Canaan, their taking poſſeſſion of the fruitful valley of Achor, Iſaiah lxv. 10. gave them encouragement to hope they ſhould become maſters of the whole land flowing with milk and honey; ſo the ſame auſpicious tokens of the Divine favour ſhould accompany them at their return to their own country. *Lowth.*

She ſhall ſing there as in the days of her youth.] She ſhall expreſs her joy in God, as her fore-fathers did at their coming out of Egypt.

16 *Thou ſhalt call me Iſhi; and no more Baali.*] *Iſhi,* i. e. my huſband; and not *Baali,* i. e. my Lord; which had been greatly profaned by giving it to idols.

18 *I will make a covenant with the beaſts,* &c.] I will protect them from the violence of wild beaſts, and birds of prey and venemous creatures.

I will break the bow, and the ſword, and the battle, &c.] An univerſal peace is mentioned by the prophets as a concomitant of that flouriſhing ſtate of the church, which ſhall commence at the reſtoration of the Jews, and the coming-in of the Gentiles.

21, 22 *I will hear the heavens, and they ſhall hear the earth.*] The heavens ſhall anſwer the wants of the earth, in ſending down ſeaſonable ſhowers; and the earth ſhall anſwer the wants of mankind, in bringing forth all the neceſſaries of life.

They ſhall hear Jezreel.] This new ſtate of the church, increaſed by a numerous acceſſion both of Jews and Gentiles, is very properly called by the name of *Jezreel,* as that word imports both *the ſeed* and *the arm of God.* Lowth.

23 *I will ſow her unto me in the earth.*] Here is a plain alluſion to the word *Jezreel* mentioned in the preceding note; the prophet foretels a plentiful increaſe of true believers from this *ſeed of God,* under the ſimilitude of corn ſown in the earth.

Notes on the Third Chapter.

Ver. 1 *Go yet, love a woman, beloved of her friend,* &c.] This is probably the ſame woman mentioned, chap. i.

According to the love of the Lord toward the children of Iſrael.] The dealing of Hoſea with regard to his wife was exactly ſimilar to the favour which the Almighty ſhewed towards the Iſraelites; who, notwithſtanding all their obligations to him, retained an incurable propenſity to idolatry, often ſtiled *ſpiritual whoredom.* Lowth.

2 *So I bought her,* &c.] Alluding to the antient cuſtom of men's buying their wives. An *homer* was about ten buſhels, which ſhows of how little value the Iſraelites were in the ſight of God, ſince their apoſtacy.

4 *The children of Iſrael ſhall abide many days without a king.*] This threatning was fulfilled upon the ten tribes, when they were carried away captive by Salmaneſer, and afterwards upon the

and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim.

5 Afterward ſhall the children of Iſrael return, and ſeek the LORD their God, and David their king; and ſhall fear the LORD and his goodneſs in the latter days.

CHAP. IV.

1 *God's judgements againſt the ſins of the people,* 6 *and of the prieſts.* 15 *Judah is exhorted to take warning by Iſrael's calamity.*

HEAR the word of the LORD, ye children of Iſrael: for the LORD hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowls of heaven; yea, the fiſhes of the ſea alſo ſhall be taken away.

4 Yet let no man ſtrive, nor reprove another: for thy people *are* as they that ſtrive with the prieſt.

5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother.

6 ¶ My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 They eat up the ſin of my people, and they ſet their heart on their iniquity.

9 And there ſhall be like people, like prieſt: and I will puniſh them for their ways, and reward them their doings.

10 For they ſhall eat, and not have enough: they ſhall commit whoredom, and ſhall not increaſe: but they have left off to take heed to the LORD.

11 Whoredom, and wine, and new wine take away the heart.

12 My people aſk counſel at their ſtocks, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed *them* to err, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks, and poplars, and elms, becauſe the ſhadow thereof *is* good: therefore your daughters ſhall commit whoredom, and your ſpouſes ſhall commit adultery.

14 I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, and they ſacrificed with harlots: therefore the people *that* doth not underſtand ſhall fall.

15 ¶ Though thou, Iſrael, play the harlot,

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the two remaining tribes, at the deſtruction of their temple and common-wealth, during the Babyloniſh captivity: but in a more remarkable manner upon the whole nation at the deſtruction of Jeruſalem by Veſpaſian. From that time, they have had neither republic nor civil government of their own, but live every where like ſo many exiles only upon ſufferance: they have had neither prieſts nor ſacrifices, their temple being deſtroyed, where only they were permitted to offer ſacrifices; and yet, the want of a place to perform the moſt ſolemn part of their public worſhip does not tempt them to commit any kind of idolatry, the epidemical ſin of their fore-fathers. *Lowth.*

5 *Afterward ſhall the children of Iſrael return,* &c.] They ſhall be touched with a true remorſe for their former errors, eſpecially that of rejecting the Meſſiah, and deſire to be inſtructed in the knowledge of the truth.

And David their king.] The Meſſiah is often called David by the prophets, as being the perſon in whom all the promiſes made to that powerful prince were to be fulfilled.

Notes on the Fourth Chapter.

Ver. 1 *The Lord hath a controverſy with the inhabitants of the land.*] Here God is repreſented as entering into judgment with the inhabitants of the ten tribes for their impieties, as being ſo many injuries to his honour, for which he demands ſatisfaction.

3 *The land ſhall mourn, and every one that dwelleth therein ſhall languiſh.*] Theſe civil wars and commotions cauſe the land to wear a melancholy aſpect: the inhabitants are either deſtroyed, or forced to leave their habitations, and languiſh under the want of all things.

5 *I will kill thy mother.*] i. e. The whole kingdom of Iſrael.

6 *My people are deſtroyed for lack of knowledge.*] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occaſion of theſe ſins which draw down ſuch heavy judgments upon them. *Lowth.*

8 *They eat up the ſin of my people.*] i. e. The ſin-offerings, which by the law were appointed to be conſumed by fire. *Pilkington.*

11 *Take away the heart.*] i. e. Deprive men of their judgment, and darken their underſtanding.

15 *Come ye not unto Gilgal, neither go ye up to Beth-aven,* &c.] Gilgal was a place remarkable for renewing the rite of circumciſion;

yet let not Judah offend: and come not ye unto Gilgal, neither go ye up to Beth-aven, nor ſwear, The LORD liveth.

16 For Iſrael ſlideth back as a backſliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is ſour: they have committed whoredom continually: her rulers *with* ſhame do love, Give ye.

19 The wind hath bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

CHAP. V.

1 God's judgements againſt the prieſts, the people, and the princes of Iſrael for their manifold ſins, 15 until they repent.

HEAR ye this, O prieſts; and hearken, ye houſe of Iſrael: and give ye ear, O houſe of the king; for judgement *is* toward you, becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make ſlaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled.

4 They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the LORD.

5 And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them.

6 They ſhall go with their flocks and with their herds to ſeek the LORD; but they ſhall not find *him:* he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten ſtrange children: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which ſhall ſurely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppreſſed *and* broken in judgement, becauſe he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the houſe of Judah as rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I, will tear, and go away; I will take away, and none ſhall reſcue *him*.

15 I will go *and* return to my place, till they

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ciſion; and after Jeroboam ſet up idolatry, it was noted for the worſhip of falſe gods. It is joined with Bethel, noted alſo for the worſhip of Jeroboam's calves, called here Beth-aven. The word *Bethel* ſignifies *the houſe of God*, and was ſo called by Jacob, becauſe of God's appearing to him there; but when it became the ſeat of idolatry, it was called *Beth-aven*, i. e. the houſe of vanity.

17 *Ephraim.*] Ephraim here ſignifies the ſame as Iſrael.

18 *They love, Give ye.*] They love bribes.

19 *The wind hath bound her up in her wings.*] The words threaten them with going into captivity; the anger of God is often repreſented under the ſimilitude of a tempeſtuous wind. This wind is here ſaid to carry them away out of their country: and then they will have ſufficient reaſon to be aſhamed of their idolatrous ſacrifices, which have brought ſuch ſevere judgments upon them. *Lowth.*

Notes on the Fifth Chapter.

Ver. 1 *A ſnare on Mizpah, and Tabor.*] The prieſts and princes caught the poor in their ſnares, as hunters did their prey on theſe mountains.

5 *The pride of Iſrael doth teſtify to his face.*] Their indecent behaviour towards God, whoſe worſhip they deſpiſe, ſufficiently diſcovers itſelf in every part of their behaviour; and convicts them of the juſt deſert of their ſins. *Lowth.*

8 *Blow ye the cornet in Gibeah, and the trumpet in Ramah.*] This imports the ſounding an alarm, to give notice of the approaching enemy, which threatens to invade the kingdom of Judah; theſe towns lying on the frontiers of that kingdom.

10 *The princes of Judah were like them that remove the bound.*] They have violated the moſt ſacred laws of God, upon which not only the ordinances of his worſhip, but alſo the rights and properties of men depend; and are become guilty of the ſame injuſtice and confuſion with thoſe that remove the ancient landmarks. *Lowth.*

12 *As a moth.*] My judgments ſhall conſume them *as a moth fretteth a garment.*

15 *I will go and return to my place, till they acknowledge their offence, and ſeek my face.*] I will withdraw myſelf from them, till by a ſincere humiliation they implore my favour.

acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardneſs and iniquity.*

COME, and let us return unto the LORD: for he hath torn; and he will heal us; he hath ſmitten, and he will bind us up.

2 After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he ſhall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have ſlain them by the words of my mouth: and thy judgements *are as* the light *that* goeth forth.

6 For I deſired mercy, and not ſacrifice; and the knowledge of God, more than burnt-offerings.

7 But they like men have tranſgreſſed the covenant: there have they dealt treacherouſly againſt me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent: for they commit lewdneſs.

10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredom of Ephraim, Iſrael is defiled.

11 Alſo, O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

CHAP. VII.

1 *A reproof of manifold ſins.* 11 *God's wrath againſt the people for their hypocriſy.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſhood; and the thief cometh in, *and* the troop of robbers ſpoileth without.

2 And they conſider not in their hearts *that* I remember all their wickedneſs: now their own doings have beſet them about; they are before my face.

3 They make the king glad with their wickedneſs, and the princes with their lyes.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* ſick with bottles of wine: he ſtretched out his hand with ſcorners.

6 For they have made ready their heart like an oven, whiles they lie in wait; their baker ſleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have de-

Notes on the Sixth Chapter.

Ver. 1 *Come and let us return*, &c.] A form of ſupplication which the prophet dictates to them, as very proper for the occaſion.

2 *After two days will he revive us, and the third day he will raiſe us up.*] A deliverance from ſuch miſeries or calamities, from whence men deſpair of a recovery is often repreſented as reſtoring to them to life after death. If we take the expreſſion in its true and natural ſenſe, it is a plain prediction of our Saviour's reſurrection; and is accordingly referred to by St. Paul, as a prophecy of that great event, 1 Cor. xv. 4.

3 *His going forth is prepared as the morning*, &c.] The comforts of the goſpel are here expreſſed by two particulars, very proper to enliven and exhilirate our ſpirits, namely, a fair morning, and a kindly ſeaſon, wherein the earth plentifully yields her increaſe, by a proper intermixture of rain and ſun-ſhine. *Lowth.*

5 *Thy judgements are as the light that goeth forth.*] Almoſt all the antient verſions read, *my judgment*; the true tranſlation then will be, *My judgment ſhall go forth as the light.* Kennicott.

6 *I deſired mercy, and not ſacrifice.*] It ſhould have been rendered, *I deſired mercy rather than ſacrifice.* I am better pleaſed with true goodneſs, than with the exacteſt obſervance of the external duties of religion.

7 *They like men.*] The Hebrew is, Like Adam.

9 *Prieſts.*] The word rendered *prieſts*, ſignifies alſo *princes.*

Lewdneſs.] The margin reads with better ſenſe, *enormity.*

11 *O Judah, he hath ſet an harveſt for thee.*] Thou haſt, by thine iniquities, rendered thyſelf ripe for deſtruction.

When I returned, &c.] It ſhould have been rendered, *When I would have turned away the captivity*, &c. i. e. When I would, on their repentance, have averted my judgments, which will end in their captivity.

Notes on the Seventh Chapter.

Ver. 3 *Their princes with lies.*] The word *lies* ſometimes ſignifies *idols*, which ſenſe will do very well in this place.

4 *They are all adulterers.*] This expreſſions ſeems to be metaphorical; implying that they were apoſtates from God.

7 *They*

voured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himſelf among the people: Ephraim *is* a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth *it* not.

10 And the pride of Iſrael teſtifieth to his face; and they do not return to the LORD their God, nor ſeek him for all this.

11 ¶ Ephraim alſo is like a ſilly dove without heart: they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them; I will bring them down as the fowls of heaven: I will chaſtiſe them as their congregation hath heard.

13 Wo unto them! for they have fled from me: deſtruction unto them! becauſe they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lyes againſt me.

14 And they have not cried unto me with their heart when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me.

15 Though I have bound *and* ſtrengthened their arms, yet they do imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue. This *ſhall be* their deriſion in the land of Egypt.

CHAP. VIII.

1, 12 *Deſtruction is threatened for their impiety,* 5 *and idolatry.*

SET the trumpet to thy mouth. *He ſhall come* as an eagle againſt the houſe of the LORD, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall cry unto me, My God, we know thee.

3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him.

4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols; that they may be cut off.

5 ¶ Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency?

6 For from Iſrael *was* it alſo; the workman made it; therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces.

7 For they have ſown the wind, and they ſhall reap the whirlwind: it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up.

8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers.

10 Yea, though they have hired among the

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7 *They are all hot as an oven, and have devoured their judges,* &c.] The flame of civil diſcord is ſpread among the people in general; and this hath proved the deſtruction both of their king and inferior magiſtrates. *Lowth.*

8 *Ephraim is a cake not turned.*] Baked on one ſide: that is, ſerving God only by halves, and halting between his ſervice and the worſhip of idols. *Lowth.*

9 *Gray hairs are upon him.*] He is grown *old in affliction.*

11 *Ephraim is like a ſilly dove without heart,* &c.] Like an unwary dove that falls into a ſnare; ſo the Iſraelites fly from refuge to their enemies: ſometimes they apply to the king of Egypt for aſſiſtance; and at other times to the king of Aſſyria. *Lowth.*

14 *They aſſembled themſelves for corn and wine, and they rebel againſt me.*] When they aſſembled themſelves to deprecate a famine, they ſtill retained the ſame diſobedient temper towards me.

16 *Like a deceitful bow.*] That never ſends the arrow to the mark.

This ſhall be their deriſion in the land of Egypt.] Their blaſphemies and other enormities ſhall be a juſt cauſe of reproach to them, when they are exiles in Egypt.

Notes on the Eighth Chapter.

Ver. 1 *He ſhall come as an eagle.*] This probably denotes Sennacherib's invaſion, 2 Kings, xviii. 17.

2 *Iſrael ſhall cry unto me, My God, we know thee.*] The ſenſe is, That the ten tribes ſtill acknowledged Jehovah for their God, and pretended they had not forſaken him, but worſhipped him at Dan and Beth-el, though under ſenſible repreſentations. *Lowth.*

5 *Thy calf, O Samaria, hath caſt thee off.*] It cannot deliver thee from the evils coming upon thee.

7 *They have ſown the wind, and ſhall reap the whirlwind.*] A proverbial expreſſion, to ſignify, that the reward of men will be always proportionable to their works: that they who *ſow iniquity, ſhall reap vanity.*

9 *A wild aſs by himſelf.*] As a wild aſs and the particle *as* is underſtood.

10 *They ſhall ſorrow a little for the burden of the king of princes.*] They ſhall feel the oppreſſions laid upon them by the king of Aſſyria, who ſtiles himſelf *king of kings*, as having kings and princes his tributaries. *Lowth.*

nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes.

11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.

12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing.

13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not; now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

The diſtreſs and captivity of Iſrael for their ſins and Idolatry.

REjoice not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the LORD's land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer wine-*offerings* to the LORD, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners; all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the LORD.

5 What will ye do in the ſolemn day, and the day of the feaſt of the LORD?

6 For lo, they are gone becauſe of deſtruction: Egypt ſhall gather them up, Mephis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompenſe are come; Iſrael ſhall know *it*: the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

9 They have deeply corrupted *themſelves* as in the days of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins.

10 I found Iſrael like grapes in the wilderneſs; I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt time: *but* they went to Baal-peor, and ſeparated themſelves unto that ſhame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory ſhall fly away like a bird; from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them *that there ſhall* not *be* a man *left*: yea, wo alſo to them when I depart from them!

13 Ephraim, as I ſaw Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

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11 *Altars ſhall be to him to ſin.*] Or, a puniſhment for his ſin.

13 *They ſhall return into Egypt.*] Or, into a ſecond bondage: *going into Egypt* was a proverb for extreme miſery.

Notes on the Ninth Chapter.

Ver. 1 *Rejoice not, O Iſrael, for joy, as other people.*] The joy here mentioned may properly mean the rejoicings made among all people at the end of harveſt, when the Gentiles offered ſacrifices of thankſgiving for the plenty they enjoyed. The prophet here tells the Iſraelites, that they had more highly offended God by their apoſtacy than the Gentiles by their ignorance. *Lowth.*

2 *The floor and the wine-preſs ſhall not feed them.*] I will take away their plenty of corn and wine.

6 *Lo they are gone, becauſe of deſtruction: Egypt ſhall gather them up.*] A great number of the Iſraelites retired into Egypt, for fear of captivity: but the prophet threatens them, that they ſhall have no better fate than their brethren, who were carried away into Aſſyria; for they ſhould die there, and never return to their own country.

7 *The prophet is a fool, and the ſpiritual man is mad.*] The falſe prophets, who pretend to ſpeak by the ſpirit of God, and foretel nothing but peace, ſhall be convinced of their folly and madneſs, when they ſee the events happen contrary to what they had foretold. *Lowth.*

8 *The prophet is a ſnare of a fowler.*] The words of a falſe prophet reſemble a ſnare laid by the fowler; they hurry men into deſtruction.

9 *As in the day of Gibeah.*] See Judges ch. xix.

10 *Like grapes in the wilderneſs.*] Their obedience was as grateful as early grapes, or ripe figs to a thirſty traveller.

13 *Ephraim, as I ſaw Tyrus, is planted in a pleaſant place.*] The ſituation of Ephraim, and particularly of the royal city of Samaria, built in that tribe, is as pleaſant as that of Tyre.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb, and dry breasts.

15 All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAP. X.

Israel is reproved and threatened for their impiety and idolatry.

ISrael *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us;

4 They have spoken words, swearing falsly in making a covenant: thus judgement springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried into Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel shall be destroyed: the thorn and the thistle shall come up on their altars: and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them: and the people shall be gathered against them when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn*; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 Sow to your selves in righteousness, reap in mercy; break up your fallow-ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lyes: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult rise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

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15 *All their princes are revolters.*] They revolt from my worship, and break all the rules of justice and honesty.

Notes on the Tenth Chapter.

Ver. 1 *Israel is an empty vine.*] The word rendered *empty*, sometimes signifies *flourishing*, so the sense seems to be, that though Israel, like a flourishing vine, abounded with plenty of all things, yet he brought forth no fruit unto God, but abused his blessings to the encouragement of sin and idolatry. *Lowth.*

2 *Their heart is divided.*] Between God and their idols.

3 *We have no king, because we feared not the Lord.*] This was spoken in the time of anarchy, which continued almost nine years. See 2 Kings, xvii. vi. 7.

4 *Judgement springeth up as hemlock in the furrows of the field.*] Injustice increases as bitter and poisonous weeds spring up in a field, where there is no care taken to destroy them.

6 *King Jareb.*] This was probably Shalmaneser, who took the Israelites into his protection by making them tributaries.

8 *They shall say to the mountains, cover us, &c.*] These words express the great consternation of the wicked, when the judgments of the Almighty shall overtake them.

10 *When they shall bind themselves in their two furrows.*] The Septuagint gives a much plainer sense, *When I shall chastise them for their two iniquities*, viz. the calves of Dan and Bethel.

12 *Sow to yourselves in righteousness, &c.*] Employ yourselves in works of righteousness; and then, through God's mercy, you may still hope to reap the fruits of your repentance.

13 *The fruit of lies.*] i. e. Of idolatry.

14 *As Shalman spoiled Beth-arbel in the day of battle.*] The

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAP. XI.

1 *The ingratitude of Israel unto God for his benefits.* 5 *Their judgement.*

WHEN Israel *was* a child, then I loved him, and called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*.

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lyes, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *An exhortation to repentance.*

EPhraim feedeth on wind, and followeth after the east-wind: he daily increaseth lyes and desolation: and they do make a covenant with the Assyrians, *and* oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God:

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prophet compares the destruction of Samaria with another terrible desolation, which the same Salmaneser called here Shalmon, made at Beth-arbel, a place in Assyria, where all the inhabitants were put to the sword, without any regard to age or sex. *Lowth.*

15 *In a morning.*] i. e. Suddenly and unexpectedly.

Notes on the Eleventh Chapter.

Ver. 1 *When Israel was a child.*] In the patriarchal times, and during their heavy bondage in Egypt, then I loved them.

Called my son out of Egypt.] Israel is here called the son of God, and in other places of scripture his first-born; and therefore was an eminent type of the Messiah, in whom all the promises of the Almighty are fulfilled.

2 *As they called them, so they went from them.*] The more the prophets called upon them to cleave stedfastly to God, the more they were bent to depart from him to the worship of idols.

4 *I drew them with the cords of a man,* &c.] I made use of the gentlest methods of loving-kindness and good-will.

7 *My people are bent to back-sliding.*] Some translate the words thus, *My people are in suspense because of their back-sliding*; i. e. irresolute and halt between God and their idols.

8 *How shall I give thee up, Ephraim? how shall I deliver thee, Israel?*] God's mercy is here pathetically represented as contending with his justice, to show that he does *not willingly afflict or grieve the children of men.* Lowth.

Admah-Zeboim.] Two cities destroyed with Sodom, Deut. xxix. 23.

10 *He shall roar like a lion.*] The voice of God is elsewhere compared to the roaring of a lion, because of the terror with which it is accompanied. *Lowth.*

The children shall tremble from the west.] The sense of the passage is this: At the efficacious call of God, the remnant of Israel, who shall be accounted his children, and heirs of the promises made to their fathers, shall come in haste from the several places of their dispersions, and particularly from the western parts of the world.

11 *They shall tremble.*] i. e. Fly with haste.

12 *Judah yet ruleth with God.*] Keeps close to that kingly government established in David's family, and faithfully observes those ordinances which God gave to his saints.

Notes

4 Yea, he had power over the angel, and prevailed: he wept, and made ſupplication unto him: he found him *in* Beth-el, and there he ſpake with us.

5 Even the LORD God of hoſts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God continually.

7 *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppreſs.

8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: *in* all my labours they ſhall find none iniquity in me, that *were* ſin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſt.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes by the miniſtery of the prophets.

11 *Is there* iniquity in Gilead? ſurely they are vanity: they ſacrifice bullocks in Gigal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled in the country of Syria, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*.

13 And by a prophet the LORD brought Iſrael out of Egypt, and by a prophet was he preſerved.

14 Ephraim provoked *him* to anger moſt bitterly: therefore ſhall he leave his blood upon him, and his reproach ſhall his Lord return unto him.

CHAP. XIII.

1 *Ephraim's glory, by reaſon of idolatry, vaniſheth.* 5 *God's anger for their unkindneſs.* 9 *A promiſe of God's mercy.* 15 *A judgement for rebellion.*

WHEN Ephraim ſpake trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the craftſmen. They ſay of them, Let the men that ſacrifice kiſs the calves.

3 Therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou ſhalt know no God but me: for *there is* no ſaviour beſide me.

5 ¶ I did know thee in the wilderneſs, in the land of great drought.

6 According to their paſture, ſo were they filled; they were filled, and their heart was exalted: therefore have they forgotten me.

Notes on the Twelfth Chapter.

Ver. 4 *He wept, and made ſupplication unto him,* &c.] Jacob's wreſtling with the angel, mentioned in the foregoing verſes, was not only a corporal, but a ſpiritual conflict. From bodily wreſtling, he had recourſe to ſpiritual weapons; he poured forth tears with earneſt ſupplications, and ſtrove not ſo much for victory as for a bleſſing; the only method by which a feeble and impotent creature can prevail over his Maker. *Lowth.*

7 *He is a merchant.*] He loves thoſe frauds which are too commonly practiſed in buying and ſelling.

9 *Will yet make thee to dwell in tabernacles,* &c.] I will in after-times give thee again quiet poſſeſſion of thine own land, where thou ſhalt thankfully acknowledge thy former delivery from Egypt, and thy ſettlement in the promiſed land; which was the intent of keeping the feaſt of tabernacles.

10 *I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes.*] Here are three ſpecies of prophecy, or divine revelation diſtinctly mentioned: 1. Immediate ſuggeſtion or inſpiration, when God dictates the very words to the prophet to deliver. 2. Viſions, or a repreſentation made of external objects to the imagination, in as lively a manner as if they were conveyed by the ſenſes. 3. Parables, or apt reſemblances. *Lowth.*

11 *Is there iniquity in Gilead?*] It may be rendered, *Is there* not *iniquity in Gilead?*

12 *Jacob fled,* &c.] Was only a ſervant and fugitive.

13 *By a prophet the Lord brought,* &c.] When his poſterity were in miſerable bondage in Egypt, God delivered them by the hand of Moſes.

Notes on the Thirteenth Chapter.

Ver. 1 *When Ephraim ſpake, trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.*] While he behaved with obedience towards God, he was reckoned among the principal tribes of Iſrael: but when he gave himſelf up to idolatry, his ſtrength immediately declined, and exhibited evident ſymptoms of deſtruction. *Lowth.*

2 *Let the men that ſacrifice kiſs the calves.*] It was antiently the cuſtom of idolaters to kiſs the images which they worſhipped, as appears from the deſcription Cicero gives of Hercules's image which Verres had taken away, Act IV. *in Verrem,* and from Lucretius, Book I. We may ſuppoſe the prieſts put thoſe who offered ſacrifices in mind to *kiſs,* or *worſhip* the calves.

5 *I did know thee,* &c.] Septuagint reads, I fed thee.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thy self; but in me *is* thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking-forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an east-wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree; from me *is* thy fruit found.

9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

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9 *Thou hast destroyed thyself, but in me is thine help.*] Thy own sins have brought down destruction upon thee; and it is from me only thou canst expect any help.

14 *O death, I will be thy plagues; O grave, I will be thy destruction.*] This passage has been corrupted; it should have run thus, *O death, where is thy victory? and thy sting, O Hades?* As appears from St. Paul's quotation of it; and from several versions.—The word δικη, *judgment*, as in the Septuagint, is an easy corruption from νικη, *victory*, as in 1. Cor. xv. 55.

Notes on the Fourteenth Chapter.

Ver. 2. *Take with you words, and turn unto the Lord; say unto him.*] The prophet prescribes them a form of confession, very proper to be used upon their repentance and conversion, beseeching the Almighty to pardon their former sins, and receive them graciously upon their repentance.

The calves of our lips.] Instead of the sacrifices of calves, or bullocks, we will offer to thee the sacrifice of praise and thanksgiving; which is the fruits of our lips, and our reasonable service.

5. *I will be as the dew unto Israel.*] This and the following verses contain gracious promises of God's favour and blessings, upon Israel's conversion, represented by different metaphors; in this sentence it is described by the refreshment which copious dews give to the grass in the heats of summer.

7 *They that dwell under his shadow.*] Those who join themselves to this people shall be blessed.

JOEL.

THE ARGUMENT.

Joel *is thought to be the moſt antient of the leſſer prophets, except* Jonah: *he was a prophet to the kingdom of* Judah *in the reign of* Uzziah, *and was cotemporary with* Hoſea *and* Iſaiah, *though ſuppoſed to be older. His ſtile is elegant, clear and copious; full of ſublimity and true poetical ſpirit. He exclaims againſt the idolatry of the nation; and foretels the calamities they ſhould ſuffer, as a puniſhment for their ſins: but endeavours to ſupport them with the comfortable reflection, that, on their ſincere repentance and reformation, their miſeries ſhould have an end, and they ſhould enjoy every earthly and heavenly bleſſing. The very learned and ingenious Dr.* Warburton, *the preſent Biſhop of* Glouceſter, *judiciouſly obſerves, that* Joel's *is a* DOUBLE PROPHECY; *for in his prediction of an approaching doſolation by* Locuſts, *he foretells likewiſe, in the ſame words, a ſucceeding one by the* Aſſyrian army; *the* Locuſts *in the* primary *ſenſe, the* Aſſyrian army *in the* ſecondary. *He further takes notice, that the fine contexture of this prophecy is remarkable: The* Locuſts *are deſcribed as* a people; *but that we may underſtand what is the* primary *ſenſe, their ravages are the ravages of* inſects: *the hoſtile* people *are deſcribed as* Locuſts, As the morning ſpread upon the mountains, *&c. but that we may underſtand what is the* ſecondary *ſenſe, they are compared to a mighty army:* both *ſenſes muſt of neceſſity be taken in; for in ſome places,* Dearth *by* inſects, *muſt needs be underſtood, in others* Deſolation *by war: And this art in the diſpoſition of the prophecy is admirable, and gives the higheſt elegance to the whole.*

CHAP. I.

1 *Joel declaring ſundry judgements of God, exhorteth to obſerve them,* 8 *and to mourn.* 14 *He preſcribeth a faſt.*

THE word of the LORD that came to Joel the ſon of Pethuel.

2 Hear this, ye old men; and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, becauſe of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away, the branches thereof are made white.

Notes on the Firſt Chapter.

Ver. 2 *Hear this, ye old men, and give ear all ye inhabitants of the land.*] The prophet ſhows how terrible the famine coming upon the land, by a long drought, and the locuſts, will be, by appealing to the memory of the aged, and the obſervations of the preſent generation, whether they ever knew any thing like it; ſo that it deſerved to be recorded as a warning to after-times.

6 *A nation is come upon my land, ſtrong, and without number.*] A poetical deſcription of a multitude of inſects which are deſcribed as a people marching in order under their leaders, both by ſacred and profane writers; becauſe of their power to do miſchief, and their being irreſiſtible by human ſtrength or art.

8 ¶ Lament like a virgin girded with ſackcloth for the huſband of her youth.

9 The meat-offering and the drink-offering is cut off from the houſe of the LORD: the prieſts the LORD's miniſters mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the oil languiſheth.

11 Be ye aſhamed, O ye huſbandmen; howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the field, are withered: becauſe joy is withered away from the ſons of men.

13 Gird your ſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is with-holden from the houſe of your God.

14 ¶ Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders, *and* all the inhabitants of the land *into* the houſe of the LORD your God, and cry unto the LORD;

15 Alas for the day! for the day of the LORD *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God?

17 The ſeed is rotten under their clods; the garners are laid deſolate, the barns are broken down: for the corn is withered.

18 How do the beaſts groan! the herds of cattle are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

19 O LORD, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burned all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

CHAP. II.

1 *The terribleneſs of God's judgement.* 12 *He exhorteth to repentance,* 15 *preſcribeth a faſt,* 18 *and promiſeth a bleſſing thereon.*

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A day of darkneſs and of gloomineſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong: there hath not been ever the like, neither ſhall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs; yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appearance of horſes; and as horſemen, ſo ſhall they run.

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8 *Lament like a virgin,* &c.] The prophet puts the land of Judea in mind, that ſhe ought to be deeply affected with theſe heavy ſtrokes of divine vengeance, and expreſs her inward ſenſe of them with the ſame external marks of mourning as a young virgin who had loſt the huſband of her youth. *Lowth.*

12 *The vine is dried up,* &c.] Dr. Shaw obſerves, that in Barbary in the month of June, the locuſts collect themſelves into compact bodies, a furlong or more in ſquare; and afterwards marching directly forward towards the ſea, let nothing eſcape them; eating up every thing that is green and juicy, not only the leſſer kind of vegetables, but alſo the trees mentioned in this verſe.

15 *Alas for the day! for the day of the Lord is at hand.*] We have juſt cauſe to lament our ſins which have brought theſe judgments upon us, which, if not averted by our repentance, will terminate in our utter deſtruction.

19 *The fire hath devoured the paſtures of the wilderneſs.*] The fiery drought has burnt up all the paſtures.

Notes on the Second Chapter.

Ver. 1 *Blow ye the trumpet in Zion, and ſound an alarm in my holy mountain.*] The prophet, in the preceding chapter, deſcribes the locuſts and caterpillars as the army of God; and now, in purſuance of the ſame metaphor, exhorts the people to prepare to meet them, in the ſame terms as if they were alarmed to oppoſe an enemy, which was always done by the ſounding of a trumpet: and this is the ſecondary ſenſe, as was obſerved in the argument, in which this paſſage is to be underſtood.

2 *A day of darkneſs—as the morning ſpread upon the mountains.*] The locuſt will intercept the light of the ſun, and diffuſe a darkneſs over the land in as ſwift a manner as light ſpreads itſelf in a morning. Unleſs we carry on the ſenſe with the Septuagint and Chaldee Paraphraſe, which will give us a moſt noble repreſentation of the extent and glitter of the Aſſyrian army.

3 *A fire devoureth—behind them a deſolate wilderneſs.*] A moſt noble and true deſcription of the dreadful havock made by ſwarms of locuſts; or of the deſolation conſequent on the march of an hoſtile army.

8 *Neither*

5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle array.

6 Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.

7 They ſhall run like mighty men, they ſhall climb the wall like men of war; and they ſhall march every one on his ways, and they ſhall not break their ranks.

8 Neither ſhall one thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city; they ſhall run upon the wall, they ſhall climb up upon the houſes; they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble; the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining;

11 And the LORD ſhall utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore alſo now, ſaith the LORD, Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a bleſſing behind him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly:

16 Gather the people, ſanctify the congregation, aſſemble the elders: gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will anſwer, and ſay unto his people, Behold, I will ſend you corn, and wine, and oil, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and deſolate, with his face toward the eaſt-ſea, and his hinder part towards the utmoſt ſea: and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe he hath done great things.

8 *Neither ſhall one thruſt another.*] Travellers tell us, that locuſts keep their ranks as exactly as ſoldiers drawn up and marching to battle.

10 *The earth ſhall quake before them*, &c.] The inhabitants of the earth ſhall be ſeized with an horrible dread at their approach. The heavens ſhall put on the appearance of fear, by looking dark and diſmal. We are not to underſtand theſe expreſſions literally, but as heightened by the pomp of the oriental ſtile.

11 *The day of the Lord is great, and very terrible.*] The time of God's peculiar vengeance, as well as that of his general judgment, is commonly expreſſed by *the day of the Lord*, the former being an imperfect repreſentation of the latter. *Lowth.*

13 *Rent your hearts, and not your garments.*] Rending of the garments was cuſtomary in times of great ſorrow and affliction. The ſenſe of this paſſage is, *Rend your hearts rather than your garments.*

16 *Let the bridegroom go out of his chamber*, &c.] Let not even the new-married couple obſerve the uſual time of keeping within and feaſting, but come forth on this occaſion and join in acts of public worſhip and humiliation. The time allowed for the marriage-feaſt was ſeven days: ſee note on Gen. xxix. 27.

17 *Let them ſay, ſpare thy people, O Lord*, &c.] It was uſual to preſcribe certain forms of prayer or praiſe to the prieſts in their public miniſtrations. Such was this delivered by the prophet; wherein they beſeech God to deliver his people, not for any merit of theirs, but for the glory of his own name, leſt the heathen round about them ſhould take occaſion to blaſpheme his name, as if he were not able to protect his people. *Lowth.*

18 *Then will the Lord be jealous of his land.*] He will be concerned for the honour of that land which he hath made the lot of his own inheritance. *Lowth.*

20 *I will remove far off from you the northern army.*] The locuſts are here ſtiled the northern army, becauſe they entered the land at Hamath, one of the northern borders of it, and paſt quite through it, till they came to the ſouthern parts, about the Dead Sea, where they periſhed in the waters. The northern army may be applied likewiſe to the Aſſyrians.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *month*.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oil.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm, and the caterpiller, and the palmer-worm, my great army, which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 And it ſhall come to paſs afterward, *that* I will pour out my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants and upon the handmaids in thoſe days will I pour out my Spirit.

30 And I will ſhew wonders in the heavens and in the earth, blood and fire and pillars of ſmoke.

31 The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the LORD ſhall be delivered: for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, and in the remnant whom the LORD ſhall call.

CHAP. III.

1 *God's judgement againſt the enemies of his people.* 18 *His bleſſing upon the church.*

FOR behold, in thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem.

2 I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them there for my people and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people; and have given a boy for a harlot, and ſold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me a recompenſe? and if ye recompenſe me, ſwiftly *and* ſpeedily will I return your recompenſe upon your own head;

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly pleaſant things:

6 The children alſo of Judah and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border:

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23 *The former and the latter rain.*] The ſeaſon for the former was in October, for the latter in March.

25 *I will reſtore you the years*, &c.] i. e. The fruits of thoſe years.

28 *I will pour out my ſpirit upon all fleſh*, &c.] The plentiful effuſion of the holy ſpirit is mentioned by the prophets as the peculiar character of the goſpel-ſtate: and in ſeveral other parts of the ſcripture, it is compared to the pouring waters upon a thirſty land, whereby it is rendered fruitful. *Lowth.*

Your daughters ſhall propheſy.] We read in Acts xxi. 9, of four daughters of Philip the Evangeliſt who propheſied.

30 *I will ſhew wonders in the heavens, and in the earth.*] This, and the following verſe, principally point out the deſtruction of the city and temple of Jeruſalem by the Romans; a judgment juſtly inflicted on the Jewiſh nation for their reſiſting the holy ſpirit, and contempt of the means of grace. The prophet here takes notice of the extraordinary ſigns which ſhould precede that deſtruction. *Lowth.*

Notes on the Third Chapter.

Ver. 1 *I ſhall bring again the captivity of Judah and Jeruſalem.*] This is to be underſtood of that reſtoration of the Jews and their capital city which ſhall happen in the laſt ages of the world.

2 *The valley of Jehoſhaphat.*] Where Jehoſhaphat obtained a compleat victory; called alſo the valley of Berachah; it was nigh Jeruſalem.

3 *Have given a boy for a harlot.*] Have ſold their ſlaves to ſupply their wanton luſts.

7 Behold, I will raiſe them out of the place whither ye have ſold them, and will return your recompenſe upon your own head:

8 And I will ſell your ſons and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeans, to a people far off: for the LORD hath ſpoken *it*.

9 Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears; let the weak ſay, I *am* ſtrong.

11 Aſſemble your ſelves, and come all ye heathen, and gather your ſelves together round about: thither cauſe thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 Put ye in the ſickle; for the harveſt is ripe: come, get ye down; for the preſs is full, the fats overflow; for their wickedneſs *is* great.

14 Multitudes, multitudes in the valley of deciſion: for the day of the LORD *is* near in the valley of deciſion.

15 The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining.

16 The LORD alſo ſhall roar out of Zion, and utter his voice from Jeruſalem; and the heavens and the earth ſhall ſhake: but the LORD *will be* the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the Lord your God dwelling in Zion my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through any more.

18 ¶ And it ſhall come to paſs in that day, *that* the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent blood in their land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will cleanſe their blood, *that* I have not cleanſed: for the LORD dwelleth in Zion.

10 *Beat your plow-ſhares into ſwords*, &c.] Let your huſbandmen and vine-dreſſers alſo prepare for war.

13 *Put ye in the ſickle, for the harveſt is ripe.*] God will give his commands to the angels, who are the reapers, to cut off the wicked by a ſpeedy deſtruction; for their iniquities are come to maturity, and ripe for judgment. *Lowth.*

18 *The mountains ſhall drop down new wine, and the hills ſhall flow with milk.*] In the times of the milennian ſtate, there ſhall be plenty of all things. Vines are uſually planted upon hills; and theſe ſhall yield ſuch plenty of wine, as if the mountains flowed down with it; and at the ſame time the flocks and the herds that feed upon the hills ſhall afford the ſame plenty of milk. *Lowth.*

A fountain ſhall come forth of the houſe of the Lord.] The ſupplies of grace are often repreſented by rivers and plentiful ſtreams, both upon account of their cleanſing quality, and their enriching the ground, and rendering it fruitful.

21 *I will cleanſe their blood that I have not cleanſed.*] I will thoroughly cleanſe them from their ſins and pollutions; neither ſhall they riſe up any more in judgment againſt them. The words chiefly import, that God will pardon the Jews the great crime of ſhedding the blood of the Meſſiah, on their ſincere repentance; the guilt of which they imprecated on themſelves and their poſterity; and accordingly felt the viſible effects of God's diſpleaſure on that account for ſeveral ages. *Lowth.*

AMOS.

THE ARGUMENT.

Amos *was cotemporary with* Hoſea, *though probably he did not live ſo long. He was called to the prophetical office from being a herdſman of* Tekoa, *a town in the tribe of* Judah *about twelve miles ſouth of* Jeruſalem; *and ſent to call the people of* Iſrael *to repentance. It is obſervable that he begins his prophecies with denunciations of God's judgements againſt ſeveral nations before he comes to the people of* Judah *and* Iſrael, *and concludes with the comfortable promiſes of reſtoring the tabernacle of* David, *and erecting the kingdom of* Chriſt. *St.* Jerome *calls him (what St.* Paul *modeſtly owns of himſelf)* rude in ſpeech, yet not in knowledge: *whoſe authority has induced many to think his ſtile quite ruſtic and unembelliſhed; but let the impartial peruſe him with attention, and (as the ingenious Dr.* Lowth, *in his excellent* Prælections, *obſerves) they will find him equal to the greateſt prophets in loftineſs of ſentiment, and not inferior in the ſplendor of his diction and the elegance of his compoſition. For the ſame* celeſtial Spirit *which inſpired* Iſaiah *and* Daniel *in the palace, animated the breaſts of* David *and* Amos *in the paſtoral cottage; always making choice of proper interpreters of the Divine Will, and* out of the mouth of babes perfecting praiſe. *It is true indeed, that* Amos *borrows his compariſons and alluſions from rural life, and therefore I think he may not improperly be ſtiled* the Theocritus *of the Prophets.*

CHAP. I.

1 *God's judgements upon Syria.* 6 *The Philiſtines,* 9 *Tyrus,* 11 *Edom,* 13 *and Ammon.*

THE words of Amos, who was among the herdmen of Tekoa which he ſaw concerning Iſrael in the days of Uzziah king of Judah, and in the days of Jereboam the ſon of Joaſh king of Iſrael, two years before the earthquake.

2 And he ſaid, The LORD will roar from Zion, and utter his voice from Jeruſalem; and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither.

3 Thus ſaith the LORD; For three tranſgreſſions of Damaſcus, and for four, I will not turn away *the puniſhment* thereof; becauſe they have threſhed Gilead with threſhing-inſtruments of iron:

4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the palaces of Benhadad.

5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſcepter from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith the LORD.

6 ¶ Thus ſaith the LORD: For three tranſ-

Notes on the Firſt Chapter.

Ver. 2 *Carmel ſhall wither.*] Carmel was a mountainous tract of ground which ran between the tribes of Iſſachar and Zebulon, and was very fruitful.

3 *For three tranſgreſſions of Damaſcus, and for four,* &c.] The prophet firſt threatens Syria, whoſe capital city was Damaſcus, for the ſeveral tranſgreſſions they had committed, which he calls *three and four*; it being a common form of ſpeech to uſe a certain for an uncertain number.

They have threſhed Gilead with threſhing, &c.] This denotes the cruelties exerciſed by Hazael and Benhadad, kings of Syria, 2 Kings, x. 32. xiii. 7.

5 *The plain of Aven.*] Or, as it may be interpreted, *the plain of vanity*; probably a place famous for idolatry.

The houſe of Eden.] Or, the *houſe of pleaſure*; which may denote one of the pleaſant palaces of the king of Syria, deſcribed by *him that holdeth the ſceptre.* Lowth.

6 *Gaza.*] This city belonged to the Philiſtines, and was ſituated on the borders of Canaan. The inhabitants frequently invaded the Jews, and carried away much ſpoil.

9 *The*

greſſions of Gaza, and for four, I will not turn away *the puniſhment* thereof; becauſe they carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and I will turn mine hand againſt Ekron; and the remnant of the Philiſtines ſhall periſh, ſaith the Lord GOD.

9 ¶ Thus ſaith the LORD: for three tranſgreſſions of Tyrus, and for four, I will not turn away *the puniſhment* thereof; becauſe they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof.

11 ¶ Thus ſaith the LORD; For three tranſgreſſions of Tyrus, and for four, I will not turn away *the puniſhment* thereof; becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the LORD; For three tranſgreſſions of the children of Ammon, and for four, I will not turn away *the puniſhment* thereof; becauſe they ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind:

15 And their king ſhall go into captivity, he and his princes together, ſaith the LORD.

CHAP. II.

1 *God's wrath againſt Moab,* 4 *Judah,* 6 *and Iſrael.* 9 *God complaineth of his people's unthankfulneſs.*

THUS ſaith the LORD; For three tranſgreſſions of Moab, and for four, I will not turn away *the puniſhment* thereof; becauſe he burned the bones of the king of Edom into lime;

2 But I will ſend a fire upon Moab, and it ſhall devour the palaces of Kirrioth: and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet:

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 ¶ Thus ſaith the LORD; For three tranſgreſſions of Judah, and for four, I will not turn away *the puniſhment* thereof; becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lyes cauſed them to err, after the which their fathers have walked:

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD; For three tranſgreſſions of Iſrael, and for four, I will not turn away *the puniſhment* thereof; becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes;

7 That pant after the duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go-in unto the *ſame* maid, to profane my holy name.

8 And they lay *themſelves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the houſe of their god.

9 *The brotherly covenant.*] That ſtrict league and friendſhip begun between David and Hiram king of Tyre, 2 Sam. v. 11. and renewed by Solomon, 1 Kings, v. 12.

12 *I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.*] Teman and Bozrah were two principal cities of Idumea. This expreſſion imports their entire conqueſt and deſtruction, according to the predictions of ſeveral prophets. The ancient country of the Edomites was that afterwards called Arabia Petræa, from whence they were expelled by the Nabatheans, and never could recover their country, but were forced to ſettle themſelves in the ſouthern parts of Judea. *Prideaux.*

Notes on the Second Chapter.

Ver. 1 *He burned the bones of the king of Edom into lime.*] To plaiſter the walls of his houſe with it, as the Chaldee paraphraſes it; which was a cruel inſult on the dead: when this happened is uncertain; the prophets allude to many events the hiſtory of which we have loſt.

7 *That pant after the duſt of the earth on the head of the poor.*] Or, as the words might be better rendered, *Who tread down the heads of the poor into the duſt of the earth.* Vulgate.

8 *They lay themſelves down upon clothes laid to pledge,* &c.] The prophet not only reproves them for partaking of things offered to idols, but likewiſe for making uſe of other men's furniture, left in their hands as a pledge. *Lowth.*

9 ¶ Yet deſtroyed I the Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks: yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, ſaying, Propheſy not.

13 Behold, I am preſſed under you as a cart is preſſed *that is* full of ſheaves.

14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver himſelf;

15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf:

16 And *he that is* couragious among the mighty ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

1 *The neceſſity of God's judgement againſt Iſrael.*
9 *The publication and cauſes of it.*

HEAR this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the foreſt when he hath no prey? will a young lion cry out of his den if ye have taken nothing?

5 Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in a city, and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, but he revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but propheſy?

9 ¶ Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountains of Samaria, and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD, who ſtore up violence and robbery in their palaces.

11 Therefore thus ſaith the Lord GOD; An adverſary *there ſhall be* even round about the land: and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD; As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in Damaſcus *in* a couch.

9 *The height of the cedars*, &c.] The hyperbole here appears in its fulleſt ſtrength and beauty, and adds great dignity to the expreſſion.

11 *Nazarites.*] See notes on Numb. vi. 2, 5.

Notes on the Third Chapter.

Ver. 2 *You only have I known of all the families of the earth.*] Your puniſhment ſhall be exemplary, becauſe you have ſinned againſt the cleareſt light and the higheſt obligations.

6 *Shall a trumpet be blown in the city, and the people not be afraid?*] The ſounding of the trumpet was the ſignal of war, and conſequently muſt ſtrike terror into the inhabitants. The warnings God gives his people by the prophets of the judgments hanging over their heads ought equally to affect them.

7 *He revealeth his ſecret unto his ſervants the prophets.*] There was a ſucceſſion of prophets from Samuel to the captivity: the people conſulted them on extraordinary occaſions, and they inſtructed them in what was proper to be done. The want of this prophetical gift was greatly lamented in the times of the captivity, Ezek. vii. 26.

9 *Publiſh in the palaces at Aſhdod, and of the land of Egypt.*] God calls upon the heathen to be witneſſes of his judgments upon his own people, that they may take warning thereby: particularly he gives notice to the Philiſtines and Egyptians, the inveterate enemies of the Jews, that they may behold the oppreſſions which their inſulting adverſaries will bring upon the kingdom of Iſrael, whoſe capital city was Samaria. *Lowth.*

12 *As the ſhepherd taketh out of the mouth of a lion*, &c.] The leaſt part ſaved would be a proof of its being torn, and conſequently the ſhepherd would not be anſwerable for it, Exodus xxii. 13.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord God the God of hoſts,

14 That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el: and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe: and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

CHAP. IV.

1 *He reproveth Iſrael for oppreſſion,* 4 *for idolatry,* 6 *and for their incorrigibleneſs.*

HEAR this word, ye kine of Baſhan, that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, Bring, and let us drink.

2 The Lord GOD hath ſworn by his holineſs, that lo, the days ſhall come upon you, that he will take you away with hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and ye ſhall caſt *them* into the palace, ſaith the LORD.

4 ¶ Come to Beth-el and tranſgreſs; at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after three years:

5 And offer a ſacrifice of thankſgiving with leaven, and proclaim *and* publiſh the free-offerings: for this liketh you, O ye children of Iſrael, ſaith the LORD GOD.

6 ¶ And I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

7 And alſo I have with-holden the rain from you, when *there were* yet three months to the harveſt; and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water: but they were not ſatisfied; yet have ye not returned unto me, ſaith the LORD.

9 I have ſmitten you with blaſting and mildew; when your gardens and your vineyards and your fig-trees and your olive-trees increaſed, the palmer-worm devoured *them:* yet have ye not returned unto me, ſaith the LORD.

10 I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes; and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

11 I have overthrown *ſome* of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, ſaith the LORD.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of

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14 *I will alſo viſit the altars of Beth-el.*] In the general deſtruction of the ten tribes, God's judgments ſhould be particularly viſible upon the places dedicated to idolatry, eſpecially Beth-el, the principal place of that kind. *Lowth.*

15 *The houſes of ivory ſhall periſh.*] Ahab made an houſe of ivory, 1 Kings, xxii. 39; i. e. wainſcotted it with ivory: and it is probable, from this paſſage, that the great men followed his example in adorning their houſes in that coſtly manner.

Notes on the Fourth Chapter.

Ver. 1 *Hear this word, ye kine of Baſhan.*] The luxury and inſolence of oppreſſors is often compared to the wantonneſs of full-fed cattle. Baſhan was remarkable for the richneſs of its paſtures, and its breed of cattle.

3 *Ye ſhall go out at the breaches:*] Ye ſhall eſcape at the ſeveral breaches which ſhall be made in the walls of Samaria.

4 *Come to Beth-el, and tranſgreſs.*] A permiſſion ſpoken by way of irony, ſharply upbraiding them as incorrigible by all the admonitions that have been given them.

5 *With leaven.*] i. e. With leavened bread, Lev. vii. 13.

6 *I alſo have given you cleanneſs of teeth in all your cities.*] Or, *For this cauſe I have given you cleanneſs of teeth in all your cities.* The famine I have ſent upon Iſrael hath not brought you to a ſenſe of your ſins, or any ſincere purpoſes of amendment.

10 *I have made the ſtink of your camps come up into your noſtrils.*] When diſeaſes ſpread in their camps, the noiſome ſmell of the carcaſſes produced a peſtilence. *Lowth.*

11 *Ye were as a firebrand plucked out of the burning.*] Thoſe that remained eſcaped with difficulty. A proverbial expreſſion to ſignify a narrow eſcape out of an imminent danger.

12 *Prepare to meet thy God.*] The phraſe may import the neceſſity of humiliation and repentance, in order to avert God's anger before it be too late, and it actually breaks forth upon the tranſgreſſors.

the earth; The LORD the GOD of hoſts *is* his name.

CHAP. V.

1 *A lamentation for Iſrael.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical ſervice.*

HEAR ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

3 For thus ſaith the Lord GOD; The city that went out *by* a thouſand ſhall leave an hundred, and that which went forth *by* an hundred ſhall leave ten to the houſe of Iſrael.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live:

5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek the LORD, and ye ſhall live; leſt he break out like fire in the houſe of Joſeph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgement to wormwood, and leave off righteouſneſs in the earth,

8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the ſea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That ſtrengtheneth the ſpoiled againſt the ſtrong, ſo that the ſpoiled ſhall come againſt the fortreſs.

10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly.

11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewn ſtone, but ye ſhall not dwell in them; ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right*.

13 Therefore the prudent ſhall keep ſilence in that time; for it *is* an evil time.

14 Seek good, and not evil; that ye may live: and ſo the LORD the God of hoſts ſhall be with you, as ye have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgement in the gate: it may be that the LORD God of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the LORD, the God of hoſts, the Lord ſaith thus: Wailing *ſhall be* in all ſtreets; and they ſhall ſay in all the highways, Alas! alas! and they ſhall call the huſbandmen to mourning; and ſuch as are ſkilful of lamentation, to wailing.

17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the LORD.

Notes on the Fifth Chapter.

Ver. 2 *The virgin of Iſrael is fallen.*] She that was never conquered by any is fallen from her glory, and ſhall never be reſtored to her former ſtate, as a kingdom.

3 *The city that went out by a thouſand, ſhall leave an hundred.*] Only one in ten of her ſoldiers ſhall eſcape the ſword and other chances of war. *Lowth.*

5 *Paſs not to Beer-ſheba.*] A place remarkable for being the dwelling of Abraham, and his planting a grove there for the worſhip of God: probably the grove ſtill continued, and was abuſed to idolatry.

7 *That turn judgement into wormwood.*] That pervert the law, which was deſigned to protect the innocent, and under colour of it exerciſe the greateſt oppreſſion.

8 *Seek him that maketh the ſeven ſtars and Orion.*] Theſe and other conſtellations were thought to have a great influence upon the ſeaſons: and thence their riſing and ſetting uſed to be carefully obſerved by huſbandmen and ſhepherds; whoſe employments lying abroad in the fields, made them more obſervant of the heavenly appearances: this conſequently is an inſtance of Providence very proper to be mentioned by a perſon of Amos's profeſſion.

Turneth the ſhadow of death into the morning, and maketh the day dark with night.] The viciſſitudes of day and night, and the lights iſſuing out of darkneſs, are juſt matter of admiration, and would aſtoniſh a rational being, did not the conſtant return of them leſſen the wonder. Pindar has a paſſage to the ſame purpoſe, which may be thus tranſlated:

> Almighty God creates the light,
> And makes it ſpring from darkeſt night;
> And when he covers o'er the day,
> The darkneſs chaſes light away.

10 *They hate him that rebuketh in the gate.*] i. e. Magiſtrates who executed their office, ſitting at the gates of the cities.

15 *It may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph.*] Your caſe is not ſo deſperate, but repentance may avert the judgments of God, and he may yet be gracious to the ſmall remnant of the ten tribes.

18 Wo unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast-days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols.

24 But let judgement run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have born the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to your selves:

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is*, The God of hosts.

CHAP. VI.

1 *The wantonness of Israel,* 7 *shall be plagued with desolation,* 12 *and their incorrigibleness.*

WO to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath sworn by himself,

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18 *Wo unto you that desire the day of the Lord.*] Infidels made a mock of the prophets, when they told them *the day of the Lord was at hand*: and from a principle of unbelief expressed their desire of seeing this day, that they might be convinced of the truth of such predictions by ocular demonstration.

To what end is it for you?] To what purpose should you desire to see the day of the Lord? It will certainly be a very uncomfortable time, when evils shall succeed each other so fast, that he who endeavours to avoid one, shall fall into another.

19 *Or went into a house.*] To avoid the severity of the weather.

24 *Let judgement run down as waters.*] Have its free course.

26 *Ye have born the tabernacle of your Moloch, and Chiun your images.*] It has been thought that the idolatry here mentioned was practised by the Israelites in the wilderness: but there is nothing in the text to fix it down to that time: it is much more likely to have been the sin of the Israelites that lived in Amos's days; for which in the last verse he threatens them with that captivity which afterwards befel the ten tribes: for why should he denounce this punishment on them for the sins of their ancestors, and not rather for their own sins? *The tabernacle of Moloch* was a shrine containing the image of that deity. *Chiun* is generally supposed to be the same with Saturn. The same idol was called Rempham, or Rephan by the Egyptians; though Lamy thinks that *Chiun* signifies nothing but the portable pedestals, on which the Pagans placed their Gods when they went abroad.

The star of your god, &c.] A noble figurative expression to signify the image of your god: for a star being employed in hieroglyphics to signify God, it is used here with great elegance to signify the material image of a god. *Warburton.*

Notes on the Sixth Chapter.

Ver. 1 *Wo to them that are at ease in Zion.*] Or, as the margin, *are secure in Zion:* who live fearless of God's judgments, and resolve to indulge themselves in their voluptuousness.

2 *Pass ye unto Calneh, and see,* &c.] Calneh was a city in the land of Shinar, or the territory of Babylon. *Hamath,* St. Jerom supposes this city to be the same that was afterwards called Antioch.

4 *That lie upon beds of ivory.*] This and the two following verses are an elegant description of the ill use men too often make of a plentiful fortune. It excludes reflection, renders them void of compassion towards the miserable, and regardless of every thing but the present gratification of their senses.

6 *Are not grieved for the affliction of Joseph.*] Many of the Israelites were already carried into captivity. The words allude to the sufferings of Joseph, when he was sold by his brethren into Egypt.

8 *I abhor the excellency of Jacob, and hate his palaces,* &c.] What-

ſaith the LORD the God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it ſhall come to paſs, if there remain ten men in one houſe, that they ſhall die.

10 And a man's uncle ſhall take him up, and he that burneth him, to bring out the bones out of the houſe, and ſhall ſay unto him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? And he ſhall ſay, No. Then ſhall he ſay, Hold thy tongue: for we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 ¶ Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteouſneſs into hemlock.

13 Ye which rejoice in a thing of nought, which ſay, Have we not taken to us horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the LORD the God of hoſts; and they ſhall afflict you from the entring-in of Hamath unto the river of the wilderneſs.

CHAP. VII.

1 *The judgements of the graſhoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 16 *Amaziah's judgement.*

THUS hath the Lord GOD ſhewed unto me: and behold, he formed graſhoppers in the beginning of the ſhooting-up of the latter growth; and lo, *it was* the latter growth after the king's mowings.

2 And it came to paſs, *that* when they had made an end of eating the graſs of the land, then I ſaid, O Lord GOD, forgive, I beſeech thee: by whom ſhall Jacob ariſe? for he *is* ſmall.

3 The LORD repented for this. It ſhall not be, ſaith the LORD.

4 ¶ Thus hath the Lord GOD ſhewed unto me: and behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord GOD, ceaſe, I beſeech thee: by whom ſhall Jacob ariſe? for he *is* ſmall.

6 The LORD repented for this. This alſo ſhall not be, ſaith the Lord GOD.

7 Thus he ſhewed me: and behold, the Lord ſtood upon a wall *made* by a plumb-line with a plumb-line in his hand.

8 And the LORD ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A plumb-line. Then ſaid the LORD, Behold, I will ſet a plumb-line in the midſt of my people Iſrael: I will not again paſs by them any more.

9 And the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword.

Whatever the kingdoms of Iſrael and Judah value themſelves for, is hateful to me, as having been abuſed by them, and made inſtrumental in diſhonouring me.

10 *He that burns him.*] It does not appear that the antient Jews burnt dead bodies, ſee Chron. xvi. 14. unleſs perhaps during a peſtilence, as the caſe was here, to prevent the ſpreading of the infection. The Septuagint has nothing of *burning*.

Hold thy tongue, &c.] It is in vain to implore the aſſiſtance of God in our afflictions. An expreſſion indicating deſpair, as well as impenitency.

14 *From the entering in of Hamath, to the,* &c.] i. e. From one end of the land to the other: Hamath was the northern boundary, and the river of the wilderneſs, the Nile.

Notes on the Seventh Chapter.

Ver. 1 *He formed graſhoppers in the beginning of the ſhooting up of the latter growth.*] This probably relates to thoſe tumults and commotions which happened after Jeroboam's death, during an anarchy which laſted eleven years, from that time till his ſon's ſettlement on the throne. This was *cutting Iſrael ſhort,* after the kingdom had begun to flouriſh under the proſperous reign of Jeroboam; and therefore might be very appoſitely repreſented by the graſhoppers devouring the ſecond growth of the graſs. *Lowth.*

2 *By whom ſhall Jacob ariſe? for he is ſmall.*] If thou ſuffereſt theſe calamities to proceed to extremity, by what means ſhall the ſmall remainder of the riches and ſtrength of the kingdom be reſcued from utter deſtruction? *Lowth.*

4 *It devoured the great deep, and did eat up a part.*] This repreſents a ſorer judgment than the former, and in the opinion of moſt expoſitors, denotes the invaſion of Tiglath-Pileſer, king of Aſſyria, who carried away great part of Iſrael captive; and therefore was properly repreſented by a raging fire, which conſumed the ſea, by turning the water into vapours, and then devoured a great part of the land. *Lowth.*

7 *The Lord ſtood upon a wall made by a plumb-line.*] God's judgments are ſometimes repreſented by a line and plummet, to denote that they are meaſured out by the exacteſt rules of juſtice.

13 *It*

10 ¶ Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land.

12 Alſo Amaziah ſaid unto Amos, O thou ſeer, go, flee the way into the land of Judah, and there eat bread, and propheſy there:

13 But propheſy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

14 Then anſwered Amos, and ſaid to Amaziah, I *was* no prophet, neither was I a prophet's ſon; but I *was* an herdman, and a gatherer of ſycomore-fruit.

15 And the LORD took me as I followed the flock, and the LORD ſaid unto me, Go, propheſy unto my people Iſrael.

16 ¶ Now therefore hear thou the word of the LORD; thou ſayeſt, Propheſy not againſt Iſrael, and drop not *thy word* againſt the houſe of Iſaac.

17 Therefore thus ſaith the LORD; Thy wife ſhall be an harlot in the city, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line; and thou ſhalt die in a polluted land; and Iſrael ſhall ſurely go into captivity forth of his land.

CHAP. VIII.

1 *By a baſket of ſummer-fruit is ſhewed Iſrael's end.* 4 *Oppreſſion reproved.* 11 *A famine of the word threatened.*

THUS hath the Lord GOD ſhewed unto me: and behold, a baſket of ſummer-fruit.

2 And he ſaid, Amos, what ſeeſt thou? And I ſaid, A baſket of ſummer-fruit. Then ſaid the LORD unto me, The end is come upon my people of Iſrael: I will not again paſs by them any more.

3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord GOD: *there ſhall be* many dead bodies in every place; they ſhall caſt *them* forth with ſilence.

4 ¶ Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit?

6 That we may buy the poor for ſilver, and the needy for a pair of ſhoes; *yea*, and ſell the refuſe of the wheat?

7 The LORD hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a flood; and it ſhall be caſt out and drowned, as *by* the flood of Egypt.

9 And it ſhall come to paſs in that day, ſaith the Lord GOD, that I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation; and I will bring up ſackcloth upon all loins, and baldneſs upon every head; and I will make it as the mourning of an only *ſon*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, ſaith the Lord GOD, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the LORD.

13 *It is the king's chapel, and it is the king's court.*] It is the place where the king performs his religious worſhip in perſon, and often reſides there with his court.

14 *I was no prophet, neither was I a prophet's ſon.*] I was not a prophet by profeſſion, nor bred up in the ſchools of the prophets, as thoſe uſually were who take that office upon them.

Sycomore-fruit.] Lamy ſays, they gave this fruit to their cattle.

17 *Thou ſhalt die in a polluted land.*] Thou ſhalt be carried captive out of thine own country, and die in a land where the inhabitants are idolaters.

Notes on the Eighth Chapter.

Ver. 1 *Behold, a baſket of ſummer-fruit.*] The baſket of ripe ſummer-fruit, which the prophet ſaw in a viſion, was to denote, that the ſins of Iſrael were now ripe for judgment. *Lowth.*

8 *By the flood of Egypt.*] Rather, *by the river of Egypt*; the land ſhall be ſwallowed up as Egypt is by the inundation of the Nile.

9 *I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day.*] Times of calamity are expreſſed by the failing of the light of the ſun, and the day's being overſpread with darkneſs.

12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the LORD, and ſhall not find *it*.

13 In that day ſhall the fair virgins and young men faint for thirſt.

14 They that ſwear by the ſin of Samaria, and ſay, thy god, O Dan, liveth; and, The manner of Beer-ſheba liveth; even they ſhall fall, and never riſe up again.

CHAP. IX.

1 *The certainty of the deſolation.* 11 *The reſtoring of the tabernacle of David.*

I Saw the Lord ſtanding upon the altar: and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head of them all; and I will ſlay the laſt of them with the ſword: he that fleeth of them ſhall not flee away, and he that eſcapeth of them ſhall not be delivered.

2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them:

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn: and it ſhall riſe up wholly like a flood: and ſhall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth: he that calleth for the waters of the ſea, and poureth them out upon the face of the earth; The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Iſrael? ſaith the LORD. Have I not brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the LORD.

9 For lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſieve, yet ſhall not the leaſt grain fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 ¶ In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof; and I will raiſe up his ruins, and I will build it as in the days of old:

12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the LORD, that doeth this.

13 Behold, the days come, ſaith the LORD,

14 *They that ſwear by the ſin of Samaria.*] The calf ſet up at Beth-el by Jeroboam. The antient idolaters uſed to ſwear by their idols, as the papiſts now do by theirs.

The manner of Beer-ſheba.] i. e. The idol worſhipped there.

Notes on the Ninth Chapter.

Ver. 1 *I ſaw the Lord ſtanding upon the altar.*] Which was at Jeruſalem, for he did not appear in the idolatrous places of Iſrael: God's ſtanding upon the altar denotes the deſtruction of the idolaters themſelves, as ſo many victims ſlain to atone the divine vengeance.

2 *Though they dig into hell, thence ſhall mine hand take them.*] Though they hide themſelves in the deepeſt caverns of the earth, or take refuge in the higheſt fortreſſes, they ſhall not eſcape my vengeance. *Lowth.*

6 *It is he that buildeth his ſtories in the heaven.*] An awful deſcription of God's irreſiſtible power, diſcovering itſelf in the works of creation, particularly in his appointing ſeveral regions of the air as ſo many apartments that lead to the higheſt heavens, the ſeat of his glory. *Lowth.*

7 *Are ye not as children of the Ethiopians to me?*] Are ye not under a curſe as the Ethiopians, the poſterity of Ham, were by reaſon of the multitude of your ſins and apoſtaſies?

Caphtor.] See notes on Deut. ii. 23. and Jer. xlvii. 4.

11 *In that day will I raiſe up the tabernacle of David that is fallen down.*] In the latter days I will reſtore the kingdom to the houſe and family of David, in the perſon of the Meſſiah, ſo often ſtiled in the prophets, the ſeed or offspring of David, and known by that title among the Jews, at the time of our Saviour's appearance. And as that family had been for ſeveral years reduced to a mean and obſcure condition, it ſhall then recover its ancient ſplendor and dignity. *Lowth.*

13 *The plow-man ſhall overtake the reaper.*] This and the following verſes relate to the happy ſtate of the milennium, which may be ſuppoſed to begin on the reſtoration of the Jews to their own country; when there ſhall be ſuch an increaſe of the fruits of the earth, that, as ſoon as the harveſt is over, it will be time to plow for the next year; which was not uſual in thoſe hot

that the plow-man shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

hot countries, where the corn was ripe early in the summer, namely in the month of May, or June at fartheſt. *Lowth.*

14 *I will bring again the captivity of Iſrael.*] I will reſtore them to their own country, and ſettle them in the land I gave to their fathers. *Lowth.*

OBADIAH.

THE ARGUMENT.

Obadiah, *it is generally conjectured, propheſied about the time of the taking of* Jeruſalem: *and thereupon in foretelling the deſtruction of* Edom, *he uſes ſeveral expreſſions which* Jeremiah *had done before him, ſpeaking on the ſame ſubject; Compare* Obadiah *ver.* 1, 8, 9, with *Jer.* xlix. 7 *and* 10. *The reaſon for the judgements threatened againſt the* Edomites, *was their inſulting over the* Jews *in the time of their diſtreſs.*

1 *The deſtruction of Edom,* 3 *for their pride,* 10 *and wrong unto Jacob.* 17 *The ſalvation and victory of Jacob.*

THE viſion of Obadiah. Thus ſaith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battle.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 ¶ The pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe habitation *is* high; that ſaith in his heart, Who ſhall bring me down to the ground?

4 Though thou exalt *thy ſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have ſtolen till they had enough? if the grape-gatherers came to thee, would they not leave *ſome* grapes?

6 How are *the things* of Eſau ſearched out! *how* are his hidden things ſought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee,

Notes on the Propheſy of Obadiah.

Ver. 1 *We have heard a rumour from the Lord,* &c.] The prophets ſometimes repreſent God as ſummoning armies, and ſetting them in array of battle againſt thoſe people he purpoſes to deſtroy. And here, according to the cuſtom of earthly princes, he is deſcribed as ſending ambaſſadors to invite the nations to join in a confederacy againſt the Idumeans. *Lowth.*

3 *In the clefts of the rock.*] St. Jerom obſerves that the Edomites dwelt in caves dug out of the rocks.

10 *Thou*

and prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed; to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity.

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau: for the LORD hath spoken *it*.

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain, the Philistines: and they shall possess the fields of Ephraim and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zerephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

21 And saviours shall come upon mount Zion to judge the mount of Esau: and the kingdom shall be the LORD's.

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10 *Thou shalt be cut off for ever.*] See note on Amos i. 12.

16 *As ye have drunk.*] i. e. Of the cup of my wrath.

18 *The house of Jacob shall be a fire.*] To consume all their enemies.

20 *The captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.*] In the former part of this verse the prophet mentioned the re-settlement of the ten tribes after their restoration: here he mentions that of Judah, under the name of Jerusalem. Commentators are not agreed with regard to the meaning of the word *Sepharad*. It is generally translated thus, *The captivity of Jerusalem shall possess that which is in Sepharad*, which literally implies a border; and therefore may denote that part of Arabia which borders on the south of Judea, or the *cities of the south*. Lowth.

21 *Saviours shall come upon mount Zion to judge the mount of Esau.*] The preachers of salvation shall publish the glad tidings of the gospel from mount Zion, and endeavour to convert all unbelievers and *aliens to the common-wealth of Israel.*

JONAH.

THE ARGUMENT.

Jonah *was the moſt antient of all the Prophets whoſe writings are preſerved in Scripture canon. Biſhop* Lloyd *ſuppoſes him to have propheſied in the latter end of* Jehu's *or the beginning of* Jehoahaz's *reign. He was of* Gath-hepher, *a town in the tribe of* Zebulun, *not far from* Dio-Cæſaria, *as St.* Jerome *aſſures us, who adds that* Jonah's *ſepulchre was ſhown there in his time. He was ſent to* Nineveh, *to denounce deſtruction to that city, within* forty *days time, if they repented not. But they complying with the ſummons of the Prophet, God deferred the execution of his judgments, till the encreaſe of their iniquities made them ripe for deſtruction, about* 150 *years afterwards.*

CHAP. I.

1 *Jonah ſent to Nineveh, fleeth to Tarſhiſh.* 4 *He is diſcovered by a tempeſt,* 11 *thrown into the ſea, and ſwallowed by a fiſh.*

NOW the word of the LORD came unto Jonah the ſon of Amittai, ſaying,

2 Ariſe, go to Nineveh that great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the LORD, and went down to Joppa: and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh from the preſence of the LORD.

4 ¶ But the LORD ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten *it* of them. But Jonah was gone down into the ſides of the ſhip; and he lay, and was faſt aſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us: what *is* thine occupation? and whence comeſt thou? what *is* thy country? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew: and I fear the LORD the God of heaven, which hath made the ſea and the dry land.

10 Then were the men exceedingly afraid,

Notes on the Firſt Chapter.

Ver. 2 *Their wickedneſs is come up before me.*] Septuagint reads, *The cry of their wickedneſs*; hence heinous offences are called *crying ſins.*

3 *Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord,* &c.] He might think, that the internal impulſe of the prophets might not exert itſelf in any other place but in the land of Judea: or he might fly from his country by a ſudden fear; as our firſt parents *hid themſelves from the preſence of God among the trees of the garden.*

Tarſhiſh.] Probably Tarteſſus in Spain.

5 *The mariners were afraid,* &c.] They invoked their ſeveral idols, as being heathens, and ignorant of the true God.

7 *Let us caſt lots.*] This was the uſual method of referring things to the appointment or diſcovery of Providence.

9 *I fear the Lord, the God of heaven.*] Rather, *Jehovah, the God of heaven*; Jehovah being the peculiar name of the true God, by which he was diſtinguiſhed from thoſe who had the names of gods and lords among the heathen.

10 *Why haſt thou done this?*] Thou haſt been guilty of a great profanation, to diſobey the command of that Being whom thou thyſelf acknowledgeſt to be the Lord and Maker of all things.

and ſaid unto him, Why haſt thou done this? for the men knew that he fled from the preſence of the LORD; becauſe he had told them.

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? for the ſea wrought, and was tempeſtuous.

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you; for I know that for my ſake this great tempeſt *is* upon you.

13 Nevertheleſs, the men rowed hard to bring *it* to the land; but they could not: for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, We beſeech thee, O LORD, we beſeech thee, let us not periſh for this man's life, and lay not upon us innocent blood: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea: and the ſea ceaſed from her raging.

16 Then the men feared the LORD exceedingly, and offered a ſacrifice unto the LORD, and made vows.

17 Now the LORD had prepared a great fiſh to ſwallow up Jonah. And Jonah was in the belly of the fiſh three days and three nights.

CHAP. II.

1 *The prayer of Jonah.* 10 *He is delivered from the fiſh.*

THEN Jonah prayed unto the LORD his God out of the fiſh's belly,

2 And ſaid, I cried by reaſon of mine affliction unto the LORD, and he heard me: out of the belly of hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the midſt of the ſeas; and the floods compaſſed me about: all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The waters compaſſed me about *even* to the ſoul, the depth cloſed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains: the earth with her bars *was* about me for ever: yet haſt thou brought up my life from corruption, O LORD my God.

7 When my ſoul fainted within me, I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying vanities forſake their own mercy.

9 But I will ſacrifice unto thee with the voice of thankſgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 ¶ And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

CHAP. III.

1 *Jonah ſent again preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

16 *Then the men feared the Lord exceedingly,* &c.] They were convinced of the power and greatneſs of that God which Jonah worſhipped, which appeared both in raiſing this ſtorm, and in ſo ſuddenly laying it.

17 *The Lord had prepared a great fiſh.*] Naturaliſts give an account of ſome ſort of fiſh which are large enough to ſwallow a man; particularly the *canis charcarias*, or *dog-fiſh*, called by ſome writers *lamia*. The Septuagint renders this by a word which is commonly tranſlated *a whale*; but the naturaliſts inform us, that the make of a whale will not permit him to ſwallow a human body.

Notes on the Second Chapter.

Ver. 1 *Jonah prayed unto the Lord his God out of the fiſh's belly.*] Thoſe devout thoughts which he had at that time, he afterwards digeſted into the following prayer; and added a thankſgiving for his deliverance at the concluſion of it. Several of David's pſalms were probably compoſed in the ſame manner, namely, after the trouble was over; but in a ſtile ſuitable to the thoughts he had at the time of his affliction, and with a grateful ſenſe of God's mercies for his deliverance. *Lowth.*

2 *Out of the belly of hell cried I,* &c.] The word here tranſlated *hell*, ſignifies *the ſtate of the dead*; and therefore ſhould have been rendered the *grave*, as the margin has it: the belly of the fiſh was to Jonah inſtead of a grave. *Lowth.*

4 *Then I ſaid, I am caſt out of thy ſight; yet will I look again toward thy holy temple.*] My firſt apprehenſions were that as I had juſtly forfeited thy favour for my diſobedience, ſo thou wouldſt caſt me out of thy protection: but upon recollecting myſelf, I thought it my duty not to deſpair of thy mercy, but to direct my prayer towards thy heavenly habitation.

6 *I went down to the bottoms of the mountains.*] I went down to the bottom of the ſea, where the foundations of the mountains lie.

The earth with her bars was about me for ever.] It ſhould have been rendered, *The earth with her everlaſting bars was about me.* Clark.

7 *My prayer came in unto thee, in thine holy temple.*] My prayer reached unto heaven, the place of thy peculiar reſidence.

8 *Lying vanities.*] Idols, often called by the name of vanity.

10 *The Lord ſpake unto the fiſh.*] Huetius ſuppoſes that Jonah's deliverance from the whale's belly, gave occaſion to the Greek ſtory of Arion, who after he was caſt into the ſea, was conveyed by a dolphin to the port of Corinth.

Notes

AND the word of the LORD came unto Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed, and publiſhed through Nineveh, by the decree of the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing; let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

CHAP. IV.

1 *Jonah repining at God's mercy, is reproved by the type of a gourd.*

BUT it diſpleaſed Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying when I was yet in my country? therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech thee, my life from me: for *it is* better for me to die than to live.

4 ¶ Then ſaid the LORD, Doeſt thou well to be angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city.

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head to deliver him from his grief. So Jonah was exceeding glad of the gourd.

Notes on the Third Chapter.

Ver. 3 *Nineveh was an exceeding great city, of three days journey.*] Diodorus Siculus informs us, that Nineveh was four hundred and eighty furlongs, or ſixty of our miles in compaſs; ſo that it was larger than Babylon, and agrees with the prophet's account, namely, that it was three days journey in compaſs, twenty miles being the common computation of a day's journey for a foot-traveller in the eaſtern countries. *Cauſaubon* on *Strabo.*

4 *Yet forty days,* &c.] God was pleaſed to allow them ſufficient time to repent, and give ſome proof of their reformation.

5 *The people of Nineveh believed God,* &c.] The fame of the wonderful works which God had wrought for the Jews was ſpread over the eaſtern parts of the world. This might induce the Ninevites to hearken to a man of that nation, that came to them as ſent from God; eſpecially as he doubtleſs gave them an account of the miraculous circumſtances which attended his own miſſion. But certainly a ſenſe of their own guilt, and their deſerving whatever puniſhment heaven could inflict, was a principal reaſon that moved them to have a regard for his meſſage. And, by the men of *Nineveh's repenting at the preaching of Jonah,* God deſigned to upbraid the ſtubbornneſs of his own people, and ſhame them as it were into repentance, leſt *the men of Nineveh ſhould riſe up in judgment againſt them,* as our Saviour ſpeaks of the Iſraelites in his own time. *Lowth.*

8 *Let man and beaſt be covered with ſackcloth.*] The covering horſes and mules with ſackcloth adds to the ſolemnity of a funeral: in like manner, their mouraful garb was an affecting circumſtance in this public humiliation. *Lowth.*

Notes on the Fourth Chapter.

Ver. 1 *It diſpleaſed Jonah exceedingly.*] God's mercy in ſparing the Ninevites was very diſpleaſing to Jonah; and he expreſſed the greateſt impatience under it, leſt he ſhould be eſteemed a falſe prophet, and treated as ſuch. *Lowth.*

3 *O Lord, take, I beſeech thee, my life from me.*] I had rather die than live under the imputation of being a falſe prophet.

5 *Jonah went out of the city.*] It ſhould have been rendered, *Jonah had gone out of the city.*

6 *The Lord God prepared a gourd,* &c.] What kind of plant this could be was a queſtion before St. Jerom's time, as appears by his commentary on the place. He tranſlates it *ivy,* not that he thought the gourd here mentioned was the ivy, but, in compliance, as he tells us, with ſome ancient interpreters; though the

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt-wind; and the ſun beat upon the head of Jonah that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry *even* unto death.

10 Then ſaid the LORD, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow: which came up in a night, and periſhed in a night:

11 And ſhould not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons that cannot diſcern between their right hand and their left hand, and *alſo* much cattle?

the Septuagint and all the eaſtern verſions agree in tranſlating it a gourd. *Lowth.*

That it might be a ſhadow over his head, &c.] From the burning heat of the ſun, which ſtill added to his former vexation; the booth which he made at firſt being withered by the heat.

11 *Should not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons,* &c.] Surely the lives of ſo many perſons are much more valuable than a ſingle plant, which flouriſhes a few days, and then withers and dies. Theſe reaſons ſeem to have ſilenced Jonah's complaints, and made him ſenſible of his fault in repining at God's mercies. *Lowth.*

Alſo much cattle.] God's providence extends its care to beaſts as well as men.

MICAH.

THE ARGUMENT.

Micah *propheſied in the kingdom of* Judah *before the* Babyloniſh *captivity*, viz. *in the reigns of* Jotham, Ahaz, *and* Hezekiah. *He is cited by* Jeremiah, *which ſhows that he preceded that Prophet. Dr.* Lowth *in his book* De ſacra poeſi Heb. *obſerves, that* Micah *is commonly conciſe, compreſſed, and acute; ſometimes reſembling* Hoſea *in obſcurity: yet often much elevated, and extremely poetical.*

CHAP. I.

1 *Micah ſheweth the wrath of God againſt Jacob for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Moraſthite in the days of Jotham, Ahaz, *and* Hezekiah kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witneſs againſt you, the Lord from his holy temple.

3 For behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains ſhall be molten under

Notes on the Firſt Chapter.

Ver. 2 *Let the Lord be witneſs againſt you.*] I call God to witneſs that I have forewarned you of the judgments that hang over your heads, and will inevitably fall upon you, unleſs you ſpeedily repent. And he himſelf will become a witneſs againſt you, and convince you of your ſins in ſuch a manner that you ſhall not be able to deny the charge. *Lowth.*

3 *The Lord cometh forth out of his place.*] God is deſcribed as coming from heaven to judgment, becauſe of the viſible effects of his power and preſence upon earth. *Lowth.*

4 *The mountains ſhall be molten under him, and the vallies ſhall be*

him, and the valleys ſhall be cleft; as wax before the fire, *and* as the waters *that are* poured down a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burned with the fire, and all the idols thereof will I lay deſolate: for ſhe gathered *it* of the hire of an harlot, and they ſhall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable: for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the houſe of Aphrah roll thy ſelf in the duſt.

11 Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he ſhall receive of you his ſtanding.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt: ſhe *is* the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth-gath: the houſes of Achzib *ſhall be* a lye to the kings of Iſrael.

15 Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam the glory of Iſrael.

16 Make thee bald, and poll thee for thy delicate children: enlarge thy baldneſs as the eagle: for they are gone into captivity from thee.

CHAP. II.

1 *Againſt oppreſſion.* 4 *A lamentation.* 7 *A reproof of injuſtice and idolatry.* 12 *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquity and work evil upon their beds! when the morn-

be cleft.] This alludes to God's deſcent on mount Sinai, when thunder and lightning ſhook the mountain, and violent rains, which accompanied this tempeſt, made the hills appear as if they were melted down.

5 *What is the tranſgreſſion of Jacob? is it not Samaria?*] Is it not Samaria, that has ſet up the idolatry of the golden calves, and made it the eſtabliſhed religion of the kingdom? *Lowth.*

What are the high places of Judah? are they not in Jeruſalem?] Doth not the idolatrous worſhip practiſed in the high places, receive its chief encouragement from Ahaz, and the great men that join with him in that idolatry?

7 *All the hires thereof.*] The gifts which they gained by wicked practices.

Hire of an harlot.] What is wickedly gotten, and vilely and ſpeedily ſpent.

8 *I will wail and howl, I will go ſtripped and naked.*] I will ſympathize with my countrymen in their calamities; I will dreſs myſelf in the habit of mourning, and, like thoſe who bewail the dead, go without my upper garment, in order to denote the naked condition to which the ten tribes will be reduced by their enemies. *Lowth.*

As the owls.] Bochart ſays it ſhould be tranſlated, *the oſtriches:* and Dr. Shaw obſerves, that in Arabia he has often heard oſtriches groan as if they were in the greateſt agonies; which is beautifully alluded to in this paſſage of Micah.

9 *Her wound is incurable, for it is come unto Judah,* &c.] The deſolation of the ten tribes cannot be prevented, becauſe they perſiſt in their impieties; nor can any relief be applied to it, becauſe it will terminate in their utter deſtruction. At the ſame time one aggravating circumſtance attends it, as being the forerunner of thoſe evils that will come upon Jeruſalem, whoſe gates Senacherib ſhall attempt to force, in order to make himſelf maſter of that city, and the whole kingdom of Judah. *Lowth.*

11 *Inhabitant of Saphir, having thy ſhame naked.*] The word *Saphir* imports a fair and delightful habitation, and denotes either Samaria or Jeruſalem. The prophet threatens the inhabitants of this place, that they ſhall go into captivity in a manner very unſuitable to their former ſoftneſs and luxury; even without ſo much as a covering to hide their nakedneſs. *Lowth.*

The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.] The inhabitants of Zaanan were ſo much concerned to provide for their own ſecurity, that they took no notice of the mournful condition of their neighbours: ſo *Beth-ezel* ſignifies. Grotius ſuppoſes Zaanan to denote Zion, and *Beth-ezel, Beth-el.*

He ſhall receive of you his ſtanding.] i. e. Zaanan ſhall judge of its own fate by that of Beth-ezel.

16 *As the eagle.*] Dr. Shaw ſays, the word rendered *eagle* is applied by the Arabs to the vultur only; and from the baldneſs here aſcribed to it, the vultur is moſt probably here intended; which has no feathers, but a little white down only upon the head and neck.

Notes on the Second Chapter.

Ver. 1 *Wo to them that work evil upon their beds.*] Wo to thoſe

ing is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houſes, and take *them* away: ſo they oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the LORD; Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks; neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament with a doleful lamentation, *and* ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall caſt a cord by lot in the congregation of the LORD.

6 Propheſy ye not, *ſay they to them that* propheſy: they ſhall not propheſy to them, *that* they ſhall not take ſhame.

7 ¶ O *thou that art* named, The houſe of Jacob, is the Spirit of the LORD ſtraitened? *are* theſe his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is riſen up as an enemy: ye pull off the robe with the garment from them that paſs by ſecurely, as men averſe from war.

9 The women of my people have ye caſt out from their pleaſant houſes; from their children have ye taken away my glory for ever.

10 Ariſe ye, and depart; for this *is* not *your* reſt: becauſe it is polluted, it ſhall deſtroy *you* even with a ſore deſtruction.

11 If a man walking in the ſpirit and falſehood do lye, *ſaying*, I will propheſy unto thee of wine and of ſtrong drink, he ſhall even be the prophet of this people.

12 ¶ I will ſurely aſſemble, O Jacob, all of thee: I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe by reaſon of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it: and their king ſhall paſs before them, and the LORD on the head of them.

CHAP. III.

1 *The cruelty of the princes.* 5 *The falſhood of the prophets.* 8 *The ſecurity of them both.*

AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael: *Is it* not for you to know judgement?

2 Who hate the good, and love the evil; who pluck off their ſkin from off them, and their fleſh from off their bones;

3 Who alſo eat the fleſh of my people, and flay their ſkin from off them, and they break their bones, and chop them in pieces as for the pot, and as fleſh within the caldron.

4 Then ſhall they cry unto the LORD, but

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thoſe whoſe thoughts are big with miſchief, ſo that they contrive ſchemes of wickedneſs upon their beds, in order to put them in practice when they riſe in the morning. *Lowth.*

5 *Thou ſhalt have none that ſhall caſt a cord by lot.*] Iſrael were the Lord's people, and he divided their land among them by lot: but the prophet declares they ſhall be utterly expelled out of it, and ſent captives into a foreign country. *Lowth.*

7 *Is the ſpirit of the Lord ſtraitened?*] Is the hand of the Lord ſhortened? Are the judgments he brings upon you the genuine effects of his power and goodneſs? Are they not rather the ſtripes which your ſins in a manner compel him to lay on you? Certainly both his laws, and meſſages ſent to you by his prophets, would turn to your good, if you would obey them.

8 *Ye pull off the robe*, &c.] Theſe words allude to the Iſraelites invading the land of Judah, which had given them no provocation.

9 *The women of my people*, &c.] This relates to the abovementioned invaſion, when the Iſraelites carried away captive of their brethren, two hundred thouſand women, ſons and daughters, 2 Chron. xxviii 8.

10 *Ariſe ye, and depart, for this is not your reſt.*] The prophet ſtill directs his diſcourſe to the Iſraelites that invaded Judea; and tells them, that, as a puniſhment for their oppreſſing their brethren, they ſhould be carried captive out of their land, where God had promiſed to give them reſt.

11 *If a man walking in the ſpirit and falſhood*, &c.] The meaning is, if a prophet pretend to foretel all manner of plenty and proſperity, he ſhall be hearkened to by this people, though it be never ſo unlikely to come to paſs.

12 *I will ſurely gather the remnant of Iſrael.*] Here follows a promiſe of mercy, ſuch as is often ſubjoined to the threatnings of impending judgments.

As the ſheep of Bozrah.] Bozrah was a place in Idumea, remarkable for its large flocks of ſheep. *Lowth.*

13 *The breaker is come up*, &c.] i. e. He that ſhall break the bonds of their captivity.

Their king ſhall paſs before them, and the Lord on the head of them.] The Meſſiah, who is both their God and their king, ſhall lead them as their captain and general. *Lowth.*

Notes

he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover the lips, for *there is* no answer of God.

8 ¶ But truly I am full of power by the Spirit of the LORD, and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgement, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAP. IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather

Notes on the Third Chapter.

Ver. 6. *Night shall be unto you.*] As ye have loved darkness, and to prophesy lies, God shall reward you with blindness and ignorance.

The sun shall go down over the prophets, and the day shall be dark over them.] As they shall have no light or revelation from heaven, so dark days or dismal calamities shall overtake them, as a just punishment for their frauds and impostures. *Lowth.*

7 *They shall cover their lips.*] Men used to cover their mouths when they were under any great affliction.

8 *I am full of power by the spirit of the Lord.*] I, who am a true prophet, and moved by the spirit of God, have the honesty and courage to reprove the crying sins of the nation, though practised and encouraged by the greatest men; contrary to the base flatterings of the false prophets.

11 *The priests teach for hire.*] It was the duty of the priests to instruct the people, as well as to attend upon the service of the temple; and accordingly they had cities allotted them in all parts of Judea: but not content with that plentiful revenue which the law allowed them, they made a corrupt gain of their office, and sold their instructions for money. *Lowth.*

12 *Zion shall be plowed as a field.*] Which was fulfilled in the final destruction of the city and temple by the Romans.

Notes on the Fourth Chapter.

Ver. 1 *In the last days.*] i. e. In the times of the Messiah. See Isaiah ii. 2.

That the mountain of the house of the Lord.] The temple standing on mount Moriah, is often called *God's holy mountain*; and from thence the phrase is taken to denote the Christian church, in the prophetical writings.

3 *He shall judge among many people—and they shall beat their swords into plow-shares,* &c.] This text is parallel to another in Isaiah. See note on Isaiah, ii. 4. It is observable that our Saviour was born at a time when there was peace over all the earth; Augustus having put an end to the civil wars, had shut up the temple of Janus, in token of his having procured a settled peace. *Lowth.*

4 *Every man under his vine,* &c.] See 1 Kings, iv. 25.

5 *We will walk in the name of the Lord.*] i. e. We will continue stedfast in his true religion and worship. *Clark.*

her *that is* driven out, and her that I have afflicted:

7 And I will make her that halted, a remnant, and her *that was* cast far off, a strong nation; and the LORD shall reign over them in mount Zion from henceforth even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon: there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

CHAP. V.

1 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

NOW gather thy self in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

3 Therefore will he give them up until the time *that* she which travaileth hath brought

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7 *I will make her that halted, a remnant.*] To this remnant many promises are made, which may, in some degree, be applied to the state of the Jews, after their return from captivity; but are chiefly to be understood of those who were to be called by the gospel, when the main body of the Jewish nation were rejected. *Lowth.*

Her that was cast far off, a strong nation.] The Jews, when they return from their several dispersions, shall be victorious over all their enemies.

The Lord shall reign over them in mount Zion, &c.] God will dwell and reign among his saints in the *new Jerusalem that comes down from heaven; and then the kingdoms of the earth shall become the kingdoms of the Lord and his Christ, and he shall reign for ever and ever.* Rev.

8 *O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion,* &c.] The church, of which the earthly Jerusalem was but a figure, shall be the seat of this sovereign dominion, which God shall render conspicuous to the whole earth. The Chaldee paraphrast expounds the words of the Messiah, *in whom the ancient kingdom is revived,* i. e. the kingdom of David the Bethlemite: it is called the tower of the flock, because the shepherds there watched their sheep, being situated near Bethlehem. *Lowth.*

9 *Why dost thou cry out aloud? is there no king in thee?*] Why dost thou cry out as if God himself thy king, and thy counsellor, had forsaken thee?

13 *Arise and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass.*] The expression alludes to the manner of treading out the corn in the eastern countries, which was done by the feet of oxen.

Notes on the Fifth Chapter.

Ver. 1 *Now gather thyself in troops, O daughter of troops,* &c.] This verse is to be understood of some foreign invasion of Judea by a nation that had numerous troops; and may relate to the conquest of that kingdom by the Babylonians.

2 *Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah*] Among the Jews were appointed captains and governors over fifties and hundreds, and thousands, and therefore Lamy thinks the sense here is, *though Beth-lehem is not considerable enough to be reckoned among those cities that are governed by chiliarchs, yet,* &c. Ephratah was another name for Beth-lehem in the tribe of Judah; and both names are joined together to distinguish it from another Beth-lehem in the tribe of Zebulon. Both the house and city of David were reduced to a mean condition, at the time of our Saviour's birth; and therefore the blessed virgin, in her song, thankfully commemorates the extraordinary favour of the most High, in honouring that low estate to which they were reduced, with the birth of the Messiah.

Yet out of thee shall he come forth unto me, that is to be ruler in Israel.] The Scribes and Pharisees understood this prophecy of the birth of the Messiah, as is plain from Matt. ii. 5, 6. as did also the generality of the Jews of that age, who speak of it as an undoubted truth, that *Christ was to come of the seed of David, and of the town of Beth-lehem, where David was,* John vii. 42. The Chaldee paraphrast agrees with their sentiments, and applies this prophecy expressly to the Messiah. Accordingly our blessed Saviour was, by a peculiar act of Providence, born at Beth-lehem, that this prophecy might be plainly fulfilled. *Lowth.*

Whose goings forth have been from of old, from everlasting.] These words plainly allude to the divine nature of our blessed Saviour, as existing from all eternity.

3 *Therefore will he give them up, until the time that,* &c.] The particle rendered *therefore,* should have been translated *nevertheless:* the sense of the passage is as follows: Notwithstanding the

forth; then the remnant of his brethren ſhall return unto the children of Iſrael.

4 ¶ And he ſhall ſtand and feed in the ſtrength of the LORD, in the majeſty of the name of the LORD his God; and they ſhall abide: for now ſhall he be great unto the ends of the earth.

5 And this *man* ſhall be the peace, when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men:

6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deliver *us* from the Aſſyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob ſhall be in the midſt of many people as a dew from the LORD, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

8 ¶ And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lifted up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the LORD, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots:

11 And I will cut off the cities of thy land and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand; and thou ſhalt have no *more* ſoothſayers:

13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee; and thou ſhalt no more worſhip the work of thine hands:

14 And I will pluck up thy groves out of the midſt of thee; ſo will I deſtroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

CHAP. VI.

1 *God's controverſy for unkindneſs,* 6 *for ignorance,* 10 *for injuſtice,* 16 *and for idolatry.*

HEAR ye now what the LORD ſaith; Ariſe, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controverſy, and ye foundations of the earth: for the LORD hath a controverſy with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee? and wherein have I wearied thee? teſtify againſt me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants; and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto

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the promiſe of ſo great a bleſſing, God will give up his people into the hands of their enemies, or leave them to be exerciſed with troubles and afflictions till the appointed time of their deliverance arrives, which ſhall be much greater than that from Babylon.

4 *He ſhall ſtand and feed in the ſtrength of the Lord,* &c.] Chriſt ſhall diligently perform the office of a ſhepherd, or governor over his church; and it ſhall appear by the ſucceſs which attends him, that God is with him, and *is glorified in and by him.*

5 *This man ſhall be the peace.*] This title is peculiar to the Meſſiah, and is mentioned as a bleſſing attending his kingdom.

When the Aſſyrian ſhall come into our land, &c.] The very name of Aſſyrian carried terror with it, ever ſince the time of the invaſion of Senacherib, who was eſteemed the moſt formidable enemy of the Jews; and therefore the prophet uſed the name here, to ſignify that ſome remarkable enemy to God and his truth ſhould be deſtroyed before the conſummation of all things. *Lowth.*

6 *Seven ſhepherds, and eight principal men.*] Or *rulers:* ſhepherds are equivalent to princes; *ſeven* and *eight* are uſed as an indefinite number.

7 *The remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord.*] The remnant of Iſrael ſhall be the inſtruments of converting thoſe Gentiles among whom they live; and therefore may be very properly repreſented by the dews and rains which come from heaven, and render the earth fruitful. *Lowth.*

10 *I will cut off thine horſes,* &c.] I will deſtroy all things wherein thou putteſt thy confidence.

Notes on the Sixth Chapter.

Ver. 1 *Ariſe, contend thou before the mountains,* &c.] God often appeals to inanimate objects for the juſtice of his proceedings, in order to upbraid the ſtupidity of men. *Lowth.*

5 *O my people, remember,* &c.] Remember how Balak ſent for Balaam to curſe Iſrael, and he, contrary to his own intentions, bleſſed them.

Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good: and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure, *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lyes, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee: and thou shalt take hold, but shalt not deliver: and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap: thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels: that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

CHAP. VII.

1 *The church complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence in God.*

WO is me! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage: *there is* no cluster to eat: my soul desired the first-ripe fruit.

2 The good *man* is perished out of the earth, and *there is* none upright among men: they they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man* he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is* as a brier, the most upright *is sharper* than a thorn-hedge: the day of thy watchmen *and* thy visitation cometh: now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the

6 *Wherewith shall I come before the Lord, and bow myself before the high God?* &c.] After the above reproof of the people's ingratitude, they are introduced by the prophet, as anxiously inquisitive how they may propitiate the displeasure of God, and avert his judgments: they declare themselves ready to offer any expiatory sacrifices, however costly, for that purpose. Representing exactly the temper of hypocrites and habitual sinners, who hope to obtain God's favour, by performing the external duties of religion; and are willing to purchase their own pardon upon any terms, except that of reforming their lives. *Lowth.*

7 *Ten thousands of rivers of oil.*] Septuagint reads, *Fat kids.*

8 *He hath shewed thee, O man, what is good,* &c.] Both the dictates of reason, and the laws of God, sufficiently inform men what are the substantial parts of their duty: namely, the practice of justice and mercy, a reverend behaviour towards God, and a looking up to him as their Lord and Maker. This is an infinitely more acceptable service, than the most costly sacrifice. *Lowth.*

14 *Thy casting down shall be in the midst of thee.*] The miseries that bring thee low shall be like an incurable disease in thy bowels.

16 *The statutes of Omri,* &c.] It is said of Omri, that he did worse than all that were before him, 1 Kings, xvi. 25. And Ahab added the worship of Baal to the idolatry of the golden calves.

Notes on the Seventh Chapter.

Ver. 1 *Wo is me, for I am as when they have gathered the summer-fruits.*] Good men are become exceeding scarce like a gleaning after the harvest or vintage.

4 *The best of them is as a briar,* &c.] Sinners are elsewhere compared to thorns and briars, both on account of their unfruitfulness, and their hurtful qualities.

daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law: a man's enemies *are* the men of his own houſe.

7 Therefore I will look unto the LORD; I will wait for the God of my ſalvation: my God will hear me.

8 Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the LORD *ſhall be* a light unto me.

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgement for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her; which ſaid unto me, Where is the LORD thy God? mine eyes ſhall behold her: now ſhall ſhe be troden down as the mire of the ſtreets.

11 *In* the day that thy walls are to be built, *in* that day ſhall the decree be far removed.

12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding, the land ſhall be deſolate, becauſe of them that dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

16 The nations ſhall ſee, and be confounded at all their might: they ſhall lay their hand upon *their* mouth, their ears ſhall be deaf.

17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities; and thou wilt caſt all their ſins into the depths of the ſea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

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10 *She that is mine enemy.*] The Babyloniſh empire.

11 *In the day that thy walls are to be built, in that day ſhall the decree be far removed.*] When God ſhall viſit his people, and repair their decayed eſtate, then the tyrannical edicts of their perſecutors ſhall be utterly aboliſhed.

12 *He ſhall come unto thee from Aſſyria*, &c.] The Chaldee paraphraſe reads, *He ſhall come unto thee from Aſſyria, even to the cities of Egypt, and from Egypt even to the river*, i. e. the Euphrates. The words imply, that the Jews ſhall return from their ſeveral diſperſions.

13 *Notwithſtanding the land*, &c.] The margin is better ſenſe, *After that the land hath been deſolate*, &c.

14 *Feed thy people with thy rod*, &c.] Margin reads, *Rule thy people.*] Theſe words contain the prophet's earneſt prayer to God, that he would ſend the Meſſiah to perform the office of the *good ſhepherd*, in feeding and protecting his flock the remnant of the true Iſraelites.

15 *According to the days*, &c.] Theſe words contain God's promiſe to be favourable to his people.

16 *The nations ſhall ſee, and be confumed at all their might.*] The heathen ſhall feel the ſame confuſion, as men do under a great diſappointment, when they ſhall ſee that power defeated which they had gathered together to oppoſe the people of God, and hinder them from enjoying the quiet poſſeſſion of their land. *Lowth.*

17 *They ſhall lick the duſt like a ſerpent.*] They ſhall be humble and ſubmiſſive, and ready to fall down at their feet.

18 *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage?*] The remnant of God's heritage are thoſe Jews who are reſerved to be partakers of the benefits which ſhall be made good to that nation, upon their being converted and reſtored to their own land. *Lowth.*

NAHUM.

THE ARGUMENT.

There is no certain character of the time of Nahum's *prophecy, except that it muſt be before the deſtruction of* Nineveh, *which it foretels. This once famous city was taken by* Nebuchodonoſer *and* Aſſuerus, *who are ſuppoſed to be the ſame as* Nebupolaſſar, *father of* Nebuchadnezzar *and* Cyaxares, *ſee* Dan. ch. ix. 1. *in the year of the world* 3378, *and* 622 *before* Chriſt: *about the* 29*th year of the reign of king* Joſiah, *and the* 24*th before the deſtruction of* Jeruſalem. *Dr.* Lowth *on* Hebrew *poetry obſerves, that none of the minor prophets ſeem to equal* Nahum *in ſublimity, and boldneſs of ſpirit: beſides, his prophecy is a compleat and juſt poem: The exordium is magnificent; and the deſcription of the fall of* Nineveh *is painted in the moſt glowing colours, and has an admirable effect.*

CHAP. I.

The majeſty of God in goodneſs to his people, and ſeverity againſt his people.

THE burden of Nineveh: the book of the viſion of Nahum the Elkoſhite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adverſaries, and he reſerveth *wrath* for his enemies.

3 The LORD *is* ſlow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his preſence, yea, the world, and all that dwell therein.

6 Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a ſtrong hold in the day of trouble; and he knoweth them that truſt in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye imagine againſt the LORD? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

11 There is *one* come out of thee that imagineth evil againſt the LORD, a wicked counſeller.

12 Thus ſaith the LORD; Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

Notes on the First Chapter.

Ver. 2 *God is jealous, and the Lord revengeth.*] As God is very jealous of his honour, ſo he will not fail to execute his judgments on thoſe that offend him.

3 *The Lord hath his way in the whirlwind, and in the ſtorm, and the clouds are the duſt of his feet.*] A lofty deſcription of the appearance of God, alluding to his deſcent on mount Sinai, when darkneſs and tempeſts ſurrounded him. *Lowth.*

4 *He rebuketh the ſea, and maketh it dry.*] The rivers and the ſea itſelf are dried up at his rebuke, as the Red-Sea and Jordan were of old.

10 *Drunken as drunkards.*] Diodorus Siculus relates, that Nineveh was aſſaulted while the inhabitants were feaſting in the night, and quite negligent and drunken. *Newton.*

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee; he is utterly cut off.

CHAP. II.

The fearful and victorious armies of God againſt Nineveh.

HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and marred their vine-branches.

3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings.

5 He ſhall recount his worthies: they ſhall ſtumble in their walk; they ſhall make haſte to the wall thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.

7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabering upon their breaſts.

8 But Nineveh *is* of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry*; but none ſhall look back.

9 Take ye the ſpoil of ſilver, take the ſpoil of gold; for *there is* none end of the ſtore, *and* glory out of all the pleaſant furniture.

10 She is empty, and void, and waſte: and the heart melteth, and the knees ſmite together, and much pain *is* in all loins, *and* the faces of them all gather blackneſs.

11 Where *is* the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and

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14 *No more of thy name ſhall be ſown.*] This is ſpoken of Senacherib, who ſhall have no more children.

15 *Behold upon the mountains*, &c.] See Iſaiah, ch. lii. and vii. Lamy looks upon this paſſage as a prophecy of our Saviour.

Notes on the Second Chapter.

Ver. 1 *He that daſheth in pieces is come up before thy face.*] An enemy that will break down thy walls, and deſtroy thine inhabitants, O Nineveh, is come to beſiege thee. *Lowth.*

2 *The Lord hath turned away the excellency of Jacob, as the excellency of Iſrael.*] The paſſage might have been better tranſlated, *The Lord hath returned*, or will revenge *the pride againſt Jacob, and the pride againſt Iſrael*; i. e. the Lord will requite the injuries and oppreſſions which Senacherib and Salmaneſer, the kings of Aſſyria, exerciſed upon Judah and Iſrael.

The emptiers have emptied them out, and marred their vine-branches.] The Aſſyrian conquerors have plundered all their wealth, and bereaved them of their children, who are often in ſcripture compared to branches. *Lowth.*

3 *The fir-trees ſhall be terribly ſhaken.*] i. e. The ſpears and lances made of fir, which were ſo long and large, that they looked like ſo many trees.

4 *They ſhall ſeem like torches, they ſhall run like lightnings.*] They ſhall reſemble flames or lightning in their ſwiftneſs, and their wheels continually ſtriking fire out of the ſtones and pavements of the ſtreets. See chap. iii. 2.

5 *They ſhall ſtumble.*] Through drunkenneſs.

6 *The gates of the rivers.*] It ſhould be tranſlated, The mouth of the river Tigris. *Eſſay for a New Tranſlation.*

7 *Huzzab ſhall be led away captive.*] The word *Huzzab* imports an impregnable fortreſs; and therefore very juſtly repreſents Nineveh, the fortifications of which were remarkably ſtrong.

Her maids ſhall lead her as with the voice of doves, tabering upon their breaſts.] Nineveh is deſcribed as a great princeſs carried away captive, with her maids of honour attending her, and bewailing both her's and their own condition, by beating their breaſts, and other expreſſions of lamentation. Her maids denote the leſſer cities of the Aſſyrian kingdom, that ſhould ſhare with the capital in the ſame calamities. The ſentiment here is evidently the ſame, as the Latin, Greek, and Chaldee verſions give it, That the maids of her that was led away captive ſhould mourn as doves, and beat upon their breaſts, as perſons in the utmoſt diſtreſs: *tabering* was certainly very injudiciouſly put for *ſmiting*, which is the word in the Geneva Bible. *Pilkington.*

11, 12 *Where is the dwelling-place of the lion, and the feeding-place of the young lions?*] What is become of the ſtately palaces of the king and princes of Nineveh, who, like ſo many lions, preyed upon the neighbouring countries, and enriched their cities with the ſpoil they took from others? *Lowth.*

filled his holes with prey, and his dens with ravin.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the ſmoke, and the ſword ſhall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

CHAP. III.

The miſerable ruin of Nineveh.

WO to the bloody city! it *is* all full of lyes *and* robbery; the prey departeth not.

2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the prancing horſes, and of the jumping chariots.

3 The horſeman lifteth up both the bright ſword and the glittering ſpear: and *there is* a multitude of ſlain, and a great number of carcaſes: and *there is* none end of *their* corpſes; they ſtumble upon their corpſes:

4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts: and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſs, *that* all they that look upon thee ſhall flee from thee, and ſay, Nineveh is laid waſte: who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies: the fire ſhall devour thy bars.

14 Draw thee waters for the ſiege, fortify thy ſtrong holds: go into clay, and tread the morter, make ſtrong the brick-kiln.

15 There ſhall the fire devour thee; the ſword ſhall cut thee off, it ſhall eat thee up like the canker-worm: make thy ſelf many as the canker-worm, make thy ſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth, and fleeth away.

17 Thy crowned *are* as the locuſts, and thy captains are as the great graſshoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they *are*.

Notes on the Third Chapter.

Ver. 1 *Wo to the bloody city*, &c.] Where the great men ſhed innocent blood to enrich themſelves with the ſpoil of the ſlain.

4 *The miſtreſs of witchcrafts.*] Luxury is called witchcraft, becauſe it has a ſort of charm to faſcinate others.

Families.] Families are here equivalent to kingdoms.

7 *Who will bemoan her?* &c.] The paſſage alludes to the lamentations made at funerals, performed by perſons hired for that purpoſe. The ſenſe of the words is, that if we ſeek for any mourners to perform this office over Nineveh, none will be found to undertake the taſk; every one rejoicing over her deſtruction. *Lowth.*

8 *Art thou better than populous No?*] A celebrated city in Egypt, ſuppoſed to be the ſame with Thebes: See Ezek. ch. xxx. 15. This famous city was ſacked, and its inhabitants made captives, as the prophet obſerves in the following verſes.

14 *Tread the morter, make ſtrong the brick-kiln.*] In thoſe countries they uſed brick inſtead of ſtone.

17 *Thy crowned are as the locuſts*, &c.] The word rendered *crowned*, properly ſignifies the *Nazarites*, a title often given to perſons remarkable for their youth and beauty; and therefore may not improperly be applied to the officers in the Ninevites army: theſe the prophet compares to locuſts and graſshoppers, both for their number, and becauſe they ſhun the heat of battle, as graſshoppers do the heat of the ſun. *Lowth.*

19 *Thy*

18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt:* thy people is ſcattered upon the mountains, and no man gathereth *them.*

19 *There is* no healing of thy bruiſe; thy wound is grievous: all that hear the bruit of thee: for upon whom hath not thy wickedneſs paſſed continually.

19 *The bruit of thee.*] The rumour; ſee Jer. x. 22.

HABAKKUK.

THE ARGUMENT.

The Prophet Habakkuk *was probably cotemporary with* Jeremiah, *and propheſied in the reign of* Joſiah; *for they both foretold the deſtruction of* Judah *and* Jeruſalem *by the* Chaldeans, *for their heinous ſins and provocations. The third chapter is a ſong or prayer to God, whoſe majeſty the prophet deſcribes with the utmoſt grandeur and ſublimity of expreſſion.*

CHAP. I.

1 *Unto Habakkuk complaining of the iniquity of the land,* 5 *is ſhewed the fearful vengeance by the Chaldeans.*

THE burden which Habakkuk the prophet did ſee.

2 O LORD, how long ſhall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not ſave!

3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgement doth never go forth: for the wicked doth compaſs about the righteous; therefore wrong judgement proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvelouſly: for I will work a work in your days, *which* ye will not believe though it be told *you.*

6 For lo, I raiſe up the Chaldeans, *that* bitter and haſty nation, which ſhall march through the breadth of the land to poſſeſs the dwelling-places *that are* not their's.

7 They *are* terrible and dreadful: their judgement and their dignity ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from far; they ſhall fly as the eagle *that* haſteth to eat.

Notes on the Firſt Chapter.

Ver. 2 *How long ſhall I cry unto—thee of violence,* &c.] The prophet here propoſes the common objections againſt Providence, drawn from the proſperity of the wicked, and the oppreſſion of the righteous, which have proved a ſtumbling-block even to good men. *Lowth.*

5 *Behold ye among the heathen, and regard, and wonder marvelouſly.*] Or, as the words might be rendered, *Behold ye deſpiſers, and wonder and periſh.* For a puniſhment to ſuch exorbitant practices, behold God will make the heathen, viz. the Chaldeans, the inſtruments of his vengeance: this is a judgment you deſpiſers of God's prophets will hardly credit, becauſe, at preſent, the Chaldeans are your friends and confederates. *Lowth.*

8 *Their horſes are ſwifter than leopards,* &c.] The hyperbole appears here in its full ſtrength and beauty.

9 *Their*

9 They ſhall come all for violence: their faces ſhall ſup up *as* the eaſt-wind, and they ſhall gather the captivity as the ſand.

10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold; for they ſhall heap duſt and take it.

11 Then ſhall *his* mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his god.

12 *Art* thou not from everlaſting, O LORD my God, mine Holy one? we ſhall not die. O LORD, thou haſt ordained them for judgement; and, O mighty God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makeſt men as the fiſhes of the ſea? as the creeping things, *that have* no ruler over them.

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they ſacrifice unto their net, and burn incenſe unto their drag; becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not ſpare continually to ſlay the nations?

CHAP. II.

1 *Unto Habakkuk, waiting for an anſwer, is ſhewed that he muſt wait by faith.* 5 *The judgement upon the Chaldeans.*

I Will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved.

2 And the LORD anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run that readeth it.

3 For the viſion *is* yet for an appointed time, but at the end it ſhall ſpeak, and not lye: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.

4 Behold his ſoul *which* is lifted up is not upright in him: but the juſt ſhall live by his faith.

5 ¶ Yea alſo, becauſe he tranſgreſſeth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and *is* as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, Wo to him that encreaſeth *that which is* not his! how long? and to him that ladeth himſelf with thick clay!

7 Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee;

9 *Their faces ſhall ſup up as the eaſt-wind.*] They ſhall deſtroy every thing where they march, as the eaſt-wind blaſts the fruits of the earth. Our tranſlation is an unaccountable expreſſion: the Syriac is much better, *Their aſpect is very fierce*; and the Latin, *Their faces are a burning wind.*

12 *Art not thou from everlaſting?—we ſhall not die.*] Thou that liveſt for ever, and whoſe word is as unchangeable as thyſelf, wilt preſerve us from utter deſtruction. *Lowth.*

14 *Makeſt men as the fiſhes,* &c.] Suffereſt the Chaldeans to treat them no better than fiſhes, who become a prey to the net.

16 *They ſacrifice to their net,* &c.] They impute all their victories to their own ſtrength and ſkill.

Notes on the Second Chapter.

Ver. 1 *I will ſtand upon my watch,* &c.] Alluding to the buſineſs of a watchman in time of war, who was to obſerve from an eminence what meſſengers were coming, and to publiſh the meſſage as ſoon as poſſible.

2 *Write the viſion, and make it plain upon tables,* &c.] This viſion being of great importance, is ordered by God to be written in ſuch legible characters as were uſed in public tables, hung up in temples and market-places, that every perſon might read the contents. *Lowth.*

3 *It will not tarry.*] The biſhops Bible reads, *It will not ſtay*, i. e. though it is ſlow in coming it will not *ſtand ſtill*, but will come at its appointed time.

6 *Wo to him that increaſeth that which is not his: how long?*] Wo to him that is continually increaſing his own dominions by invading his neighbours; ſurely he will not continue long to do ſo, without ſome remarkable check from Providence; ſo then what he increaſeth will not be for himſelf, but for others, namely, the Medes and Perſians, who ſhall conquer him, and enrich themſelves with his ſpoil. *Lowth.*

Thick clay.] His gold and ſilver, which was originally nothing but earth or clay.

becauſe of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 Wo to him that coveteth an evil covetouſneſs to his houſe that he may ſet his neſt on high, that he may be delivered from the power of evil!

10 Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul.

11 For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.

12 Wo to him that buildeth a town with blood, and ſtabliſheth a city by iniquity!

13 Behold, *is it* not of the LORD of hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity?

14 For the earth ſhall be filled with the knowledge of the glory of the LORD, as the waters cover the ſea.

15 Wo unto him that giveth his neighbour drink! that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſs!

16 Thou art filled with ſhame for glory: drink thou alſo, and let thy foreſkin be uncovered: the cup of the LORD's right hand ſhall be turned unto thee, and ſhameful ſpewing *ſhall be* on thy glory.

17 For the violence of Lebanon ſhall cover thee, and the ſpoil of beaſts, *which* made them afraid, becauſe of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image, that the maker thereof hath graven it? the molten image, and a teacher of lyes, that the maker of his work truſteth therein, to make *him* dumb idols?

19 Wo unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall teach! Behold, it *is* laid over with gold and ſilver, and *there is* no breath at all in the midſt of it.

20 But the LORD *is* in his holy temple: let all the earth keep ſilence before him.

CHAP. III.

1 *Habakkuk in his prayer trembleth at God's majeſty.* 17 *The confidence of his faith.*

A Prayer of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy ſpeech, *and* was afraid: O LORD, revive thy work in the midſt of the years, in the midſt of the years make known: in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe.

4 And *his* brightneſs was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the peſtilence, and burning coals went forth at his feet.

6 He ſtood, and meaſured the earth: he be-

11 *The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.*] The houſes and towns which have been deſtroyed by the Chaldeans ſhall cry for vengeance againſt the deſtroyers. *Lowth.*

15 *That thou mayeſt look on their nakedneſs.*] The king of Babylon intoxicated the minds of his neighbours by the arts of policy, in order to diſcover the weakneſs of their government, called the *nakedneſs of the land*, that he might deſtroy them.

17 *The violence of Lebanon ſhall cover thee.*] God ſhall execute his vengeance upon thee for the violence thou haſt offered to the temple at Jeruſalem.

20 *The Lord is in his holy temple.*] God hath his throne in heaven, the place of his peculiar reſidence.

Notes on the Third Chapter.

Ver. 1 *A prayer of Habakkuk the prophet upon Shigionoth.*] Or, *according to the tunes called in Hebrew, ſigionoth*, which were muſical compoſitions uſed in the ſervice of the temple. *Lowth.*

2 *O Lord, I have heard thy ſpeech and was afraid*, &c.] I have heard, O Lord, what thou haſt revealed unto me concerning thy judgments upon this people: the terribleneſs of them ſtrikes me with a reverential awe; yet I earneſtly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders for the deliverance of thy people, before the ſeventy years determined for their captivity be expired, and, in the midſt of judgment, to remember mercy. *Lowth.*

3 *God came from Teman, and the holy One from mount Paran*, &c.] The prophet, to encourage the faithful ſtill to truſt in God, recounts ſome of the remarkable acts his protection afforded their fore-fathers in the wilderneſs, where they were deſtitute of all viſible means of ſuſtaining themſelves. *Lowth.*

4 *His brightneſs was as the light*, &c.] This verſe may be better rendered thus, *His brightneſs was as the ſun; the ſplendors iſſuing forth from his hand, for there was the manifeſtation of his power.* Kennicott.

5 *Burning coals.*] The margin reads better, *burning diſeaſes*, Deut. xxxii. 24.

6 *He drove as under the nations.*] He ſcattered the former inhabitants of Canaan, and gave their land to the Iſraelites.

held, and drove aſunder the nations; and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways *are* everlaſting.

7 I ſaw the tents of Cuſhan in affliction: *and* the curtains in the land of Midian did tremble.

8 Was the LORD diſpleaſed againſt the rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes, *and* thy chariots of ſalvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didſt cleave the earth with rivers.

10 The mountains ſaw thee, *and* they trembled: the overflowing of the water paſſed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The ſun *and* moon ſtood ſtill in their habitation: at the light of thine arrows they went, *and* at the ſhining of thy glittering ſpear.

12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger.

13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed: thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.

14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing *was* as to devour the poor ſecretly.

15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in my ſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

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7 *The tents of Cuſhan.*] Not *Ethiopians*, as generally interpreted, but *Arabians*.

9 *Thy bow was made quite naked, according to the oaths of the tribes, even thy word.*] In cardinal Barberini's copy this verſe runs thus, *When thou wenteſt forward thy bow was ready bent; thou didſt ſatiate the arrows of thy quiver:* which is much better ſenſe.

11 *At the light of thine arrows they went.*] The margin reads, *Thine arrows walked in the light*, &c. which Mr. Hervey thus paraphraſes, *In the light thy arrows walked* on their lawful errand; *in the clear ſhining* of the day, lengthened out for this purpoſe, thy *glittering ſpear*, launched by thy people, but guided by thy hand, ſprung on its prey.

16 *That I might reſt in the day of trouble*, &c.] Or, as Noldius renders the paſſage, *Yet I ſhall reſt in the day of trouble, when he ſhall come up againſt the people, even he who ſhall invade them with his troops.* The prophet ſpeaks in the perſon of the pious man, comforting himſelf with the aſſurance, that he ſhould reſt ſecurely under the Divine Protection, when the Chaldean army invaded Judea.

17 *Although the fig-tree*, &c.] An ingenious friend of mine has happily introduced this beautiful paſſage in an excellent Poem on Truſt in God, which the reader will be pleaſed to ſee.

Although the promis'd fruit ſhould fail the vine,
The fig-tree ſicken, and its bloom decline;
The labour of the olive be in vain,
And flocks infected periſh on the plain;
Tho' corn, and oil, and wine at once decreaſe,
The fields grown barren, and the harveſts ceaſe;
Tho' baffled hinds their fruitleſs toil deplore,
And vales unchearful laugh and ſing no more;
Yet ſtill with gladneſs will I ſerve the Lord,
Adore his wiſdom, and obey his word.

ZEPHANIAH.

THE ARGUMENT.

Zephaniah *lived in the reign of* Josiah, *as he himself informs us, and prophesied chiefly against* Judah, *which continued very corrupt, notwithstanding the king's pious zeal for reformation, and the good example he gave to his subjects. The stile of this prophet resembles that of* Jeremiah, *of whom St.* Isidore *observes, he seems to be the abbreviator.*

CHAP. I.

God's severe judgement against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon king of Judah.

2 I will utterly consume all *things* from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops; and them that worship *and* that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all *such as are* clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men *that are* settled on their lees;

Notes on the First Chapter.

Ver. 2, 3 *I will utterly consume all things from off the land,* &c.] A general desolation is threatened by enumerating the particulars that shall be involved in it, Hosea iv. 3. *Stumbling-blocks* are *idols.*

5 *That swear by the Lord,* &c] That join the worship of idols to that of the true God.

7 *Hold thy peace at the presence of the Lord God,* &c.] Keep silence in token of an awful reverence towards God, for he is coming to execute his judgments upon the land; nor murmur at his corrections which thy sins so justly deserve.

8 *In the day of the Lord's sacrifice,* &c.] A Cambridge MS has this remarkable reading, *And it shall come to pass in that day, saith Jehovah, that I will visit the princes,* &c. *Kennicott.*

9 *In the same day also will I punish all those that leap on the threshold.*] Rather, *that leap over the threshold.* The expression probably alludes to some idolatrous rite, like that practised by the Philistines in the temple of their god Dagon, where the *priests did not tread upon the threshold,* 1 Sam. v. 5. And accordingly the Chaldee paraphrast interprets it of those who observe the rites of the Philistines.

Which fill their master's houses.] Septuagint, Which fill the Lord's house.

11 *Howl, ye inhabitants of Maktesh.*] A part of Jerusalem; the Chaldee understands it of those who dwelt near the brook Kidron.

12 *That are settled on their lees.*] That live securely.

Notes

that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but not inhabit *them*; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the mighty man ſhall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs,

16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the LORD: and their blood ſhall be poured out as duſt, and their fleſh as the dung.

18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the LORD's wrath; but the whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgement of the Philiſtines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Aſſyria.*

GAther yourſelves together, yea, gather together, O nation not deſired;

2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgement; ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the LORD's anger.

4 ¶ For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon day, and Ekron ſhall be rooted up.

5 Wo unto the inhabitants of the ſea-coaſts, the nation of the Cherethites! the word of the LORD *is* againſt you; O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there ſhall be no inhabitant.

6 And the ſea-coaſt ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks.

7 And the coaſt ſhall be for the remnant of the houſe of Judah; they ſhall feed thereupon: in the houſes of Aſhkelon ſhall they lie down in the evening: for the LORD their God ſhall viſit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the LORD of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation: the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the LORD of hoſts.

11 The LORD *will* be terrible unto them: for he will famiſh all the gods of the earth; and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen.

12 ¶ Ye Ethiopians alſo, *ye ſhall be* ſlain by my ſword.

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria; and will make Nineveh a deſolation; *and* dry like a wilderneſs.

14 And flocks ſhall lie down in the midſt

Notes on the Second Chapter.

Ver. 1 *O nation not deſired.*] Or, as the words may be rendered, *O nation that will not receive inſtruction,* and cannot be amended but by the diſcipline of God's judgments.

5 *The nation of the Cherethites.*] The word is rendered *Cretians* by the LXX. They are ſuppoſed to have been a colony removed from Crete to Paleſtine. See 2 Sam. viii. 18.

9 *The reſidue of my people ſhall ſpoil them,* &c.] Judas Maccabæus and his brethren ſubdued the Ammonites. But this and the ſeventh verſe will receive their full completion at the general reſtoration of the Jews.

11 *He will famiſh all the gods of the earth.*] Will deprive them of their ſacrifices, which the Gentiles thought the food of their gods.

14 *The cormorant and the bittern ſhall lodge in the upper lintels of it.*] Theſe birds, which frequent deſolate places, ſhall take up their habitation in the ruinous ſtructures of that once flouriſhing city.

of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar-work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss *and* wag his hand.

CHAP. III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel,* 14 *and to rejoice for their salvation by God.*

WO to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice, she received not correction: she trusted not in the LORD, she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgement to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lyes; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgements, he hath cast out thine enemy: the

Notes on the Third Chapter.

Ver. 4 *Her prophets are light and treacherous persons.*] This is to be understood of the false prophets, who seduced the people by lying pretences to inspiration.

Her priests have polluted the sanctuary, &c.] They have presumed to attend upon my service in the temple, after they have polluted themselves with idolatry, and thereby have profaned my holy place.

5 *Every morning doth he bring his judgments to light,* &c.] He doth not fail to give us every day fresh evidences of his justice, though the wicked continue hardened in their sins. *Lowth.*

7 *They rose and corrupted themselves.*] They still increased their corruptions, notwithstanding all the advances king Josiah made towards a general reformation.

8 *Wait ye upon me, saith the Lord, until the day that I rise up to the prey.*] Notwithstanding these provocations, I exhort the godly among you to expect the accomplishment of the promises I have made of restoring the Jewish nation to my wonted favour, in the last ages of the world; in order to which, I will execute remarkable judgments upon the unbelievers and disobedient. *Lowth.*

10 *From beyond the river of Ethiopia,* &c.] The Jews, who are dispersed in the most distant countries, such as the farthest parts of Ethiopia, shall come into the Christian church, and there pay their adorations to the God of their fathers. *Lowth.*

13 *They shall feed and lie down,* &c.] Messiah, the great shepherd, shall feed and protect them.

14 *Sing, O daughter of Zion,* &c.] These hymns of joy properly belong to the times of the gospel.

King of Iſrael, *even* the LORD, is in the midſt of thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and to* Zion, Let not thine hands be ſlack.

17 The LORD thy God in the midſt of thee *is* mighty: he will ſave, he will rejoice over thee with joy; he will reſt in his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will ſave her that halteth, and gather her that was driven out; and I will get them praiſe and fame in every land where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the LORD.

16 *Let not thine hands be ſlack.*] The prophet here comforts thoſe whoſe ſpirits are ſunk under their former afflictions; and exhorts them to perform their duty with chearfulneſs and diligence, as being aſſured of the aſſiſtance and protection of God. *Lowth.*

17 *He will reſt in his love.*] Will take ſatisfaction in continuing his favour toward thee.

18 *I will gather them that are ſorrowful for the ſolemn aſſembly,* &c.] I will aſſemble thoſe Iſraelites who are diſperſed in their ſeveral captivities, who mourn for the loſs of the public aſſemblies, and are grieved at the reproaches of their enemies, who upbraided them as if they were utterly forſaken of God. *Lowth.*

HAGGAI.

THE ARGUMENT.

Of what family Haggai *was is uncertain: He propheſied in the ſixth year of* Darius Hyſtaſpes: *the occaſion of this prophecy was the ſtop that was put to the building of the temple, after the foundation had been laid, according to the commandment of* Cyrus, *about ſeventeen years before.*

CHAP. I.

1 *Haggai reproving the people's negligence,* 7 *inciteth them to build the houſe,* 12 *and promiſeth God's aſſiſtance therein.*

IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the LORD of hoſts, ſaying, This people ſay, The time is not come, the time that the LORD's houſe ſhould be built.

3 Then came the word of the LORD by Haggai the prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte?

5 Now therefore thus ſaith the LORD of hoſts; Conſider your ways.

6 Ye have ſown much, and bring in little;

Notes on the Firſt Chapter.

Ver. 2 *This people ſay, the time is not come—that the Lord's houſe ſhould be built.*] They pretended they had not the encouragement and protection of the king of Perſia. This prophecy ſeems to have been delivered before Darius had granted his decree for building the temple. *Lowth.*

4 *Is it time for you, O ye, to dwell in your cieled houſes?* &c.] You complain of the times; yet they have not been ſo difficult, but you have found means to build fine houſes for yourſelves, though you are content to let the houſe of the moſt High lie in ruins.

5, 6 *Ye have ſown much, and bring in little,* &c.] Conſider both your ingratitude in neglecting to reſtore my houſe and worſhip,

ye eat, but ye have not enough; ye drink, but ye are not filled with drink: ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountains, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts their God;

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

1 *He encourageth the people to the work by promise of greater glory to the second temple than was in the first.* 10 *He sheweth that their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the de-

worship, and what you have acquired by your dealings; for none of your undertakings are successful: nor do you enjoy the fruits of your labour. *Lowth.*

He earneth wages to put it into a bag with holes.] His gains are followed by such losses, that they leave him no richer than he was before.

9 *Ye run every man to his own house.*] Ye make haste to build your own, and leave my house in ruins.

Notes on the Second Chapter.

Ver. 3 *Who is left among you that saw this house in her first glory,* &c.] When the foundation of the house was laid in the second year of Cyrus, many of the ancient men, who had seen the first house, wept to see how much the latter temple would fall short of the glory of the first, Ezra iii. 12.

6 *I will shake the heavens and the earth,* &c.] The Hebrews have no word whereby to express the world, and therefore they do it by an enumeration of the principal parts of it. By this expression may be meant earthquakes; and the most terrible one they had ever known in Judea, was just before our Saviour's coming. *Josephus.*

7 *The desire of all nations shall come.*] Rather, the expectation: the Messiah shall come to this house; he that shall answer the desires of mankind, by supplying all those defects that hindered them in the performance of their duty. Such a guide as the wisest men among the heathens wished for, and whose coming

was

ſire of all nations ſhall come: and I will fill this houſe with glory, ſaith the LORD of hoſts.

8 The ſilver *is* mine, and the gold *is* mine, ſaith the LORD of hoſts.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts: and in this place will I give peace, ſaith the LORD of hoſts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the LORD by Haggai the prophet, ſaying,

11 Thus ſaith the LORD of hoſts; Aſk now the prieſts *concerning* the law, ſaying,

12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oil, or any meat, ſhall it be holy? And the prieſts anſwered, and ſaid, No.

13 Then ſaid Haggai, If *one that is* unclean by a dead body touch any of theſe, ſhall it be unclean? And the prieſts anſwered, and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD, and ſo *is* every work of their hands: and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this day and upward, from before a ſtone was laid upon a ſtone in the temple of the LORD:

16 Since thoſe *days* were when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

17 I ſmote you with blaſting, and with mildew, and with hail, in all the labours of your hands; yet ye *turned* not to me, ſaith the LORD.

18 Conſider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, conſider *it*.

19 *Is* the ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate and the olive-tree hath not brought forth: from this day will I bleſs *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, ſaying,

21 Speak to Zerubbabel governor of Judah, ſaying, I will ſhake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen; and I will overthrow the chariots, and thoſe that ride in them; and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the LORD, and will make thee as a ſignet: for I have choſen thee, ſaith the LORD of hoſts.

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was the *hope of Iſrael*, and completion of all the promiſes made to their fathers. *Lowth.*

I will fill this houſe with glory.] Though it wants the *cloud of glory* overſhadowing the mercy-ſeat, which was a ſymbol of the Divine Preſence peculiar to the temple of Solomon, yet I will honour this ſecond temple with a much greater glory, namely, the preſence of the Meſſiah, in whom ſhall *dwell all the fullneſs of the godhead bodily*. Lowth.

9 *The glory of this latter houſe ſhall be greater than the former.*] The glory of this ſecond temple ſhall exceed that of the former, not in riches or coſtly ornaments, but in this reſpect, that there the *Prince of peace* ſhall make his appearance, and there the goſpel of peace ſhall be publiſhed. If this Prince of peace is not likewiſe God himſelf, with what propriety can it be ſaid, that this latter houſe is more glorious than the former? ſince in the firſt the preſence of God was manifeſt by the appearance of the cloud; and the victims that were offered there were conſumed by fire which fell from heaven.

21, 22 *I will ſhake the heavens and the earth, and I will overthrow the throne of kingdoms*, &c.] This prophecy plainly relates to the ſecond coming of the Meſſiah, or to that illuſtrious appearance of his kingdom, which ſhall put a period to the nations of the world, and *the kingdoms of the earth ſhall become the kingdom of the Lord and his Chriſt*. Lowth.

23 *In that day---will I take thee, O Zerubbabel, my ſervant*, &c.] I will inveſt thee with my power and authority, as the head of my church, and judge of the world. This could not be fulfilled in Zerubbabel, who did not, in all probability, live many years after the finiſhing of the temple; and conſequently could not ſee any of the great changes here foretold; the Meſſiah therefore muſt be here deſcribed under the name of Zerubbabel, as he is elſewhere under that of David. *Lowth.*

ZECHARIAH.

THE ARGUMENT.

Zechariah *prophesied at the same time with* Haggai, *some years before the return from the captivity; he was sent to the* Jews *on the same message, namely, to reprove them for their backwardness in erecting the temple, and restoring the divine worship; but especially for their disorderly lives and manners, which could not fail of calling down the judgements of God upon them. At the same time he endeavours, by several noble visions and types, to confirm their faith, and establish their assurance concerning the providence of God over them: and as a proof and demonstration of this, he interspersses the most comfortable promises of the coming, the kingdom, and the temple, the priesthood, and the glory of Christ, whom he stiles the* Branch: *nor does he forget to assure them of the ruin of* Babylon, *their most implacable enemy. He likewise foretels the successful propagation of the gospel; the wonderful efficacy of the Holy Spirit in those days; the rejection of the unbelieving* Jews; *the utter destruction of their city, temple, and whole nation by the* Romans, *for their crucifying the* Messiah; *and other particulars relating to the times of the gospel, which none of the lesser prophets before him mention. He is the most obscure of all the lesser prophets: his stile being interrupted, and without connection.*

CHAP. I.

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *Comfortable promises are made to Jerusalem.*

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings; but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever.

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned, and said, Like as the LORD of hosts thought to do unto us, according to our ways and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah the son of Iddo the prophet, saying,

8 I saw by night, and behold, a man riding

Notes on the First Chapter.

Ver. 2 *The Lord hath been sore displeased with your fathers.*] Though God hath been justly displeased with your fathers, and punished them and their children with seventy years captivity, yet now he declares himself willing to be reconciled to you on your repentance. *Lowth.*

4 *Be ye not as your fathers, &c.*] Such exhortations, the former prophets, particularly Jeremiah, gave your fathers: do not imitate them in their obstinacy. *Lowth.*

5, 6 *Your fathers, where are they? and the prophets, &c.*] Though your fathers be dead, yet God's judgments in punishing them ought to be still before your eyes; and though the prophets be dead, yet their doctrine remaineth for ever.

8 *I saw by night, and behold, a man riding on a red horse.*] A red horse is an emblem of war and bloodshed. The man or angel riding upon him, denotes the Son of God, appearing as the captain of the armies of the Almighty.

upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horſes, ſpeckled, and white.

9 Then ſaid I, O my lord, what *are* theſe? And the angel that talked with me ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrtle-trees anſwered, and ſaid, Theſe *are they* whom the LORD hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the LORD that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the angel of the LORD anſwered and ſaid, O LORD of hoſts, how long wilt thou not have mercy on Jeruſalem and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the LORD anſwered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me, ſaid unto me, Cry thou, ſaying, Thus ſaith the LORD of hoſts; I am jealous for Jeruſalem and for Zion with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe; for I was but a little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the LORD: I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the LORD of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying, Thus ſaith the LORD of hoſts; My cities through proſperity ſhall yet be ſpread abroad; and the LORD ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then I lifted up mine eyes, and ſaw, and behold, four horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the LORD ſhewed me four carpenters.

21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to ſcatter it.

CHAP. II.

1 *God in his care of Jeruſalem, ſendeth to meaſure it.* 6 *The redemption of Zion.*

I Lifted up mine eyes again, and looked, and behold, a man with a meaſuring-line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls for the multitude of men and cattle therein.

He ſtood among the myrtle-trees that were in the bottom.] As if he and his companions were refreſhing themſelves in a ſhady valley, after the fatigues of war. The viſion denotes the peace that enſued after Darius had executed the vengeance of God upon the inhabitants of Babylon, and made himſelf maſter of their city.

Red horſes ſpeckled and white.] This denotes the various offices of his angels.

10 *To walk to and fro,* &c.] To theſe the Lord hath committed the adminiſtration of all human affairs.

15 *I am very ſore diſpleaſed with the heathen that are at eaſe.*] This may be underſtood of the Babylonians, Samaritans, and other neighbours of the Jews, who had not been made ſuch terrible examples of God's vengeance as the Jews. *Lowth.*

16 *I am returned to Jeruſalem with mercies.*] I will remove all former marks of my diſpleaſure, and cauſe the temple to be rebuilt in Jeruſalem for the place of my reſidence, which I had for ſome time forſaken.

A line ſhall be ſtretched.] In order to rebuild the ſtreets.

18 *Behold, four horns.*] The four horns may denote their enemies in general, among whom they were diſperſed to the four winds of heaven.

Notes on the Second Chapter.

Ver. 1, 2 *Behold, a man with a meaſuring-line in his hand.*] An angel in a human form, having a meaſuring-line in his hand to take the dimenſions of the city, in order to its being rebuilt.

4 *Jeruſalem ſhall be inhabited as towns without walls,* &c.] The inhabitants of Jeruſalem will multiply ſo faſt, that the houſes within the walls will not be ſufficient to contain them, and their cattle will increaſe in proportion. *Lowth.*

5 For I, ſaith the LORD, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, ſaith the LORD: for I have ſpread you abroad as the four winds of the heaven, ſaith the LORD.

7 Deliver thy ſelf, O Zion, that dwelleſt *with* the daughter of Babylon.

8 For thus ſaith the LORD of hoſts; After the glory hath he ſent me unto the nations which ſpoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the LORD of hoſts hath ſent me.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midſt of thee, ſaith the LORD.

11 And many nations ſhall be joined to the LORD in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the LORD of hoſts hath ſent me unto thee.

12 And the LORD ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh, before the LORD: for he is raiſed up out of his holy habitation.

CHAP. III.

Under the type of Joſhua, the reſtoration of the church is promiſed.

AND he ſhewed me Joſhua the high prieſt ſtanding before the angel of the LORD, and Satan ſtanding at his right hand to reſiſt him.

2 And the LORD ſaid unto Satan, The LORD rebuke thee, O Satan: even the LORD that hath choſen Jeruſalem, rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment.

5 And I ſaid, Let them ſet a fair miter upon his head. So they ſet a fair miter upon his head, and clothed him with garments. And the angel of the LORD ſtood by.

6 And the angel of the LORD proteſted unto Joſhua, ſaying,

7 Thus ſaith the LORD of hoſts; If thou

5 *I, the Lord, will be unto her a wall of fire round about.*] I the Lord will defend her by my angels, as ſo many flames of fire ſurrounding her, and my ſpecial preſence ſhall be her protection. This prophecy will receive its utmoſt completion in the new Jeruſalem, when the glory of the Lord and the Lamb ſhall be the light thereof. *Lowth.*

6 *Flee from the north.*] He exhorts the Jews, who are in Babylon and the country adjacent, to return.

8 *He that toucheth you, toucheth the apple of his eye.*] God is very ſenſible of the injury offered to his people; it is like hurting the eye, which is the moſt tender and ſenſible part of the body. And though he made the Babylonians inſtruments of his vengeance, yet now he will call them to an account for exceeding their commiſſion. *Lowth.*

9 *They ſhall be a ſpoil to their ſervants.*] I will deliver them and their riches into the hand of the Perſians, who were formerly their ſervants.

11 *Many nations ſhall be joined to the Lord in that day*, &c.] The church ſhall be enlarged when, upon the converſion of the Jews, the fulneſs of the Gentiles ſhall be brought in.

12 *The Lord ſhall inherit Judah his portion in the holy land*, &c.] God ſhall give viſible tokens that the land of Judah and its inhabitants are his peculiar people, according to that covenant he made with their fathers. *Lowth.*

Notes on the Third Chapter.

Ver. 1 *He ſhewed me Joſhua the high-prieſt, ſtanding before the Lord.*] The angel that talked with me repreſented to me a new viſion, namely, that of *Joſhua ſtanding before the angel of the Lord*, that is, before the Son of the moſt High.

Satan ſtanding at his right hand to reſiſt him.] i. e. To be his accuſer, as he is ſtiled, Rev. xii. 10. ſo here he is repreſented as aggravating the faults of Joſhua, the repreſentative of the whole body of the Jews, in order to prevail on God to permit the Jews to be ſtill under the power of their adverſaries. It was the cuſtom in courts of judicature for the accuſed to ſtand at the right hand of the accuſer. As ſatan ſignifies any adverſary or falſe accuſer, and the viſion evidently relates to the rebuilding of the temple, may not ſome chief adverſary of the Jews be here meant, ſuch as Rehum, or Shimſhai? Ezra iv. 8.

2 *The Lord ſaid unto Satan*, &c.] The Son of God ſaid to ſatan, the Lord, even God the Father, rebuke thee, and not ſuffer thy miſchievous imaginations againſt Jeruſalem and the temple to proſper: he that hath choſen that place for his ſpecial reſidence. *Lowth.*

Is not this a brand plucked out of the fire?] Is not this ſmall remnant returned from captivity miraculouſly ſaved? And can it be thought that God will not preſerve them?

3 *Joſhua was clothed with filthy garments.*] Denoting the ſins of the people, of whom he was the repreſentative.

4 *I will clothe thee with change of raiment.*] In token of my pardoning the public and national ſins of the Jews, and that I will reſtore them to a more proſperous condition.

7 *I will give thee places to walk among theſe that ſtand by.*]

I will

wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by.

8 Hear now, O Joſhua the high prieſt, thou, and thy fellows that ſit before thee: for they *are* men wondered at: for behold, I will bring forth my ſervant The BRANCH.

9 For behold, the ſtone that I have laid before Joſhua; upon one ſtone *ſhall be* ſeven eyes: behold, I will engrave the graving thereof, ſaith the LORD of hoſts, and I will remove the iniquity of that land in one day.

10 In that day, ſaith the LORD of hoſts, ſhall ye call every man his neighbour under the vine and under the fig-tree.

CHAP. IV.

1 *By the golden candleſtick is foreſhewn the good ſucceſs of Zerubbabel's foundation.* 11 *By the two olive-trees, the two anointed ones.*

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold, a candleſtick all *of* gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps which *are* upon the top thereof;

3 And two olive-trees by it, one upon the right *ſide* of the bowl, and the other upon the left *ſide* thereof.

4 So I anſwered, and ſpake to the angel that talked with me, ſaying, What *are* theſe my lord?

5 Then the angel that talked with me, anſwered and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No my, lord.

6 Then he anſwered, and ſpake unto me, ſaying, This *is* the word of the LORD unto Zerubbabel, ſaying, Not by might, nor by power, but by my Spirit, ſaith the LORD of hoſts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou ſhalt become* a plain: and he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe; his hands ſhall alſo finiſh it: and thou ſhalt know that the LORD of hoſts hath ſent me unto you.

10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the plummet in the hand of Zerubbabel *with* thoſe ſeven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then anſwered I, and ſaid unto him, What *are* theſe two olive-trees, upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof?

I will hereafter give thee a place in heaven, among theſe angels my attendants, where thou ſhalt enjoy eternal happineſs.

8 *I will bring forth my ſervant the Branch.*] I will foretel the coming of the Meſſiah into the world, as a perſon altogether diſtinct from Joſhua, or any other preſent among you, and I will make him known to you under the name of the Branch: a title often given to the Meſſiah by the prophets, as deſcending from the ſtock of David. *Lowth.*

9 *The ſtone that I have laid before Joſhua.*] I have ordered a principal ſtone to be laid before Joſhua, denoting the Meſſiah, repreſented by the former prophets, as a *corner-ſtone*, a *foundation elect and precious.* Lowth.

Upon one ſtone ſhall be ſeven eyes: behold, I will engrave the graving thereof.] As it is uſual to adorn the principal ſtones of a building with carvings and hieroglyphics; ſo I will perform in reality, what artiſts do in imagery: I will appoint ſeven angels of the higheſt orders to attend upon the Meſſiah, repreſented by this corner-ſtone, to execute his commands in every part of the earth, for the good of his church. *Lowth.*

Notes on the Fourth Chapter.

Ver. 2 *I have looked, and behold, a candleſtick all of gold.*] This repreſented the temple-ſervice, and the whole polity of the Jewiſh conſtitution, which depended on the reſtoration of the temple. *Lowth.*

3 *Two olive-trees by it.*] Which imperceptibly conveyed oil to ſupply the lamps.

6 *Not by power but by my ſpirit.*] Not by human power, but by the ſecret aſſiſtance of Providence, as the lamps are inviſibly ſupplied with oil.

7 *Who art thou, O great mountain? before Zerubbabel thou ſhalt become a plain.*] Removing mountains, is a proverbial expreſſion to denote our overcoming the greateſt difficulties: ſo the angel here encourages Zerubbabel to go on with his undertaking, aſſuring him that nothing ſhould withſtand him.

He ſhall bring forth the head-ſtone thereof with ſhoutings, &c.] He ſhall place the top or finiſhing ſtone upon the walls of the temple; which action, the ſpectators ſhall accompany with their wiſhes and prayers, that God's grace and favour may protect that holy place ſo happily brought to perfection. The head-ſtone myſtically repreſents the Meſſiah, and implies, that God ſhall bring him into the world as the finiſhing ornament and perfection of the church.

10 *With thoſe ſeven, they are the eyes of the Lord, which run to and fro through the whole earth.*] i. e. God hath ſeven eyes, meaning a continual providence.

12 *The*

12 And I answered again, and said unto him, What *be these* two olive-branches, which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me, and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two anointed ones that stand by the LORD of the whole earth.

CHAP. V.

1 *By the flying roll is shewed the curse of thieves and swearers.* 5 *Babylon's ruin.*

THEN I turned, and lifted up mine eyes, and looked, and behold, a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off *as* on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsly by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* Wickedness. And he cast it into the midst of the ephah; and he he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established and set there upon her own base.

CHAP. VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua are shewed the temple and kingdom of Christ the Branch.*

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains: and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot, black horses;

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12 *The golden oil.*] All translations but the English apply the epithet *golden* to the vessels.

14 *These are the two anointed ones.*] Namely, Zerubbabel and Joshua.

Notes on the Fifth Chapter.

Ver. 1 *A flying roll.*] A roll of a book: it is described flying, to denote the swiftness of God's judgments.

3 *Over the face of the whole earth.*] Or rather, *of the whole land*, meaning the land of Judah.

Every one that stealeth.] That injures his neighbour, and transgresses the second table, or that *sweareth*, and transgresses the first table.

6 *An Ephah.*] About the size of a bushel; this being the measure of dry goods, denotes the Jews unjust dealings in buying and selling.

8 *He said, this is wickedness,* &c.] As corrupt societies are expressed by harlots, and women of lewd characters; so here the corrupt state of the Jews is figured by a wicked woman.

9 *Two women.*] Probably Assyria and Babylon; *wind in their wings* denotes their swift conquests; and *lifting up the ephah*, carrying the Jews into captivity.

11 *To build it an house in the land of Shinar.*] The removing the Jews to Babylon, was a proverbial expression for utter ruin and desolation.

Notes on the Sixth Chapter.

Ver. 1 *There came four chariots from between two mountains,* &c.] The four chariots denote the four great empires, which subdued the principal part of the then known world. And they are represented as coming between two mountains, because mountains are the natural barriers, which divide kingdoms, which are here, though as strong as brass, supposed to be broken through by those that invade and conquer their neighbours. *Lowth.*

2 *Red horses.*] To signify the bloody cruelties of the Babylonish empire, especially towards the Jews.

Black horses.] The second chariot represented the Persian monarchy: black denotes the melancholy state of the Jews under the successors of Cyrus in the Persian empire, when their ene-

3 And in the third chariot, white horſes; and in the fourth chariot, griſled and bay horſes.

4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord?

5 And the angel anſwered and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the LORD of all the earth.

6 The black horſes which *are* therein go forth into the north-country; and the white go forth after them: and the griſled go forth toward the ſouth-country.

7 And the bay went forth, and ſought to go that they might walk to and fro through the earth: and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the north-country have quieted my ſpirit in the north-country.

9 ¶ And the word of the LORD came unto me, ſaying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah the ſon of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua the ſon of Joſedech the high prieſt;

12 And ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Behold, the man whoſe name *is* The BRANCH: and he ſhall grow up out of his place, and he ſhall build the temple of the LORD:

13 Even he ſhall build the temple of the LORD; and he ſhall bear the glory, and ſhall ſit and rule upon his throne; and he ſhall be a prieſt upon his throne: and the counſel of peace ſhall be between them both.

14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off ſhall come and build in the temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you. And *this* ſhall come to paſs if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

1 *The captives enquire of faſting.* 4 *Zechariah reproveth their faſting.* 8 *Sin, the cauſe of their captivity.*

AND it came to paſs in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chiſleu;

2 When they had ſent unto the houſe of God Sherezer and Regem-melech and their men to pray before the LORD,

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mies forged calumnies againſt them, and thereby put a ſtop to the building of the temple, and the whole nation was on the point of being deſtroyed by the intereſt of Haman in the Perſian court. *Lowth.*

3 *White horſes.*] Signifying the victories of Alexander, the third great monarch, and his kindneſs to the Jews in confirming their religion, laws, and liberties.

Griſled and bay horſes.] This chariot denoted the Roman empire; and the various colours of the horſes, the various forms of the Roman government.

5 *Theſe are the four ſpirits of the heavens.*] The angels which preſide over theſe four monarchies, who receive their commiſſions from God to govern the affairs of theſe empires according to his direction.

6 *The black horſes*, &c.] Theſe may ſignify the Perſians that conquered the Babylonians; *the white* may ſignify Alexander, that conquered the Perſians; and *the griſled* the Romans; who ſubdued Egypt.

8 *Have quieted my ſpirit.*] Have appeaſed my wrath, by executing that vengeance upon the Babylonians, which they deſerved for their cruelty towards my people.

11 *Make crowns, and ſet them upon the head of Joſhua*, &c.] Two crowns of gold are ordered to be placed upon the head of Joſhua, to ſignify that the Meſſiah, the BRANCH, mentioned in the following verſe, of whom Joſhua was a type, ſhould be both a king and a prieſt, and therefore ſhould have a right to wear both theſe crowns. *Lowth.*

12 *Behold the man, whoſe name is the* BRANCH.] See in the perſon of Joſhua the high-prieſt, the type or repreſentation of the man whoſe name is the Meſſiah. *Lowth.*

He ſhall build the temple of the Lord.] Zerubbabel built the material temple; but the building of the ſpiritual, the church, was a work reſerved for the Meſſiah. *Lowth.*

13 *He ſhall bear the glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne.*] This is a plain deſcription of the Meſſiah, who was foretold to be both a king and a prieſt, who ſhould bear the glory of a king, and, at the ſame time, perform the office of a prieſt. *Lowth.*

The counſel of peace ſhall be between them both.] i. e. Between the BRANCH and Jehovah. *Lud. de Dieu.*

15 *They that are far off ſhall come and build in the temple of the Lord.*] The Gentiles ſhall be added to the church.

Notes on the Seventh Chapter.

Ver. 1 *In Chiſleu.*] This month contains part of November and part of December.

2 *When they had ſent into the houſe of God, Sherezer*, &c.] Theſe probably

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating my ſelf, as I have done theſe ſo many years?

4 ¶ Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for your ſelves*, and drink *for your ſelves?*

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jeruſalem was inhabited and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, Execute true judgement, and ſhew mercy and compaſſions every man to his brother:

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor; and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried and they would not hear, ſo they cried and I would not hear, ſaith the LORD of hoſts:

14 But I ſcattered them with a whirlwind among all the nations whom they knew not. Thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

CHAP. VIII.

1 *Jeruſalem's reſtoration.* 9 *They are encouraged to the building by God's favour.*

AGain the word of the LORD of hoſts came *to me*, ſaying,

2 Thus ſaith the LORD of hoſts; I was jealous for Zion with great jealouſy, and I was jealous for her with great fury.

3 Thus ſaith the LORD; I am returned unto Zion, and will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called, A city of truth; and the mountain of the LORD of hoſts, The holy mountain.

4 Thus ſaith the LORD of hoſts; There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts; If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

7 Thus ſaith the LORD of hoſts; Behold, I will ſave my people from the eaſt-country, and from the weſt-country;

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem: and they ſhall be my people, and I will be their God in truth and in righteouſneſs.

probably were perſons of ſome note among the Jews that ſtill continued at Babylon, and either came of their own accord, or were ſent by the exiles there to the temple at Jeruſalem, to offer ſacrifices on the altar, and make prayers for themſelves and their friends in the temple, which was building with good ſucceſs. *Lowth.*

3 *Should I weep in the fifth month?*] Anſwering to our July; in this month the city and temple were burnt by the Chaldeans, on which account the Jews at Babylon had kept a ſolemn faſt: as likewiſe on the ſeventh month, for the murder of Gedaliah.

7 *The ſouth and the plain.*] The *ſouth* was the wilderneſs of Judea; and the *plain*, the plains of Jericho.

Notes on the Eighth Chapter.

Ver. 2 *I was jealous for Zion with great jealouſy.*] I have had a great concern for the welfare of this city, and expreſſed it by the ſevere puniſhments I brought upon the Babylonians their oppreſſors.

3 *Jeruſalem ſhall be called the city of truth.*] Shall be again the ſeat of truth and juſtice, her magiſtrates being reſtored to execute their authority in the midſt of her.

7 *From the eaſt-country, and from the weſt-country.*] The original may be literally tranſlated, *from the riſing to the going down of the ſun:* i. e. from all parts of the world. This paſſage relates to the general reſtoration of the Jews from their ſeveral diſperſions.

9 ¶ Thus ſaith the LORD of hoſts; Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built.

10 For before theſe days there was no hire for man, nor any hire for beaſt; neither *was there any* peace to him that went out, or came in, becauſe of the affliction: for I ſet all men every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people as in the former days, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* proſperous: the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew: and I will cauſe the remnant of this people to poſſeſs all theſe *things*.

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts; As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not.

15 So again have I thought in theſe days to do well unto Jeruſalem and to the houſe of Judah: fear ye not.

16 Theſe *are* the things that ye ſhall do; Speak ye every man the truth to his neighbour; execute the judgement of truth and peace in your gates;

17 And let none of you imagine evil in your hearts againſt his neighbour; and love no falſe oath: for all theſe *are things* that I hate, ſaith the LORD.

18 And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts; The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth ſhall be to the houſe of Judah joy and gladneſs, and cheerful feaſts: therefore love the truth and peace.

20 Thus ſaith the LORD of hoſts; *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* ſhall go to another, ſaying, Let us go ſpeedily to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts; In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

CHAP. IX.

1 God defendeth his Church. 9 Zion is exhorted to rejoice for the coming of Chriſt.

THE burden of the word of the LORD in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael, *ſhall be* toward the LORD.

2 And Hamath alſo ſhall border thereby; Tyrus and Zidon, though it be very wiſe.

3 And Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and

10 *There was no hire for man.*] Or, reward; i. e. the fruits of the earth would not pay the labour of thoſe that manured it.

13 *Ye were a curſe among the heathen.*] A ſtanding monument of God's vengeance; ſo that the heathen uſed this as a common form of imprecation, *God do ſo to me as he did to the Jews.*

19 *Love the truth and peace.*] God values an upright converſation more than the exacteſt care of external performances. Theſe inſtructions prepared the minds of men for receiving the goſpel, whoſe laws chiefly recommend purity of heart and life.

23 *Ten men---out of all languages of the nations*, &c.] Chriſtians are ſometimes called by the name of Jews, as being thoſe to whom the promiſes made to the fathers of the Jewiſh nation chiefly belong: and, in this ſenſe, the word is here to be taken. The ſenſe of the paſſage therefore is, That the heathen ſhall apply themſelves to the Chriſtian miniſters for inſtruction, in order to qualify themſelves for being admitted into the church. *Lowth.*

Notes on the Ninth Chapter.

Ver. 1 *In the land of Hadrach.*] Hadrach was ſome part of Syria, of which Damaſcus was the capital city.

2 *Zidon, though it be very wiſe.*] The Zidonians valued themſelves as being the firſt inventors of letters and the ſciences, and were famous for their ſkill in navigation. *Lowth.*

5 *Aſh-*

he will ſmite her power in the ſea; and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful, and Ekron; for her expectation ſhall be aſhamed; and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a baſtard ſhall dwell in Aſhdod; and I will cut off the pride of the Philiſtines:

7 And I will take away his blood out of his mouth, and his abomnations from between his teeth: but he that remaineth, even he, *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite.

8 And I will encamp about mine houſe, becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth: and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem. Behold, thy King cometh unto thee: he *is* juſt, and having ſalvation; lowly, and riding upon an aſs, and upon a colt the fole of an aſs.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle-bow ſhall be cut off: and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth:

11 As for thee alſo, by the blood of thy covenant I have ſent forth thy priſoners out of the pit wherein *is* no water.

12 Turn ye to the ſtrong-hold, ye priſoners of hope: even to-day do I declare *that* I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons O Greece, and made thee as the ſword of a mighty man:

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The LORD of hoſts ſhall defend them: and they ſhall devour, and ſubdue with ſling-ſtones; and they ſhall drink, *and* make a noiſe as through wine; and they ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people; for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty! corn ſhall make the young men cheerful, and new wine the maids.

CHAP. X.

1 *God is to be ſought unto, and not idols.* 5 *The reſtoration of Judah propheſied.*

ASK ye of the LORD rain in the time of the latter rain; *ſo* the LORD ſhall make

5 *Aſhkelon ſhall ſee it and fear*, &c.] The cities of the Philiſtines, Aſhkelon, Gaza, and Ekron, ſhall be very much terrified at the news of Tyre's being deſtroyed, from whence they hoped for ſuccour againſt the enemy. *Lowth.*

The king ſhall periſh from Gaza.] That city was taken by Alexander after a ſiege of two months, 10,000 of the inhabitants being ſlain, and the governor dragged round the city till he expired.

6 *A baſtard ſhall dwell in Aſhdod.*] i. e. Aſhdod ſhall be inhabited by ſtrangers, or ſuch as were not natives of the place.

7 *He that remaineth, even he ſhall be for our God.*] Many of the Philiſtines became proſelytes to the Jewiſh religion.

8 *I will encamp about mine houſe, becauſe of the army*, &c.] During theſe commotions, the angels, ſtiled God's hoſt, ſhall encamp around the temple in Jeruſalem; and I will turn the heart of Alexander, that he ſhould ſhew favour towards the Jews, when he intended to humble them, and ſhall offer ſacrifices to me in my temple. *Prideaux.*

9 *Behold, thy king cometh unto thee.*] He, the Meſſiah, ſhall certainly come at the time appointed.

Riding upon an aſs, and upon a colt the fole of an aſs.] Or, *even upon a colt the fole of an aſs*; the copulative particle being ſometimes uſed by way of explanation. This prophecy was literally fulfilled by the bleſſed Jeſus, when he entered Jeruſalem ſitting on an aſs, affecting the primitive ſimplicity of the patriarchs and judges of old.

10 *His dominion ſhall be from ſea even to ſea*, &c.] A figurative deſcription of the kingdom of the Meſſiah, which, in the latter days, ſhall extend over all the earth. *Lowth.*

11 *By the blood of thy covenant, I have ſent forth thy priſoner out of the pit*, &c.] The words import the deliverance of mankind from the bondage of ſin and ſatan, by virtue of the covenant ſealed by the blood of Chriſt.

12 *Turn ye to the ſtrong hold, ye priſoners of hope.*] Ye that are under any bondage or oppreſſion, do not deſpair, but rely upon the promiſes of God for deliverance. *Lowth.*

I will render double unto thee.] I will make you abundant amends for all the evils ye have ſuffered.

17 *Corn ſhall make the young man chearful, and new wine the maids.*] New wine is put here for the grapes: the words may be underſtood to import that plenty which ſome of the prophets ſpeak of as a concomitant of the reign of the Meſſiah.

Notes on the Tenth Chapter.

Ver. 1 *Aſk ye of the Lord rain in the time of the latter rain*, &c.] The fulfilling of the promiſe of fruitful ſeaſons depends upon

bright clouds, and give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken vanity, and the diviners have ſeen a lye, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppreſſor together.

5 ¶ And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battle: and they ſhall fight, becauſe the LORD *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them: for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoice as through wine: yea, their children ſhall ſee *it*, and be glad; their heart ſhall rejoice in the LORD.

8 I will hiſs for them, and gather them: for I have redeemed them, and they ſhall increaſe as they have increaſed.

9 And I will ſow them among the people: and they ſhall remember me in far countries, and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria; and I will bring them into the land of Gilead, and Lebanon; and *place* ſhall not be found for them.

11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up; and the pride of Aſſyria ſhall be brought down, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD, and they ſhall walk up and down in his name, ſaith the LORD.

CHAP. XI.

1 *The deſtruction of Jeruſalem.* 10 *The ſtaves, Beauty and Bands.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree; for the cedar is fallen; becauſe the mighty are ſpoiled: howl, O ye oaks of Baſhan; for the foreſt of the vintage is come down.

3 *There is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God; Feed the flock of the ſlaughter;

5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty; and they that ſell them, ſay, Bleſſed *be* the LORD; for I am rich: and their own ſhepherds pity them not.

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upon the people's aſking them from God, who will hear their petitions, and give them both the former and latter rain in its ſeaſon.

Bright clouds.] Margin reads, *lightnings*, which are uſually accompanied by great rains.

2 *They went their way as a flock.*] They went into captivity, and came into great diſtreſs, as ſheep are driven away and ſcattered, that have no ſhepherd to protect them.

4 *The corner and the nail.*] The corner is the ſupport of a building, and ſignifies a chief; the nail may ſignify any perſon on whom others have a dependence.

Oppreſſor.] Is ſometimes taken in a general ſenſe for a prince or governor.

6 *I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph.*] This promiſe probably relates to the general reſtoration of the Jews, upon their converſion, in which both Judah and Iſrael ſhall be equal ſharers in the bleſſing.

9 *Turn again.*] Shall return into their own country.

10 *Place ſhall not be found for them.*] They ſhall multiply ſo faſt.

11 *He ſhall paſs through the ſea with affliction.*] Rather, *it ſhall paſs through the ſtreights of the ſea.* The words allude to the paſſage of the Iſraelites over an arm of the Red-Sea, when they came out of Egypt; and imports, that God would again do as great things for them as he did formerly for their fathers.

Notes on the Eleventh Chapter.

Ver. 1 *Open thy doors, O Lebanon,* &c.] By Lebanon, moſt interpreters underſtand the temple, whoſe ſtately buildings reſembled the tall cedars of that foreſt. But the paſſage may alſo denote the deſtruction of Jeruſalem, often ſtiled a foreſt by the prophets, becauſe her loftly buildings reſembled the ſtately ranks of trees in a foreſt. *Lowth.*

2 *Howl, fir-tree, for the cedar is fallen.*] If the mighty are fallen, how ſhould the weaker ſtand?

5 *Whoſe poſſeſſors ſlay them, and hold themſelves not guilty.*] Whoſe rulers deal with their flock as ſo many butchers, and ſlay them without remorſe of conſcience.

6 For I will no more pity the inhabitants of the land, ſaith the LORD; but lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they ſhall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock. And I took unto me two ſtaves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three ſhepherds alſo I cut off in one month: and my ſoul lothed them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off: and let the reſt eat, every one the fleſh of another.

10 ¶ And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ſo the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I ſaid unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of ſilver.

13 And the LORD ſaid unto me, Caſt it unto the potter: a goodly price that I was priſed at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brotherhood between Judah and Iſrael.

15 And the LORD ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd.

16 For lo, I will raiſe up a ſhepherd in the land *which* ſhall not viſit *thoſe that be* cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 Wo to the idol ſhepherd that leaveth the flock! the ſword *ſhall be* upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

1 *Jeruſalem a cup of trembling,* 3 *and a burdenſome ſtone to her adverſaries.* 6 *The victorious reſtoring of Judah.*

THE burden of the word of the LORD for Iſrael, ſaith the LORD, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

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7 *I will feed the flock of ſlaughter,* &c.] The prophet, repreſenting the perſon of Chriſt, ſaith, he entered upon his office, and undertook the care of the *ſlaughtered flock*, chiefly out of a regard to the meek and humble among them; for to ſuch are the benefits of the goſpel peculiarly promiſed.

I took unto me two ſtaves; the one I called Beauty, and the other I called Bands.] Theſe two ſtaves repreſent the new covenant. The one he called *beauty* or *delight*; i. e. his favour, or kindneſs towards his people; this was remarkably fulfilled in our Saviour, whoſe gracious words, and beneficial labours, were conſpicuous through the whole courſe of his life: the other he called *bands*, by which he meant that bond of the new covenant, whereby he intended to unite both the kingdoms of Iſrael and Judah under himſelf, as their head and king, and then afterwards to unite the Jews and Gentiles into one church. *Lowth.*

8 *Three ſhepherds I cut off in one month.*] Probably theſe three ſhepherds ſignify the chief-prieſts, ſcribes, and elders of the Jews. Chriſt expoſed theſe as blind guides, and thereby leſſened their authority among the people, which greatly contributed to the ſpreading of the goſpel.

10 *I took my ſtaff, even Beauty, and cut it aſunder.*] Thus the covenant which I had made with the Jews was broken, and I excluded them from having any benefit in the ſecond covenant, namely, that of the goſpel.

12 *If ye think good, give me my price,* &c.] Chriſt ſtill perſiſts to act the part of a good ſhepherd, and, in a humble manner, demands of the Jews what price they put upon his labour.

So they weighed for my price thirty pieces of ſilver.] They valued me at no more than the price of the meaneſt ſlave, Mat. xxvi. 15.

13 *The Lord ſaid unto me, Caſt it unto the potter,* &c.] God commanded the prophet in a viſion, as perſonating the Meſſiah, to caſt the money in a contemptuous manner to the potter, as a reward ſuitable to his labour, and a price fit for wares of the meaneſt value. See Mat. xxvii 9, 10.

I took the thirty pieces of ſilver, and caſt them, &c.] I caſt them back into the treaſury of the temple, where they were afterwards laid out for the uſe of the potter. This whole tranſaction performed by Zechariah in a viſion was deſigned to be an exact repreſentation of the ſeveral circumſtances that attended the betraying of the Meſſiah by Judas, the price the chief prieſts put upon him, and the uſe to which the money was applied. This is one of thoſe prophecies whoſe literal ſenſe is fulfilled in our bleſſed Saviour, and cannot be applied to any other perſon, but in a very improper ſenſe. *Lowth.*

14 *I cut aſunder mine other ſtaff, even Bands,* &c.] As they refuſed to be united under me their head, ſo in breaking the other ſtaff I foreſhewed the deſtruction of Jeruſalem, the band and cement of all their tribes, being the center both of their civil power, and of the divine worſhip.

16 *I will raiſe up a ſhepherd in the land,* &c.] Since the Jews rejected the true ſhepherd, God threatens to leave them in the hands of ſuch a ſucceſſion of ſhepherds, as ſhall be notorious for their negligence and avarice, their cruelty and oppreſſion: a threatening which that unhappy people have often ſeverely felt.

Notes

2 Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah *and* againſt Jeruſalem.

3 ¶ And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs: and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem do not magnify *themſeves* againſt Judah.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem: and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the LORD before them.

9 And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications: and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him as one that is in bitterneſs for *his* firſt-born.

11 In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land ſhall mourn, every family apart: the family of the houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart;

13 The family of the houſe of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

1 *Jeruſalem's purgation from idolatry, and falſe prophecy.* 7 *The death of Chriſt, and the trial of a third part.*

IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.

Notes on the Twelfth Chapter.

Ver. 5 *The inhabitants of Jeruſalem ſhall be my ſtrength.*] The margin reads better, *There is ſtrength to me and to the inhabitants of Jeruſalem*, &c.

7 *The Lord ſhall ſave the tents of Judah firſt.*] The Lord ſhall firſt give ſucceſs to the body of the Jewiſh nation that encamp in the open field, that the valour of the houſe of David, and of the people that defend the walls of Jeruſalem may not eclipſe the valour of the people without the walls. *Lowth.*

10 *I will pour upon the houſe*, &c.] I will beſtow a plentiful ſhare of grace upon the deſcendants of David's family, and the reſt of the Jews, whereby they ſhall be brought to a deep humiliation of their own ſins, and a compunction of heart for thoſe of their fathers, in crucifying their Lord and Saviour.

They ſhall look upon me whom they have pierced.] The Erfurth MS reads, *They ſhall look upon* him *whom they have pierced:* which muſt be the right reading, as it makes it conformable with St. John, chap. xix. 37, who quotes this very paſſage.

11 *In that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.*] Joſiah was ſlain at or near Megiddo, and probably, the place where the battle was fought was called Hadadrimmon. There the lamentations for that good prince began, and was continued from thence to Jeruſalem, whither his body was carried to be interred in the ſepulchre of his fathers, and there all Judah and Jeruſalem mourned for him, and appointed the day to be annually obſerved with lamentations. See 2 Chron. xxxv. 25. So that the mourning for Joſiah became a proverb for a public and ſolemn mourning: and ſuch a national faſt and lamentation ſhall the Jews obſerve for their crucifying the Meſſiah. *Lowth.*

12 *The houſe of David apart, and their wives apart.*] The houſe of David ſhall mourn in a moſt ſolemn manner: even huſbands and wives ſhall abſtain from each other's company, as is uſual in times of ſolemn humiliation.

Notes on the Thirteenth Chapter.

Ver. 1 *There ſhall be a fountain opened to the houſe of David*, &c.] The houſe of David with other inhabitants of Jeruſalem, upon their ſolemn humiliation and believing in him whom they have crucified and rejected, ſhall obtain a full pardon of all their ſins, being admitted into the church of Chriſt by baptiſm. *Lowth.*

2 And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembered: and alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land.

3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied; neither ſhall they wear a rough garment to deceive:

5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman: for man taught me to keep cattle from my youth.

6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 ¶ Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, *that* in all the land, ſaith the LORD, two parts therein ſhall be cut off, *and* die; but the third ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The LORD *is* my God.

CHAP. XIV.

1 *The deſtroyers of Jeruſalem deſtroyed.* 4 *The coming of Chriſt, and the graces of his kingdom.*

BEhold, the day of the LORD cometh, and thy ſpoil ſhall be divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battle: and the city ſhall be taken, and the houſes rifled, and the women raviſhed: and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city.

3 Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he fought in the day of battle.

4 ¶ And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt: and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt and toward the weſt, *and there ſhall be* a very great valley: and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee *to* the valley of the mountains; for the valley of the mountains ſhall

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2 *I will cut off the names of the idols out of the land.*] When idolatry ſhould be utterly extirpated, the names of the idols ſhould be buried in oblivion.

4 *Neither ſhall they wear a rough garment.*] Or, a garment of hair.

5 *He ſhall ſay, I am no prophet, I am an huſbandman.*] To ſave themſelves from puniſhment, each of theſe falſe prophets ſhall profeſs huſbandry, and ſay, that his employment from a child had been to look after cattle, or till the ground. *Lowth.*

6 *What are theſe wounds in thy hands?*] It was an antient cuſtom for maſters to ſet a mark upon their ſlaves; and a particular character was ſometimes imprinted upon the worſhippers of idols.

7 *Awake, O ſword, againſt my ſhepherd,* &c.] Here a new prophecy begins, importing that the Meſſiah, the great Shepherd, though in his divine nature, he be equal to God the father, ſhall be delivered up to death by God's determinate counſel and appointment. *Lowth.*

Notes on the Fourteenth Chapter.

Ver. 2 *I will gather all nations againſt Jeruſalem to battle.*] The Romans being lords of the known world had the ſtrength of all nations united in their forces.

4 *His feet ſhall ſtand in that day upon the mount of Olives.*] The glory of the Lord, when it departed from the city and temple, reſted on the mount of Olives, Ezek. xi. 23. ſo when God ſhall return to Jeruſalem, and make it the ſeat of his preſence, it ſhall return by the ſame way it departed. We may add, that when our bleſſed Saviour aſcended from the mount of Olives, the angels told his diſciples, *he ſhould come again in like manner*; i. e. in a viſible and glorious appearance at the ſame place.

The mount of Olives ſhall cleave in the midſt thereof, &c.] This ſhall be done by an earthquake, by which the middle of mount Olivet ſhall cleave aſunder, and ſink into a deep valley; ſo as to leave the two points or tops of the hill north and ſouth, ſtill ſtanding. Mount Olivet had three tops or eminencies, one on the north, one on the ſouth, and one in the middle, whence our bleſſed Saviour aſcended, and where Chriſtians in after-times erected a croſs to point out the place of this great tranſaction. *Maundrell.*

5 *The Lord my God ſhall come, and all the ſaints with thee.*] The words are a deſcription of Chriſt's coming to judgment, attended with all the holy angels. Septuagint and Vulgate read, *with him*, not *with thee.*

reach unto Azal: yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God ſhall come, *and* all the ſaints with thee.

6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear *nor* dark:

7 But it ſhall be one day which ſhall be known to the LORD, not day, nor night: but it ſhall come to paſs, *that* at evening-time it ſhall be light.

8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem; half of them toward the former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be.

9 And the LORD ſhall be King over all the earth: in that day ſhall there be one LORD, and his name One.

10 All the land ſhall be turned as a plain from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the firſt-gate, unto the corner-gate, and *from* the tower of Hananeel unto the king's wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction; but Jeruſalem ſhall be ſafely inhabited.

12 And this ſhall be the plague wherewith the LORD will ſmite all the people that have fought againſt Jeruſalem; Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſs in that day, *that* a great tumult from the LORD ſhall be among them; and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague.

16 And it ſhall come to paſs, *that* every one *that is* left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King the LORD of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem to worſhip the King the LORD of hoſts, even upon them ſhall be no rain.

18 And if the family of Egypt go not up, and come not, that have no *rain*; there ſhall be the plague wherewith the LORD will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the LORD's houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem and in Judah ſhall be Holineſs unto the LORD of hoſts: and all they that ſacrifice ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the LORD of hoſts.

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6 *The light ſhall not be clear, nor dark.*] It ſhall not be clear in ſome places, and dark in other parts of the world; i. e. there ſhall not be that ſucceſſion of day and night as there is at preſent.

7 *At evening time it ſhall be light.*] At the conſummation of all things, there ſhall not be any viciſſitude of day and night, but one uninterrupted day.

8 *Living waters ſhall go out from Jeruſalem.*] The ſupplies of grace are often repreſented in ſcripture by rivers and ſtreams of water, which both cleanſe and make fruitful the ground through which they flow. Theſe words intimate that the church is the ſpring from whence all the means of grace are communicated to believers. *Lowth.*

20 *In that day ſhall there be upon the bells of the horſes,* HOLINESS UNTO THE LORD.] This and the following verſe ſeem to imply the promiſe of an univerſal peace, a bleſſing often mentioned in the prophets, as a concomitant of the flouriſhing ſtate of Chriſt's kingdom. The meaning of the paſſage therefore is, that the bells or furniture of war belonging to the horſes, ſhall no more be applied to their former uſe, but ſhall be looked upon as ſacred, and laid up in the armoury of the temple of the Lord, as a memorial of the remarkable ſucceſs he had given his people. *Lowth.*

21 *There ſhall be no more the Canaanite in the houſe of the Lord of hoſts.*] There ſhall be no hypocrite or unclean perſon among the ſociety of the faithful. Nor ſhall any foreign enemy give the ſervants of the Lord any annoyance. *Lowth.*

MALACHI.

THE ARGUMENT.

Malachi *was most probably cotemporary with* Nehemiah: *his prophecy supposes the temple to be built, and the worship of God settled there; but blames the priests and Levites for not attending upon the public worship; and the people for offering beasts that were* lame *and* blind. *The words of* Malachi, ch. iv. 4, 5. *import that after him, the Jews were not to expect a succession of prophets; he therefore exhorts them carefully to observe the law of* Moses, *and to look for no other prophet, till* Elias, *i. e.* John Baptist, *the forerunner of the* Messias, *should come.*

CHAP. I.

1 *Malachi complaineth of Israel's unkindness,* 6 *irreligion,* 12 *and profaneness.*

THE burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now I pray you, beseech God, that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto

Notes on the First Chapter.

Ver. 2, 3 *I loved Jacob, and I hated Esau.*] These propositions are not to be understood asunder, but to be taken together as one; *I have loved Jacob more than Esau.* Clark.

6 *A son honoureth his father, and a servant his master.*] Those degrees of respect that are due to human authority, are, in a more eminent manner, to be paid to the supreme Lord of all: so the priests who are dedicated to my service in a peculiar manner, behave themselves very undutifully, in that disrespect which they shew to my name and worship. *Lowth.*

8 *If ye offer the blind.*] Beasts to be sacrificed were required to be perfect and without blemish.

11 *In every place incense shall be offered unto my name, and a pure offering.*] The prophet describes the Christian sacrifice of prayer and thanksgiving by the external rites of the Jewish worship. Incense was considered as a figure or emblem of prayer by the Jews themselves. This spiritual service, the prophet saith, shall be offered up in *every place*, whereas the Jewish worship was confined to the temple. The following words of our blessed Saviour are a commentary on this passage: *The hour cometh, when ye shall neither in this mountain, nor at Jerusalem worship the Father;*

the going-down of the ſame my name *ſhall be* great among the Gentiles: and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

12 ¶ But ye have profaned it, in that ye ſay, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, is contemptible.

13 Ye ſaid alſo, Behold, what a wearineſs *is it*! and ye have ſnuffed at it, ſaith the LORD of hoſts: and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the LORD.

14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the LORD a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadful among the heathen.

CHAP. II.

1 *He reproveth the prieſts for neglecting their covenant,* 11 *and the people for idolatry,* 14 *adultery,* 17 *and infidelity.*

AND now, O ye prieſts, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the LORD of hoſts; I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts; and *one* ſhall take you away with it.

4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the LORD of hoſts.

5 My covenant was with him of life and peace; and I gave them to him, for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the LORD of hoſts.

8 But ye are departed out of the way; ye have cauſed many to ſtumble at the law; ye have corrupted the covenant of Levi, ſaith the LORD of hoſts.

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the LORD which he loved, and hath married the daughter of a ſtrange god.

12 The LORD will cut off the man that doeth this, the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hoſts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying-out, inſomuch that he regard-

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Father; but the true worſhippers ſhall worſhip the Father in ſpirit and in truth, John iv. 21, 22. *Lowth.*

12 *Ye have profaned it, in that ye ſay, The table of the Lord is polluted.*] Ye have profaned mine altar, and in your careleſs performance of my ſervice there, you ſufficiently intimate, that there is no difference between what is offered upon it, and common meats: thus you render my ſacrifices contemptible in the ſight of the people. *Lowth.*

13 *What a wearineſs is it?*] Ye have complained that the conſtant attendance on my altar was a wearifome employment.

Notes on the Second Chapter.

Ver. 2 *I will curſe your bleſſings.*] i. e. I will turn your bleſſings into curſes.

3 *I will corrupt your ſeed.*] The ſeed wherewith you ſow your ground, ſo that there will not be wherewith to furniſh the meat-offerings requiſite for the daily ſacrifices.

7 *The prieſts lips ſhould keep knowledge,* &c.] The prieſts ſhould underſtand the law, and the people reſort to them for inſtruction.

8 *Ye have cauſed many to ſtumble at the law.*] You have either perverted the ſenſe of the law, or encouraged others to break it by your example. *Lowth.*

10 *Have we not all one father?*] Here the prophet puts the Jews in mind, that they owned one God and father, in oppoſition to the idols of the heathen, and therefore ſhould dwell with one another as brethren, being nearly allied by ſpiritual as well as fleſhly relation. *Lowth.*

eth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye ſay, Wherefore? Becauſe the LORD hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet *is* ſhe thy companion and the wife of thy covenant.

15 And did not he make one? yet had he the reſidue of the ſpirit. And wherefore one? That he might ſeek a godly ſeed. Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

16 For the LORD the God of Iſrael ſaith, That he hateth putting away: for *one* covereth violence with his garment, ſaith the LORD of hoſts: therefore take heed to your ſpirit, that ye deal not treacherouſly.

17 ¶ Ye have wearied the LORD with your words. Yet ye ſay, Wherein have we wearied *him?* When ye ſay, Every one that doeth evil *is* good in the ſight of the LORD, and he delighteth in them; or, Where *is* the God of judgement?

CHAP. III.

1 *Of the meſſenger, majeſty, and grace of Chriſt.* 7 *Of the rebellion,* 8 *ſacrilege,* 13 *and infidelity of the people.*

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the LORD of hoſts.

2 But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he *is* like a refiner's fire, and like fuller's ſope.

3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the LORD, an offering in righteouſneſs.

4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgement; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right,* and fear not me, ſaith the LORD of hoſts.

6 For I *am* the LORD, I change not; therefore ye, ſons of Jacob, are not conſumed.

7 ¶ Even from the days of your fathers ye

14 *The wife of thy youth, againſt whom,* &c.] The wife whom thou haſt now forſaken, was one whom thou madeſt choice of in the prime of thine age.

17 *Every one that doth evil is good in the ſight of the Lord.*] A repetition of the old objection againſt Providence, taken from the proſperity of the wicked, which implied, as they thought, that either their works were pleaſing to God, or that he diſregarded human affairs, and would never call men to an account for their actions. *Lowth.*

Notes on the Third Chapter.

Ver. 1 *Behold I will ſend my meſſenger, and he ſhall prepare the way before me.*] The meſſenger or prophet here foretold to be the Lord's harbinger, was to be as much inferior to the Lord himſelf, as ſervants are to a great perſon they give notice of: this John the Baptiſt often confeſſed.

The Lord whom ye ſeek, ſhall ſuddenly come to his temple: even the meſſenger of the covenant whom ye delight in.] A remarkable character given of the Meſſiah is, that he is the perſon ye delight in, whoſe coming is ſo much deſired, the time of it being the ſubject of your ſearch and enquiry, and the expectation of it your comfort and delight. This great perſon, ſays the prophet, ſhall come to his temple, which you have deſpiſed and profaned, and make *the glory of the latter houſe greater than that of the former.* He ſhall chuſe this place to publiſh his doctrine, and work many miracles. *Lowth.*

2 *But who may abide the day of his coming? and who ſhall ſtand when he appeareth?*] The coming of Chriſt here, and in ſeveral other places, comprehends all the effects and conſequences of his coming, and denotes not only a time of mercy to thoſe who embrace the goſpel, but alſo a time of judgment upon the diſobedient. In the ſame manner John the Baptiſt deſcribes the coming of the Meſſiah. *Who hath warned you to flee from the wrath to come?—Whoſe fan is in his hand, and he will thoroughly purge his floor---and burn up the chaff with unquenchable fire,* Mat. iii. 7, 12. *Lowth.*

He is like a refiner's fire.] The divine judgments are often called a *fiery trial,* ſuch as ſeparates the pure metal from the droſs, purifies the former, and conſumes the latter.

4 *As in the days of old.*] As in the days before idolatry prevailed.

5 *I will come near to you to judgment.*] In anſwer to the demand of the wicked, *Where is the God of judgment?* chap. ii. 17. God tells them that he will haſten the day of judgment, and it ſhall come ſpeedily upon thoſe whoſe ſins are become epidemical among them; and, if they refuſe to repent on the preaching of the goſpel, he will proceed to deſtroy the nation utterly.

I will be a ſwift witneſs againſt the ſorcerers.] i. e. Againſt all teachers of artificial methods to make men religious without true virtue. *Clark.*

6 *I change not: therefore ye ſons of Jacob are not conſumed.*] I am the ſame *to-day and for ever,* and am true to my former promiſes, therefore you ſtill continue a people, and are not conſumed as your iniquities deſerve. *Lowth.*

are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, ſaith the LORD of hoſts. But ye ſay, Wherein ſhall we return?

8 Will a man rob God? yet ye have robbed me. But ye ſay, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the LORD of hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it*.

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground: neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the LORD of hoſts.

13 ¶ Your words have been ſtout againſt me, ſaith the LORD. Yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hoſts.

15 And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered.

16 Then they that feared the LORD ſpake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they ſhall be mine, ſaith the LORD of hoſts, in that day when I make up my jewels; and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return, and diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not.

CHAP. IV.

1 *God's judgement on the wicked,* 2 *and his bleſſing on the good.* 5 *He telleth of Elijah's coming.*

FOR behold, the day cometh that ſhall burn as an oven; and all the proud, yea, and all that do wickedly, ſhall be ſtubble: and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked: for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do *this*, ſaith the LORD of hoſts.

4 Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgements.

5 ¶ Behold, I will ſend you Elijah the prophet before the coming of the great and dreadful day of the LORD:

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13 *Your words have been ſtout,* &c.] Impudent, or blaſphemous.

14 *Ye have ſaid, it is in vain to ſerve God.*] The proſperity of the wicked made them conclude, that it was to no purpoſe to govern their lives by the laws of God, or to humble themſelves for their offences againſt him.

16 *They that feared the Lord, ſpake often one to another.*] By their pious diſcourſes they confirmed one another in goodneſs, and armed themſelves againſt the impreſſions which any wicked ſuggeſtions might make upon their minds. *Lowth.*

A book of remembrance was written before him.] It was as ſafely laid up in his memory as if it had been entered in a regiſter, in order to be produced at the day of judgment to their praiſe and honour.

Notes on the Fourth Chapter.

Ver. 1 *Behold, the day cometh that ſhall burn as an oven.*] God is deſcribed by Moſes as a *conſuming fire*, when he comes to execute his judgments. And this was remarkably verified, when, upon the taking the city and temple of Jeruſalem by the Roman army under Titus Veſpaſian, they were both deſtroyed, by ſuch flames as no induſtry could quench. *Joſephus.*

2 *The ſun of righteouſneſs ariſe with healing in his wings.*] Chriſt is here called the *ſun of righteouſneſs with healing in his wings*, or, *in his rays*; to ſignify that his light conſiſts in clearing up the underſtanding of men, and withdrawing the veil of darkneſs from their minds; whoſe rays and kindly warmth will heal all the diſeaſes of their ſouls. *Lowth.*

Ye ſhall go forth and grow up as calves of the ſtall.] You ſhall be warned of God to leave Jeruſalem before it is ſurrounded by the Roman army; by which means you ſhall be reſcued from the common deſtruction that ſhall fall on the heads of the unbelievers. *Lowth.*

5 *Behold, I will ſend you Elijah the prophet.*] The ſame perſon who is called the meſſenger or forerunner of the Meſſiah, chap. iii.

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

iii. 1. It was the unanimous ſenſe of the Jews, that *Elijah ſhould firſt come and reſtore all things:* and to this day they pray for the coming of Elijah, hoping that the Meſſiah will immediately follow him. Our Saviour has told us, that the prophet here meant, was John the Baptiſt, who *came in the ſtrength and power of Elias.* He reſembled him in his office of reproving the Jews, and exhorting them to repentance, and alſo in the auſterity of his life. *Lowth.*

Before the coming of the great and dreadful day of the Lord.] Before the general diſſolution of all things.

6 *He ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers.*] It will be his office to put an end to thoſe religious differences which divide neareſt relations from one another, and to make them all join in the duties of repentance and reformation, and thereby prepare them for the reception of the Meſſiah. *Lowth.*

Leſt I come and ſmite the earth with a curſe.] Or rather, *Leſt I come and ſmite the land of Judea with utter deſtruction.* The utter deſtruction of the Jewiſh nation is here threatened upon their rejecting the preaching of John the Baptiſt, and refuſing to hearken to his teſtimony concerning the Meſſiah that ſhould come after him. *Lowth.*

The END of the PROPHETS.

5 MA 56

DEO OPT. MAX.

TO thee, O LORD, my grateful voice I raiſe,
Thy boundleſs goodneſs claims my humbleſt praiſe.
I aſk no honours, nor uncertain wealth;
Give me, I cry'd, O give me tranquil health,
While from fair Learning's ſtore I toil to draw
Juſt explanations of thy *ſacred Law*:
And lo! Truth's *antient Oracles* appear
Complete within the compaſs of the year.
If aught praiſe-worthy theſe my labours know,
To God, the Giver of all good, I owe:
O may he guide me with his guardian care,
Give grace, and health, and ſpirits light as air;
Then ſhall the nobler ſyſtem be explain'd
Of Man reſtor'd, and Paradiſe regain'd.

Orpington,
July 25, 1762.

FRA. FAWKES.

Theſe Verſes ſhould have been printed on the laſt page of the Old Teſtament, but by miſtake

5 MA 56

THE

APOCRYPHA

AT LARGE.

ILLUSTRATED WITH

NOTES and COMMENTS,

Theological, Moral, Critical, Hiſtorical and Explanatory.

By FRANCIS FAWKES, M.A.
Vicar of ORPINGTON and ST. MARY CRAY, Kent.

LONDON:
Printed for the AUTHOR;
And Sold by J. FLETCHER and Co. in St. Paul's Church-yard; and J. COOTE, in Paternoſter-Row.
MDCCLXII.

APOCRYPHA.

ILLUSTRATED WITH

NOTES and COMMENTS,

Theological, Moral, Critical, Historical and Explanatory.

BRITISH MUSEUM

By FRANCIS WRANGHAM, M.A.

VOL. II.

Printed for the AUTHOR;

APOCRYPHA.

THE FIRST BOOK OF

ESDRAS.

THE ARGUMENT.

Those Books of Scripture which are ſtiled Apocryphal *were not received by general conſent, nor read and expounded publickly in the church, nor admitted to prove any point of doctrine, except where they are conformable to the other Scriptures. The term is* Greek, *and derived from* αποκρυπτω, *to hide; probably, becauſe the authors of theſe books are generally unknown. The firſt book of* Eſdras, *(ſay the Authors of the* Univerſal Hiſtory) *is no other than the firſt book of* Ezra, *with a variety of fabulous circumſtances, particularly that of the three young men of* Darius's *guard; who for their exquiſite wiſdom in anſwering his queſtions, are there pretended to have obtained, among other marks of his favour, the liberty of returning to* Jeruſalem, *and of rebuilding the temple. The* Greek *church is the only one that holds it among the canonical books. Dr.* Prideaux *ſays this book is for the moſt part a bundle of fables, too abſurd even for the papiſts, who reject it, though they receive* Judith *and* Tobit: *and therefore many notes will not be neceſſary.*

CHAP. I.

1 *Joſias his charge to the prieſts and Levites.* 7 *A great paſſover is kept.* 32 *His death is much lamented.* 34 *His ſucceſſors.* 53 *The temple, city, and people are deſtroyed.* 56 *The reſt are carried unto Babylon.*

AND Joſias held the feaſt of the paſſover in Jeruſalem unto his Lord, and offered the paſſover the fourteenth day of the firſt month,

2 Having ſet the prieſts according to their daily courſes; being arayed in long garments, in the temple of the Lord.

3 And he ſpake unto the Levites the holy miniſters of Iſrael, that they ſhould hallow themſelves unto the Lord, to ſet the holy ark of the Lord in the houſe that king Solomon the ſon of David had built:

4 *And ſaid,* Ye ſhall no more bear the ark

Notes on the Firſt Chapter.

Ver. 1 *Joſias held the feaſt*, &c.] This prince is called Joſiah by the ſacred writers, and their account of this feaſt may be be ſeen, 2 Kings, xxiii. 21. 2 Chron. xxxv. 1.

upon your ſhoulders: now therefore ſerve the Lord your God, and miniſter unto his people Iſrael, and prepare you after your families and kindreds,

5 According as David the king of Iſrael preſcribed, and according to the magnificence of Solomon his ſon: and ſtanding in the temple according to the ſeveral dignity of the families of you the Levites, who miniſter in the preſence of your brethren the children of Iſrael,

6 Offer the paſſover in order, and make ready the ſacrifices for your brethren, and keep the paſſover according to the commandment of the Lord, which was given unto Moſes.

7 And unto the people that was found there, Joſias gave thirty thouſand lambs, and kids, and three thouſand calves: theſe things were given of the king's allowance, according as he promiſed to the people, to the prieſts, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the prieſts for the paſſover, two thouſand and ſix hundred ſheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Aſſabias, and Ochiel, and Joram, captains over thouſands, gave to the Levites for the paſſover five thouſand ſheep, and ſeven hundred calves.

10 And when theſe things were done, the prieſts and Levites having the unleavened bread, ſtood in very comely order according to the kindreds,

11 And according to the ſeveral dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moſes: and thus did they in the morning.

12 And they roaſted the paſſover with fire, as appertaineth: as for the ſacrifices, they ſod them in braſs pots, and pans, with a good ſavour,

13 And ſet them before all the people: and afterwards they prepared for themſelves, and for the prieſts their brethren the ſons of Aaron.

14 For the prieſts offered the fat until night: and the Levites prepared for themſelves, and the prieſts their brethren, the ſons of Aaron.

15 The holy ſingers alſo, the ſons of Aſaph, were in their order according to the appointment of David, to wit, Aſaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate, it was not lawful for any to go from his ordinary ſervice: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the ſacrifices of the Lord accompliſhed in that day, that they might hold the paſſover,

18 And offer ſacrifices upon the altar of the Lord, according to the commandment of king Joſias.

19 So the children of Iſrael which were preſent, held at the paſſover at that time, and the feaſt of ſweet bread ſeven days.

20 And ſuch a paſſover was not kept in Iſrael ſince the time of the prophet Samuel.

21 Yea, all the kings of Iſrael held not ſuch a paſſover as Joſias, and the prieſts and the Levites, and the Jews held with all Iſrael that were found dwelling at Jeruſalem.

22 In the eighteenth year of the reign of Joſias was this paſſover kept.

23 And the works of Joſias were upright before his Lord, with an heart full of godlineſs.

24 As for the things that came to paſs in his time, they were written in former times, concerning thoſe that ſinned, and did wickedly againſt the Lord above all people and kingdoms, and how they grieved him exceedingly, ſo that the words of the Lord roſe up againſt Iſrael.

25 Now after all theſe acts of Joſias, it came to paſs that Pharaoh the king of Egypt came to raiſe war at Carchamis upon Euphrates: and Joſias went out againſt him.

26 But the king of Egypt ſent to him, ſaying, What have I to do with thee, O king of Judea?

27 I am not ſent out from the Lord God againſt thee: for my war is upon Euphrates, and

8 *Syelus.*] Or, *Jehiel.* See 2 Chron. xxxv. 8.
9 *Seven hundred.*] Or, five hundred, 2 Chron. xxxv. 9.
25 *After all theſe acts,* &c.] See 2 Chron. xxxv. 20.

now the Lord is with me, yea, the Lord is with me, haſting me forward: depart from me, and be not againſt the Lord.

28 Howbeit Joſias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy ſpoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came againſt king Joſias.

30 Then ſaid the king unto his ſervants, Carry me away out of the battle, for I am very weak: aud immediately his ſervants took him away out of the battle.

31 Then gat he up upon his ſecond chariot, and being brought back to Jeruſalem, died, and was buried in his father's ſepulchre.

32 And in all Jewry they mourned for Joſias, yea, Jeremy the prophet lamented for Joſias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Iſrael.

33 Theſe things are written in the book of the ſtories of the kings of Judah, and every one of the acts that Joſias did, and his glory, and his underſtanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Iſrael and Judea.

34 And the people took Joachaz the ſon of Joſias, and made him king inſtead of Joſias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jeruſalem three months: and then the king of Egypt depoſed him from reigning in Jeruſalem.

36 And he ſat a tax upon the land of an hundred talents of ſilver, and one talent of gold.

37 The king of Egypt alſo made king Joacim his brother king of Judea and Jeruſalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jeruſalem, and he did evil before the Lord.

40 Wherefore againſt him Nabuchodonoſor the king of Babylon came up, and bound him with a chain of braſs, and carried him unto Babylon.

41 Nabuchodonoſor alſo took of the holy veſſels of the Lord, and carried them away, and ſet them in his own temple at Babylon.

42 But thoſe things that are recorded of him, and of his uncleanneſs, and impiety, are written in the chronicles of the kings.

43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jeruſalem, and did evil before the Lord.

45 So after a year Nabuchodonoſor ſent and cauſed him to be brought into Babylon, with the holy veſſels of the Lord,

46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years old, and he reigned eleven years:

47 And he did evil alſo in the ſight of the Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled, and hardening his neck, and his heart, he trangreſſed the laws of the Lord God of Iſrael.

49 The governors alſo of the people and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord, which was ſanctified in Jeruſalem.

50 Nevertheleſs, the God of their fathers ſent by his meſſenger to call them back, becauſe he ſpared them, and his tabernacle alſo.

51 But they had his meſſengers in deriſion; and look, when the Lord ſpake unto them, they made a ſport of his prophets;

52 So far forth, that he being wroth with his people for their great ungodlineſs, commanded the kings of the Chaldees to come up againſt them;

34 *Joachaz.*] Rather, Jehoahaz. See 2 Kings, xxiii. 31.
43 *Joacim.*] His name was Eliakim, but called Jehoiakim by Pharaoh Nechoh, who made him king inſtead of Jehoahaz, carrying the latter with him to Egypt.

53 Who ſlew the young men with the ſword, yea, even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor child among them, for he delivered all into their hands.

54 And they took all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the ark of God, and the king's treaſures, and carried them away into Babylon.

55 As for the houſe of the Lord, they burnt it, brake down the walls of Jeruſalem, ſet fire upon her towers:

56 And as for her glorious things, they never ceaſed till they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon:

57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the word of the Lord ſpoken by the mouth of Jeremy:

58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

CHAP. II.

1 Cyrus is moved by God to build the temple, 5 and giveth leave to the Jews to return and contribute to it.

IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed that he had promiſed by the mouth of Jeremy;

2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing,

3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael, the moſt high Lord, hath made me king of the whole world,

4 And commanded me to build him an houſe at Jeruſalem, in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem.

6 Whoſoever then dwell in the places about, let them help him (thoſe, I ſay, that are his neighbours) with gold and with ſilver,

7 With gifts, with horſes, and with cattel, and other things, which have been ſet forth by vow for the temple of the Lord at Jeruſalem.

8 ¶ Then the chief of the families of Judea, and of the tribes of Benjamin, ſtood up: the prieſts alſo and the Levites, and all they whoſe mind the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem,

9 And they that dwelt round about them, and helped them in all things with ſilver and gold, with horſes, and cattle, and with very many free gifts of a great number, whoſe minds were ſtirred up thereto.

10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.

11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:

12 And by him they were delivered to Sanabaſſar the governor of Judea.

13 And this was the number of them, A thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels.

14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine.

15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.

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58 *Until the land had enjoyed her ſabbaths*, &c.] i. e. During the full term of ſeventy years, at which time Cyrus the Great mounted the Perſian throne.

Notes on the Second Chapter.

Ver. 1 *In the firſt year of Cyrus king of the Perſians*, &c.] Cyrus ſucceeded Cambyſes in the kingdom of Perſia, and Darius the Mede in the kingdom of the Medes and empire of Babylon. The prophets had frequently foretold the coming of Cyrus, and

century before he was born. See Ezra, i. 1, and the notes.

12 *They were delivered to Sanabaſſar*, &c.] Rather, Shaſhbazzar: the firſt part of the word is corruptly joined to that preceding it. See Ezra, chap. i 8.

13 *Two thouſand four hundred and ten*, &c.] The number mentioned is four hundred and ten, Ezra i. 10.

14 *Five thouſand four hundred threeſcore and nine.*] The number is five thouſand four hundred in Ezra i. 11.

16 But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria, and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem theſe letters following;

17 To king Artaxerxes our Lord, thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their council, and the judges that are in Celoſyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (that rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city, and the walls thereof, be made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings.

20 And foraſmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect ſuch a matter.

21 But to ſpeak unto our lord the king, to the intent, that if it be thy pleaſure, it may be ſought out in the books of thy fathers:

22 And thou ſhalt find in the chronicles what is written concerning theſe things, and ſhalt underſtand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raiſed always wars therein; for the which cauſe even this city was made deſolate.

24 Wherefore now we do declare unto thee (O lord the king) that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice.

25 Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found, that that city was from the beginning practiſing againſt kings.

27 And the men therein were given to rebellion, and war, and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Celoſyria and Phenice.

28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it:

29 And that thoſe wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the ſcribe, and the reſt that were in commiſſion with them, removing in haſte towards Jeruſalem with a troop of horſemen, and a multitude of people in battle aray, began to hinder the builders; and the building of the temple in Jeruſalem ceaſed until the ſecond year of the reign of Darius king of the Perſians.

CHAP. III.

4 *Three ſtrive to excel each other in wiſe ſpeeches:* 9 *They refer themſelves to the judgement of the king.* 18 *The firſt declareth the ſtrength of wine.*

NOW when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia.

2 And to all the governors and captains, and lieutenants, that were under him, from India unto Ethiopia, of an hundred and twenty, and ſeven provinces,

3 And when they had eaten and drunken, and being ſatisfied were gone home, then Darius the king went into his bed-chamber, and ſlept, and ſoon after awaked.

4 Then three young men that were of the

16 *In the time of Artaxerxes.*] See Ezra iv. 7, &c.

30 *A multitude of people,* &c.] Rather, a great number of ſoldiers.

Notes on the Third Chapter.

Ver. 4 *Three young men,* &c.] Joſephus has given a large account of this tranſaction, in which are ſeveral particulars not mentioned by the author of the book of Eſdras.

guard, that kept the king's body, ſpake one to another,

5 Let every one of us ſpeak a ſentence: he that ſhall overcome, and whoſe ſentence ſhall ſeem wiſer than the others, unto him ſhall the king Darius give great gifts, and great things, in token of victory:

6 As, to be clothed in purple, to drink in gold, and to ſleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he ſhall ſit next to Darius, becauſe of his wiſdom, and ſhall be called Darius his couſin.

8 And then every one wrote his ſentence, ſealed it, and laid it under king Darius his pillow,

9 And ſaid, that when the king is riſen, ſome will give him the writings, and of whoſe ſide the king and the three princes of Perſia ſhall judge, that his ſentence is the wiſeſt, to him ſhall the victory be given, as was appointed.

10 The firſt wrote, Wine is the ſtrongeſt.

11 The ſecond wrote, The king is the ſtrongeſt.

12 The third wrote, Women are ſtrongeſt: but above all things, truth beareth away the victory.

13 ¶ Now when the king was riſen up, they took their writings, and delivered them unto him, and ſo he read them.

14 And ſending forth, he called all the princes of Perſia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,

15 And ſat him down in the royal ſeat of judgment, and the writings were read before them:

16 And he ſaid, Call the young men, and they ſhall declare their own ſentences. So they were called, and came in.

17 And he ſaid unto them, Declare unto us your mind concerning the writings. Then began the firſt, who had ſpoken of the ſtrength of wine;

18 And he ſaid thus, O ye men, how exceeding ſtrong is wine! it cauſeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherleſs child to be all one: of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth alſo every thought into jollity and mirth, ſo that a man remembereth neither ſorrow nor debt:

21 And it maketh every heart rich, ſo that a man remembereth neither king nor governor; and it maketh to ſpeak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the ſtrongeſt, that enforceth to do thus? And when he had ſo ſpoken, he held his peace.

CHAP. IV.

1 *The ſecond declareth the power of a king.* 14 *The third the force of women,* 33 *and of truth.* 41 *The third is judged to be the wiſeſt,* 47 *and obtaineth letters of the king to build Jeruſalem.* 58 *He praiſeth God, and ſheweth his brethren what he had done.*

THEN the ſecond that had ſpoken of the ſtrength of the king, began to ſay,

2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them, and whatſoever he commandeth them, they do:

4 If he bid them make war one againſt the other, they do it: if he ſend them out againſt the enemies, they go, and break down mountains, walls, and towers.

5 They ſlay and are ſlain, and tranſgreſs not the king's commandment: if they get the victory, they bring all to the king, as well the ſpoil, as all things elſe.

10 *The firſt wrote, Wine is the ſtrongeſt.*] Joſephus tells us, that the queſtions recorded in this and the two following verſes, were propoſed by Darius himſelf to three of his body guards, promiſing at the ſame time a reward to him who ſhould make the wiſeſt and trueſt anſwer.

6 Likewiſe for thoſe that are no ſoldiers, and have not to do with wars, but uſe huſbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to ſpare, they ſpare:

8 If he command to ſmite, they ſmite; if he command to make deſolate, they make deſolate; if he command to build, they build:

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people, and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his reſt:

11 And theſe keep (watch) round about him, neither may any one depart, and do his own buſineſs, neither diſobey they him in any thing.

12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had ſpoken of women, and of the truth (this was Zorobabel) began to ſpeak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordſhip over them? are they not women?

15 Women have born the king and all the people, that bear rule by ſea and land.

16 Even of them came they: and they nouriſhed them up that planted the vineyards from whence the wine cometh.

17 Theſe alſo make garments for men, theſe bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they not love a woman, which is comely in favour and beauty?

19 And letting all thoſe things go, do they not gape, and even with open mouth fix their eyes faſt on her; and have not all men more deſire unto her, than unto ſilver or gold, or any goodly thing whatſoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He ſticks not to ſpend his life with his wife, and remembereth neither father nor mother, nor country.

22 By this alſo you muſt know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his ſword, and goeth his way to rob, and to ſteal, to ſail upon the ſea, and upon rivers;

24 And looketh upon a lion, and goeth in the darkneſs; and when he hath ſtolen, ſpoiled and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become ſervants for their ſakes.

27 Many alſo have periſhed, have erred, and ſinned for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I ſee him, and Apame the king's concubine, the daughter of the admirable Battacus, ſitting at the right hand of the king,

30 And taking the crown from the king's head, and ſetting it upon her own head; ſhe alſo ſtruck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again.

32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus?

33 Then the king and the princes looked one upon another: ſo he began to ſpeak of the truth.

34 O ye men, are not women ſtrong? great

Notes on the Fourth Chapter.

Ver. 34, 35 *O ye men*, &c.] Joſephus tells us, that Zorobabel reaſoned on truth in the following manner: 'I have already ſhewn the great power of women; yet both they and a king are very

is the earth, high is the heaven, ſwift is the ſun in his courſe, for he compaſſeth the heavens round about, and fetcheth his courſe again to his own place in one day.

35 Is he not great that maketh theſe things? therefore great is the truth, and ſtronger than all things.

36 All the earth calleth upon the truth, and the heaven bleſſeth it, all works ſhake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and ſuch are all their wicked works, and there is no truth in them; in their unrighteouſneſs alſo they ſhall periſh.

38 As for the truth, it endureth and is always ſtrong, it liveth and conquereth for evermore.

39 With her there is no accepting of perſons, or rewards, but ſhe doeth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power, and majeſty of all ages. Bleſſed be the God of truth.

41 And with that he held his peace: and all the people then ſhouted, and ſaid, Great is truth, and mighty above all things.

42 Then ſaid the king unto him, Aſk what thou wilt more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhall be called my couſin.

43 Then ſaid he unto the king, Remember thy vow which thou haſt vowed, to build Jeruſalem, in the day when thou cameſt to thy kingdom.

44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart, when he vowed to deſtroy Babylon, and to ſend them again thither.

45 Thou alſo haſt vowed to build up the temple which the Edomites burnt, when Judea was made deſolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality proceeding from thyſelf: I deſire therefore, that thou make good thy vow, the performance whereof with thine own mouth thou haſt vowed to the King of heaven.

47 Then Darius the king ſtood up, and kiſſed him, and wrote letters for him unto all the treaſurers, and lieutenants, and captains, and governors, that they ſhould ſafely convey on their way both him, and all thoſe that go up with him to build Jeruſalem.

48 He wrote letters alſo unto the lieutenants that were in Celoſyria and Phenice, and unto them in Libanus, that they ſhould bring cedar-wood from Libanus unto Jeruſalem, and that they ſhould build the city with him.

49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors;

50 And that all the country which they hold, ſhould be free without tribute; and that the Edomites ſhould give over the villages of the Jews, which then they held:

51 Yea, that there ſhould be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer ſeventeen)

53 And that all they that went from Babylon to build the city, ſhould have free liberty, as well they as their poſterity, and all the prieſts that went away.

54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter;

55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up.

very weak when oppoſed to truth; for the earth is large, and the heaven is high, and the ſun ſwift in his courſe; and all theſe are moved by the will of the Almighty, who is truth and righteouſneſs, and againſt whom no iniquity can prevail. Many things which ſeem ſtrong and powerful are not permanent: they are ſubject to decay; but truth is eternal, and flouriſhes for ever. Truth beſtows upon us things not liable to be corrupted by time, or ſuch riches as fortune cannot take away; juſtice and equity are the gifts of truth, and by theſe we diſcern good from evil, and direct our way by their precepts.'

Notes

56 And he commanded to give to all that kept the city, penſions and wages.

57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem.

58 Now when this young man was gone forth, he lifted up his face to heaven towards Jeruſalem, and praiſed the King of heaven.

59 And ſaid, from thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant.

60 Bleſſed art thou who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers.

61 And ſo he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praiſed the God of their fathers, becauſe he had given them freedom and liberty.

63 To go up and to build Jeruſalem, and the temple which is called by his name: and they feaſted with inſtruments of muſick and gladneſs ſeven days.

CHAP. V.

4 *The names and number of the Jews that returned home.* 57 *The foundation of the temple is laid.*

AFTER this were the principal men of the families choſen, according to their tribes, to go up with their wives, and ſons, and daughters, with their men-ſervants, and maid-ſervants, and their cattle.

2 And Darius ſent with them a thouſand horſe-men, till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And theſe are the names of the men which went up, according to their families, amongſt their tribes, after their ſeveral heads.

5 The prieſts, the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and Joacim the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Judah;

6 Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the month Niſan, which is the firſt month.

7 And theſe are they of Jewry, that came up from the captivity, where they dwelt as ſtrangers, whom Nebuchodonoſor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jeſus, Nehemias, and Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation, and their governors, ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two:

10 The ſons of Ares, ſeven hundred fifty and ſix:

11 The ſons of Phaath Moab, two thouſand eight hundred and twelve:

12 The ſons of Elam a thouſand two hundred fifty and four: the ſons of Zathui, nine hundred forty and five: the ſons of Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight:

13 The ſons of Bebai, ſix hundred twenty and three: the ſons of Sadas, three thouſand two hundred twenty and two:

14 The ſons of Adonikam ſix hundred ſixty and ſeven: the ſons of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four.

15 The ſons of Aterezias, ninety and two: the ſons of Ceilan and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two:

16 The ſons of Ananias, an hundred and

Notes on the Fifth Chapter.

Ver. 1 *After this were the principal men of the families choſen,* &c.] This chapter contains the names and number of the Jews who returned from the Babyloniſh captivity; but the catalogue differs in many places from that given us in the books of Ezra and Nehemiah. Mr. Kennicott has at one view laid all the variations of theſe three accounts before the eye of the reader. See his *Diſſert.* Vol. II. p. 508.

one: the ſons of Arom, thirty-two: and the ſons of Baſſa, three hundred twenty and three: the ſons of Azephurith, an hundred and two:

17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethſamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, ſeven hundred forty and three: they of Pira, ſeven hundred:

20 They of Chadias, and Ammadioi, four hundred twenty and two: they of Cirama and Gabdes, ſix hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix:

22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five:

23 The ſons of Annaas, three thouſand three hundred and thirty.

24 The prieſts: the ſons of Jeddu, the ſon of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Meruth, a thouſand fifty and two:

25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen.

26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four.

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight.

28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine.

29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labanah, the ſons of Graba,

30 The ſons of Acua, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur,

31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Acipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth,

32 The ſons of Meeda, the ſons of Coutha, the ſons of Charea, the ſons of Charcus, the ſons of Aſerer, the ſons of Thomoi, the ſons of Naſith, the ſons of Atipha,

33 The ſons of the ſervants of Solomon: the ſons of Azaphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth,

34 The ſons of Hagia, the ſons of Phacareth, the ſons of Sabi, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two.

36 Theſe came up from Thermeleth, and Thelerſas, Charaathalar leading them, and Aalar.

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Ladan, the ſons of Ban, the ſons of Necodan, ſix hundred fifty and two.

38 And of the prieſts that uſurped the office of the prieſthood, and were not found, the ſons of Obdia: the ſons of Accoz, the ſons of Addus, who married Augia, one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood.

40 For unto them ſaid Nehemias and Atharias, that they ſhould not be partakers of the holy things, till there aroſe up an high-prieſt, clothed with doctrine and truth.

41 So of Iſrael, from them of twelve years old and upward they were all in number forty thouſand, beſides men-ſervants and women-ſervants,

vants, two thouſand three hundred and ſixty.

42 Their men-ſervants and hand-maids were ſeven thouſand three hundred forty and ſeven: the ſinging-men and ſinging women, two hundred forty and five.

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place, according to their ability;

45 And to give into the holy treaſury of the works, a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts and the Levites, and the people in Jeruſalem, and in the country: the ſingers alſo and the porters, and all Iſrael in their villages.

47 But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came altogether with one conſent into the open place of the firſt gate which is towards the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael,

49 To offer burnt-ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with them, and oppreſſed them, and they offered ſacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily, as was meet:

52 And after that, the continual oblations, and the ſacrifice of the ſabbaths, and of the new moons, and of all holy feaſts.

53 And all they that had made any vow to God, began to offer ſacrifices to God from the firſt day of the ſeventh month, although the temple of the Lord was not yet built.

54 And they gave unto the maſons and carpenters, money, meat, and drink, with chearfulneſs.

55 Unto them of Sidon alſo and Tyre, they gave calves, that they ſhould bring cedar-trees from Libanus, which ſhould be brought by flotes to the haven of Joppe, according as it was commanded them by Cyrus king of the Perſians.

56 And in the ſecond year and ſecond month, after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts and the Levites, and all they that were come unto Jeruſalem, out of the captivity:

57 And they laid the foundation of the houſe of God in the firſt day of the ſecond month, in the ſecond year after they were come to Jewry and Jeruſalem.

58 And they appointed the Levites from twenty years old, over the works of the Lord. Then ſtood up Jeſus and his ſons and brethren, and Cadmiel his brother, and the ſons of Mediabun, with the ſons of Joda the ſon of Eliadun, with their ſons and brethren, all Levites, with one accord ſetters forward of the buſineſs, labouring to advance the works in the houſe of

56 *In the ſecond year*, &c.] Joſephus gives the following account of this tranſaction: 'In the ſeventh month after their departure from Babylon, Jeſus the high-prieſt, and Zorobabel the prince, ſent meſſengers round the adjacent countries, to aſſemble the whole nation at Jeruſalem. They obeyed the ſummons with great alacrity, and erected an altar on the very ſpot where it had ſtood before the captivity, with a reſolution to perform ſacrifices thereon to God, according to the law of Moſes. But while they were intent upon this good deſign, the neighbouring nations, who were their inveterate enemies, were incenſed againſt them. They alſo celebrated the feaſt of tabernacles as Moſes had appointed, and offered up their daily oblations and burnt-ſacrifices, their ſacrifice of ſabbaths, and obſerved all their other feſtivals; and they who performed their vows, made them at the ſacrifice of the new moon of the ſeventh month. Moreover, they ſet about building the temple, beſtowing large ſums of money upon maſons and ſmiths, and furniſhing the people who brought materials with proviſions; for the Sidonians very readily felled cedars, and brought them from mount Libanus, and conveyed them thence by ſea to the haven of Joppa; for Cyrus had given this command, and Darius now ordered it to be put in execution.'

God. So the workmen built the temple of the Lord.

59 And the prieſts ſtood arrayed in their veſtments with muſical inſtruments, and trumpets, and the Levites the ſons of Aſaph had cymbals,

60 Singing ſongs of thankſgiving, and praiſing the Lord, according as David the king of Iſrael had ordained.

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice ſinging ſongs of thankſgiving unto the Lord, for the rearing up of the houſe of the Lord.

63 Alſo of the prieſts and Levites, and of the chief of their families, the ancients who had ſeen the former houſe, came to the building of this with weeping and great crying.

64 But many with trumpets and joy ſhouted with loud voice,

65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet the multitude ſounded marvelouſly, ſo that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived, that they that were of the captivity did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you.

69 For we likewiſe, as you, do obey your Lord, and do ſacrifice unto him from the days of Azbazareth the king of the Aſſyrians, who brought us hither.

70 Then Zorobabel and Jeſus, and the chief of the families of Iſrael, ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We ourſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait, hindered their building:

73 And by their ſecret plots, and popular perſuaſions and commotions, they hindered the finiſhing of the building all the time that king Cyrus lived: ſo they were hindered from building for the ſpace of two years, until the reign of Darius.

CHAP. VI.

1 *The prophets ſtir up the people to build the temple:* 8 *Darius is ſolicited to hinder it:* 27 *But he doth further it by all means.*

NOW in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of Addo, the prophets propheſied unto the Jews in Jewry and Jeruſalem, in the name of the Lord God of Iſrael which was upon them.

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them.

3 At the ſame time came unto them Siſinnes the governor of Syria and Phenice, with Sathrabuzanes, and his companions, and ſaid unto them,

4 By whoſe appointment do you build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things?

5 Nevertheleſs, the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity.

6 And they were not hindred from building, until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received.

7 The copy of the letters which Siſinnes governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and ſent unto Darius; To king Darius greeting.

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jeruſalem, we

Notes on the Sixth Chapter.

Ver. 1 *In the ſecond year*, &c.] See Ezra v. 1, &c.

Notes

found in the city of Jeruſalem, the ancients of the Jews that were of the captivity,

9 Building an houſe unto the Lord, great *and* new, of hewn and coſtly ſtones, and the timber already laid upon the walls.

10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands, and with all glory and diligence is it made.

11 Then aſked we theſe elders, ſaying, By whoſe commandment build ye this houſe, and lay the foundations of theſe works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this anſwer, We are the ſervants of the Lord, which made heaven and earth.

14 And as for this houſe, it was builded many years ago by a king of Iſrael, great and ſtrong, and was finiſhed.

15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael, which is in heaven, he gave them over into the power of Nebuchodonoſor king of Babylon, of the Chaldees:

16 Who pulled down the houſe, and burnt it, and carried away the people captives unto Babylon.

17 But in the firſt year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this houſe.

18 And the holy veſſels of gold and of ſilver, that Nabuchodonoſor had carried away out of the houſe at Jeruſalem, and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, and to Sanabaſſarus the ruler,

19 With commandment, that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place.

20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this, being ſtill a building, it is not yet fully ended.

21 Now therefore, if it ſeem good unto the king, let ſearch be made among the records of king Cyrus:

22 And if it be found that the building of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignify unto us thereof.

23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace, which is in the country of Media, there was found a roll, wherein theſe things were recorded.

24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again, where they do ſacrifice with continual fire.

25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewn ſtones, and one row of new wood of that country, and the expences thereof to be given out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord, both of gold and ſilver, that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before.

27 And alſo he commanded that Siſinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorobabel the ſervant of the Lord, and governor of Judea, and the elders of the Jews, to build the houſe of the Lord in that place.

28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed.

29 And out of the tribute of Celoſyria and Phenice, a portion carefully to be given theſe men for the ſacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs:

30 And alſo corn, ſalt, wine, and oil, and

that

that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify to be daily ſpent:

31 That offerings may be made to the moſt high God, for the king and for his children, and that they may pray for their lives.

32 And he commanded, that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeized for the king.

33 The Lord therefore, whoſe name is there called upon, utterly deſtroy every king and nation that ſtretcheth out his hand to hinder or endamage that houſe of the Lord in Jeruſalem.

34 I Darius the king have ordained, that according unto theſe things it be done with diligence.

CHAP. VII.

1 *Siſinnes and others help forward the building.* 5 *The temple is finiſhed, and dedicated.* 10 *The paſſover is kept.*

THEN Siſinnes the governor of Celoſyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully overſee the holy works, aſſiſting the antients of the Jews and governors of the temple.

3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied.

4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius and Artaxerxes, kings of Perſia.

5 And thus was the holy houſe finiſhed in the three and twentieth day of the month Adar, in the ſixth year of Darius, king of the Perſians.

6 And the children of Iſrael, the prieſts and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moſes.

7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the ſin of all Iſrael, according to the number of the chief of the tribes of Iſrael,

9 The prieſts alſo and the Levites ſtood arrayed in their veſtments, according to their kindreds, in the ſervices of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate.

10 And the children of Iſrael that were of the captivity, held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified.

11 They that were of the captivity were not all ſanctified together: but the Levites were all ſanctified together.

12 And ſo they offered the paſſover for all them of the captivity, and for their brethren the prieſts, and for themſelves.

13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord:

15 For that he had turned the counſel of the king of Aſſyria towards them to ſtrengthen their hands in the works of the Lord God of Iſrael.

CHAP. VIII.

1 *Eſdras bringeth the king's commiſſion to build:* 8 *The copy of it:* 28 *He declareth the names and number of thoſe that came with him.*

AND after theſe things, when Artaxerxes the king of the Perſians reigned, came Eſdras the ſon of Saraias the ſon of Ezerias, the ſon of Helchiah, the ſon of Salum,

Notes on the Seventh Chapter.

Ver. 4 *They finiſhed theſe*, &c.] The enemies of the Jews finding that Darius would be obeyed, aſſiſted the Jews in building the temple, which was accordingly finiſhed, and dedicated with great ſolemnity.

9 *According to their kindreds*, &c.] Rather, according to their diviſions. See Ezra vi. 18.

Notes

2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of Ezias, the ſon of Memeroth, the ſon of Zaraias, the ſon of Savias, the ſon of Boccas, the ſon of Abyſum, the ſon of Phinees, the ſon of Eleazar, the ſon of Aaron the chief prieſt.

3 This Eſdras went up from Babylon as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael.

4 And the king did him honour: for he found grace in his ſight, in all his requeſts.

5 There went up with him alſo certain of the children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters and miniſters of the temple, unto Jeruſalem,

6 In the ſeventh year of the reign of Artaxerxes, in the fifth month (this was the king's ſeventh year) for they went from Babylon in the firſt day of the firſt month, and came to Jeruſalem, according to the proſperous journey which the Lord gave them.

7 For Eſdras had very great ſkill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments.

8 Now the copy of the commiſſion which was written from Artaxerxes the king, and came to Eſdras the prieſt, and reader of the law of the Lord, is this that followeth:

9 King Artaxerxes unto Eſdras the prieſt, and reader of the law of the Lord, ſendeth greeting.

10 Having determined to deal graciouſly, I have given order that ſuch of the nation of the Jews, and of the prieſts and Levites, being within our realm, as are willing and deſirous, ſhould go with thee unto Jeruſalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath ſeemed good both to me, and my ſeven friends the counſellors;

12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem,

14 With that alſo which is given of the people for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining.

15 To the end that they may offer ſacrifices unto the Lord, upon the altar of the Lord their God which is in Jeruſalem.

16 And whatſoever thou and thy brethren will do with the ſilver and gold, that do according to the will of thy God.

17 And the holy veſſels of the Lord, which are given thee for the uſe of the temple of thy God which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem.

18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple of thy God, thou ſhalt give it out of the king's treaſury.

19 And I king Artaxerxes have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed,

20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat, even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently, unto the moſt high God, that wrath come not upon the kingdom of the king, and his ſons.

22 I command you alſo, that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them.

23 And thou, Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, all

Notes on the Eighth Chapter.

Ver. 2 *Ezias-Memeroth-Zaraias.*] The margin reads, *Ozias, Meraioth, Uzzi*, and obſerves that ſome copies want theſe three names.

20 *Even to an hundred cors*, &c.] Cors is a Chaldaic word, and ſignifies meaſures. See Ezra vii. 22.

thoſe that know the law of thy God: and thoſe that know it not, thou ſhalt teach.

24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death or other puniſhment, by penalty of money, or by impriſonment.

25 ¶ Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem:

26 And hath honoured me in the ſight of the king and his counſellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me.

28 And theſe are the chief according to their families, and ſeveral dignities that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, Gamael: of the ſons of David, Lettus the ſon of Sechenias:

30 Of the ſons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the ſons of Pahath Moab, Eliaonias the ſon of Zarias, and with him two hundred men:

32 Of the ſons of Zathoe, Sechenias the ſon of Jezelus, and with him three hundred men: of the ſons of Adin, Obeth the ſon of Jonathan, and with him two hundred and fifty men:

33 Of the ſons of Elam, Joſias ſon of Gotholias, and with him ſeventy men:

34 Of the ſons of Saphatias, Zaraias ſon of Michael, and with him threeſcore and ten men:

35 Of the ſons of Joab, Abadias ſon of Jezelus, and with him two hundred and twelve men:

36 Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men:

37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him twenty and eight men:

38 Of the ſons of Aſtath, Joannes *ſon of* Acatan, and with him an hundred and ten men:

39 Of the ſons of Adonicam the laſt, and theſe are the names of them, Eliphalet, Juel, and Semaias, and with them ſeventy men:

40 Of the ſons of Bago, Uthi the ſon of Iſtalcurus, and with him ſeventy men.

41 And theſe I gathered together to the river called Theras, where we pitched our tents three days; and then I ſurveyed them.

42 But when I had found there none of the prieſts and Levites,

43 Then ſent I unto Eleazar, and Iduel, and Maſman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Moſollamon, principal men and learned.

45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury:

46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſt's office in the houſe of the Lord.

47 And by the mighty hand of our Lord, they brought unto us ſkilful men of the ſons of Moli, the ſon of Levi, the ſon of Iſrael, Aſebebia, and his ſons and his brethren, who were eighteen:

48 And Aſebia, and Annuus, and Oſaias, his brother, of the ſons of Channuneus, and their ſons were twenty men.

49 And of the ſervants of the temple, whom David had ordained, and the principal men for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed.

50 And there I vowed a faſt unto the young men before our Lord, to deſire of him a proſ-

28 *Theſe are the chief according to their families*, &c.] The following catalogue is ſomething different from that given in Ezra, chap. viii.

41 *To the river called Theras*, &c.] Or, the river called Ahava. See Ezra viii. 15.

Then I ſurveyed them, &c.] Or, rather numbered the people and the prieſts, but found none of the ſons of Levi.

44 *Joribas*, &c.] The margin ſays, theſe men's names with their generations are rightly diſtinguiſhed, Ezra viii. 16.

perous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was aſhamed to aſk the king footmen and horſemen, and conduct for ſafeguard againſt our adverſaries.

52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways.

53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us.

54 Then I ſeparated twelve of the chief of the prieſts, Eſebrias, and Aſſanius, and ten men of their brethren with them.

55 And I weighed them the gold and the ſilver, and the holy veſſels of the houſe of our Lord, which the king and his council, and the princes, and all Iſrael, had given.

56 And when I had weighed it, I delivered unto them ſix hundred and fifty talents of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold,

57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs glittering like gold.

58 And I ſaid unto them, Both you are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God.

60 So the prieſts and the Levites, who had received the ſilver and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem.

62 And when we had been there three days, the gold and ſilver that was weighed, was delivered into the houſe of our Lord, on the fourth day unto Marmoth, the prieſt, the ſon of Iri.

63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the ſame hour.

65 Moreover, they that were come out of the captivity offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks, for all Iſrael, fourſcore and ſixteen rams,

66 Threeſcore and twelve ſambs, goats for a peace-offering twelve, all of them a ſacrifice to the Lord.

67 And they delivered the king's commandments unto the king's ſtewards, and to the governors of Celoſyria and Phenice, and they honoured the people, and the temple of God.

68 Now when theſe things were done, the rulers came unto me, and ſaid,

69 The nation of Iſrael, the princes, the prieſts, and Levites, have not put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pherefites, Jebuſites, and the Moabites, Egyptians, and Edomites.

70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land; and from the beginning of this matter, the rulers and the great men had been partakers of this iniquity.

71 And as ſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad and very heavy.

72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſat ſtill, full of heavineſs, until the evening ſacrifice.

73 Then riſing up from the faſt, with my clothes and the holy garment rent, and bowing my knees, and ſtretching forth my hands unto the Lord.

74 I ſaid, O Lord, I am confounded, and aſhamed before thy face;

75 For

75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever ſince the time of our fathers, we *have been* and are in great ſin, even unto this day.

77 And for our ſins and our fathers, we with our brethren, and our kings, and our prieſts, were given up unto the kings of the earth, to the ſword, and to captivity, and for a prey, with ſhame unto this day.

78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root and a name in the place of thy ſanctuary;

79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude.

80 Yea, when we were in bondage, we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food;

81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they had given us a ſure abiding in Jewry and Jeruſalem.

82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments, which thou gaveſt by the hand of thy ſervants the prophets, ſaying,

83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs.

84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons.

85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great ſins: for thou, O Lord, didſt make our ſins light.

87 And didſt give unto us ſuch a root: but we have turned back again to tranſgreſs thy law, and to mingle ourſelves with the uncleanneſs of the nations of the land.

88 Mighteſt not thou be angry with us to deſtroy us, till thou hadſt left us neither root, ſeed, nor name?

89 O Lord of Iſrael, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot ſtand any longer, by reaſon of theſe things before thee.

91 And as Eſdras in his prayer made his confeſſion, weeping and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem, a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the ſon of Jeelus, one of the ſons of Iſrael, called out and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrael aloft.

93 Let us make an oath to the Lord, that we will put away all our wives which we have taken of the heathen, with their children,

94 Like as thou haſt decreed, and as many as do obey the law of the Lord.

95 Ariſe, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Eſdras aroſe, and took an oath of the chief of the prieſts and Levites of all Iſrael, to do after theſe things; and *ſo* they ſware.

CHAP. IX.

1 *Eſdras aſſembleth all the people:* 10 *They promiſe to put away the ſtrange wives.* 40 *The law of Moſes is read and declared.*

THEN Eſdras riſing from the court of the temple, went to the chamber of Joanan, the ſon of Eliaſib,

2 And remained there, and did eat no meat

Notes on the Ninth Chapter.

Ver. 1 *Then Eſdras riſing from the court*, &c.] In this and the following verſes, we have an account of a proclamation publiſhed for all the Jews of the captivity to aſſemble in two or three days at Jeruſalem, on pain of their cattle being ſeized for the ſervice of the temple, and themſelves caſt out from among their brethren. See Ezra x.

nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jeruſalem, to all them that were of the captivity, that they ſhould be gathered together at Jeruſalem:

4 And that whoſoever met not there within two or three days, according as the elders that bare rule appointed, their cattle ſhould be ſeized to the uſe of the temple, and himſelf caſt out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jeruſalem, the twentieth day of the ninth month.

6 And all the multitude ſat trembling in the broad court of the temple, becauſe of the preſent foul weather.

7 So Eſdras aroſe up, and ſaid unto them, Ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſins of Iſrael.

8 And now by confeſſion give glory unto the Lord God of our fathers,

9 And do his will, and ſeparate yourſelves from the heathen of the land, and from the ſtrange women.

10 Then cried the whole multitude, and ſaid with a loud voice, Like as thou haſt ſpoken, ſo will we do.

11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day or two, ſeeing our ſin in theſe things is ſpread far:

12 Therefore let the rulers of the multitude ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the ſon of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all theſe things.

16 And Eſdras the prieſt choſe unto him the principal men of their families all by name: and in the firſt day of the tenth month they ſat together to examine the matter.

17 So their cauſe that held ſtrange wives was brought to an end, in the firſt day of the firſt month.

18 And of the prieſts that were come togegether, and had ſtrange wives, there were found:

19 Of the ſons of Jeſus the ſon of Joſedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors.

21 And of the ſons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the ſons of Phaiſur; Elionas, Maſſias, Iſmael, and Nathanael, and Ocidelus, and Talſas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy ſingers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazer, and Aſibias, and Baanias.

27 Of the ſons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the ſons of Zamoth; Eliadas, Eliſimus, Othonias, Jerimoth, and Sabatus, and Sardeus.

29 Of the ſons of Bebai; Johannes, and Ananias, and Joſabad, and Amatheis.

30 Of the ſons of Mani; Olamus, Mamuchus, Jedeus, Jaſubus, Jaſael, and Hieremoth.

31 And of the ſons of Addi; Naathus, and Mooſias, Lacunus, and Naidus, and Mathanias, and Seſthell, Balnuus, and Manaſſeas.

32 And of the ſons of Annas; Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus.

33 And of the ſons of Aſom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manaſſes, and Semei.

34 And of the ſons of Maani; Jeremias,

Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Euaſibus, and Mamnitanaimus, Eliaſis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the ſons of Ozora; Seſis, Eſril, Azaelus, Samatus, Zambis, Joſiphus.

35 And of the ſons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts and Levites, and they that were of Iſrael, dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations.

38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the eaſt.

39 And they ſpake unto Eſdras the prieſt and reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael.

40 So Eſdras the chief prieſt brought the law unto the whole multitude from man to woman, and to all the prieſts, to hear the law, in the firſt day of the ſeventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Eſdras the prieſt, and the reader of the law, ſtood up upon a pulpit of wood which was made *for that purpoſe*.

43 And there ſtood up by him Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus, upon the right hand.

44 And upon his left hand ſtood Phaldaius, Miſael, Milchias, Lothaſubus, and Nabarias.

45 Then took Eſdras the book of the law before the multitude: for he ſat honourably in the firſt place in the ſight of them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt high, the God of hoſts Almighty.

47 And all the people anſwered, Amen; and lifting up their hands, they fell to the ground, and worſhipped the Lord.

48 Alſo Jeſus, Anus, Serabias, Adinus, Jacubus, Sabatteas, Aureas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to underſtand it.

49 Then ſpake Attharates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying,

50 This day is holy unto the Lord; (for they all wept when they heard the law)

51 Go then and eat the fat, and drink the ſweet, and ſend part to them that have nothing.

52 For this day is holy unto the Lord, and be not ſorrowful; for the Lord will bring you to honour.

53 So the Levites publiſhed all things to the people, ſaying, This day is holy to the Lord: be not ſorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great chear.

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

37 *The prieſts and the Levites*, &c.] The ſimilar paſſage from this verſe to the end of the chapter is in Nehem. viii. 1, to 13.

38 *The whole multitude came together*, &c.] Joſephus has given us the following account of this tranſaction.

"On the ſeventh month, when the feaſt of tabernacles was celebrated, and all the people were met together in a place near the gate facing the eaſt, which opens into the capacious area of the temple, they deſired Eſdras to read to them the law of Moſes. Accordingly he placed himſelf in the midſt of the audience, and continued reading unto them from morning until noon. And when they had heard the law, they not only learned to follow juſtice for the preſent, and the future, but alſo lamented what was paſt, and with eyes drowned in tears, heavily mourned at this conſideration, that if they had paid a due regard to the laws, they ſhould not have ſuffered the misfortune they had undergone. When Eſdras ſaw their mournful condition, he commanded them to repair to their reſpective habitations, and leave off weeping; for the day was a feſtival, and therefore a very improper time to ſhew any ſigns of ſorrow. He exhorted them to rejoice, as being more agreeable to the time; adding, that he hoped their ſorrow and repentance for their paſt offences would be a ſecurity againſt any future tranſgreſſions. The requeſt of Eſdras had the deſired effect. The people began the feaſt, which continued eight days in their tents, and then returned to the places of their dwelling, giving thanks and praiſes to God, and acknowledging their great obligations to Eſdras, who had piouſly taught them every part of their dut/."

THE SECOND BOOK OF ESDRAS.

THE ARGUMENT.

This Book, say the Authors of the Universal History, *is acknowledged by neither* Jews *nor* Christians. *It is falsely pretended to have been written by* Ezra *himself, though filled partly with* Rabbinical Fables, *such as the account of the six days creation, particularly of* Behemoth *and* Leviathan, *two monstrous creatures, designed for a feast, to the elect after the resurrection, and partly with some gospel notions, corrupted and fitted to the author's taste. Of this sort are the nearness of the day of judgement, the appearance of the Son of God to him, and many more not worth repeating. This book is not now extant in* Greek, *nor ever was in* Hebrew; *but is printed in* Latin *in many editions of the Bible.*

CHAP. I.

1 *Esdras is commanded to reprove the people.*
24 *God threateneth to cast them off.*

THE second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar.

3 The son of Aaron, of the tribe of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children.

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, unto whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants, and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

Notes on the First Chapter.

Ver. 5 *Go thy way, and shew my people,* &c.] Esdras is ordered in this chapter to set before the people their numberless sins, iniquities, and idolatries, which far exceeded those of their fore-fathers. He also recites the wonderful works which God had done for that stiff-necked people, who, though he had used them with the greatest indulgence, they still continued hardened and impenitent; for which reason God declares he will utterly abandon them, and give their habitations to a strange people, who should worship and adore his holy name, with a contrite heart and true spirit.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token for you, I gave you tents for your ſafeguard: nevertheleſs ye murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me,

18 Saying, Why haſt thou brought us into this wilderneſs, to kill us? it had been better for us to have ſerved the Egyptians, than to die in this wilderneſs.

19 Then had I pity upon your mournings, and gave you manna to eat; ſo ye did eat angels bread.

20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land; I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you? ſaith the Lord.

22 Thus ſaith the Almighty Lord, When you were in the wilderneſs, in the river of the Amorites, being a thirſt, and blaſpheming my name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou, Juda, wouldeſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever ye ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit man-ſlaughter.

27 Ye have not as it were forſaken me, but your ownſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and her nurſe her young babes;

29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your father?

30 I gathered you together as a hen gathereth her chickens under her wings: but now what ſhall I do unto you? I will caſt you out from my face.

31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new-moons, and your circumciſions, have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, your houſe is deſolate, I will caſt you out as the wind doth ſtubble.

34 And your children ſhall not be fruitful; for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come; which not having heard of me, yet ſhall believe me; to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

22 *In the river of the Amorites*, &c.] i. e. At the bitter waters, or waters of Marah. See Exod. xv. 23.

38 And now, brother, behold what glory; and ſee the people that cometh from the eaſt:
39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas.
40 Nahum, and Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, which is called alſo an angel of the Lord.

CHAP. II.

1 *God complaineth of his people;* 10 *yet Eſdras is willed to comfort them.*

THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets; whom they would not hear, but deſpiſed my counſels.
2 The mother that bare them ſaith unto them, Go your way, ye children, for I am a widow, and forſaken.
3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him.
4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the Lord.
5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children, which would not keep my covenant,
6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offspring of them.
7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant.
8 Woe be unto thee, Aſſur, that thou hideſt the unrighteous in thee; O thou wicked people, remember what I did unto Sodom and Gomorrha;
9 Whoſe land lieth in clods of pitch, and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.
10 Thus ſaith the Lord unto Eſdras, Tell my people that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.
11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles which I had prepared for them.
12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour, nor be weary.
13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortened: the kingdom is already prepared for you: watch.
14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord.
15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.
16 And thoſe that be dead, will I raiſe up again from their places, and bring them out of their graves: for I have known my name in Iſrael.
17 Fear not, thou mother of the children: for I have choſen thee, ſaith the Lord.
18 For thy help will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits,
19 And as many fountains flowing with milk and honey, and ſeven mighty mountains whereupon there grow roſes and lilies, whereby I will fill thy children with joy.
20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked,
21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs.
22 Keep the old and young within thy walls.
23 Whereſoever thou findeſt the dead take them and bury them, and I will give thee the firſt place in my reſurrection.
24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.
25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet.
26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for

Notes on the Second Chapter.
Ver. 15 *Bring them up with gladneſs.*] Margin reads, Bring them up with gladneſs as a dove.

I will require them from among thy number.

27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry, and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them: for I am merciful, ſaith the Lord Almighty.

32 Embrace thy children until I come, and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord.

34 And therefore I ſay unto you, O ye heathen that hear and underſtand, Look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore.

36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Ariſe up, and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord,

39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord.

40 Take thy number O Sion, and ſhut up thoſe of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedſt for, is fulfilled: beſeech the power of the Lord, that thy people which have been called from the beginning may be hallowed.

42 I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the midſt of them there was a young man of a high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly.

44 So I aſked the angel, and ſaid, Sir, what are theſe?

45 He anſwered and ſaid unto me, Theſe be they that have put off the mortal clothing, and put on the immortal, and have confeſſed the name of God; now are they crowned, and receive palms.

46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands?

47 So he anſwered and ſaid unto me, It is the Son of God whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtiffly for the name of the Lord.

48 Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

CHAP. III.

1 *Eſdras is troubled,* 13 *and acknowledgeth the ſins of the people;* 28 *yet complaineth of the heathen.*

IN the thirtieth year, after the ruin of the city, I was in Babylon, and lay troubled

42 *I Eſdras ſaw upon mount Sion a great people,* &c.] Eſdras in this and the following verſes gives an account of a viſion, wherein he ſees the Son of God, and thoſe he is pleaſed to honour with a crown of glory. See Rev. vii. 9.

Notes on the Third Chapter.

Ver. 1 *In the thirtieth year,* &c.] Eſdras relates the troubles of his ſpirit at beholding the afflictions of his people; on which he offers up his prayers to the Almighty, acknowledging he gave mankind a being by Adam, who tranſgreſſed the divine command. He then proceeds to recite the unbounded mercies of God in ſaving Noah from the waters of the flood, whereby the generations of ſinners were deſtroyed from the face of the earth.

upon my bed, and my thoughts came up over my heart.

2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear to the moſt High, and ſaid,

4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth (and that thyſelf alone) and commandedſt the people,

5 And gaveſt a body unto Adam without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

9 And again, in proceſs of time, thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe.

11 Nevertheleſs, one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt.

13 Now, when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham.

14 Him thou loveſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldeſt never forſake his ſeed.

16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou leddeſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and deliverance unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome; and ſo be all they that are born of him.

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people with the malignity of the root; ſo that the good departed away, and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant, called David:

24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee.

26 And in all things did even as Adam, and all his generations had done: for they alſo had a wicked heart.

27 And ſo thou gaveſt thy city over into the hands of thine enemies.

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earth. And though the deſcendants of Noah were afterwards wicked and rebellious, yet it pleaſed God to chuſe Abraham, and to make with him an everlaſting covenant, with a promiſe to protect and defend his ſeed. He next recites the deliverance from the Egyptian bondage, and the great mercy of God in calling David to build a city unto his glorious name, where oblations and ſacrifices might be offered; but the inhabitants having hearts filled with wickedneſs, were deprived of their city and temple by their enemies.

28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked-doers: and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedneſs now in the balance, and theirs alſo that dwell in the world; and ſo ſhall thy name no where be found but in Iſrael.

35 Or when was it, that they which dwell upon the earth have not ſinned in thy ſight? or what people hath ſo kept thy commandments?

36 Thou ſhalt find that Iſrael by name hath kept thy precepts; but not the heathen.

CHAP. IV.

1 *The angel declareth the ignorance of Eſdras in God's judgments,* 13 *and adviſeth him not to meddle with things above his reach.*

AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer,

2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the moſt High?

3 Then ſaid I, Yea, my lord: and he anſwered me, and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee:

4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I will ſhew thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt.

6 Then anſwered I, and ſaid, What man is able to do that, that thou ſhouldeſt aſk ſuch things of me?

7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the outgoings of paradiſe:

8 Peradventure thou wouldeſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheleſs, now have I aſked thee but only of the fire, and wind, and of the day where through thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them.

10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee. canſt thou not know;

11 How ſhould thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight?

12 Then ſaid I unto him, It were better that we were not at all, than that we ſhould ſtill live in wickedneſs, and to ſuffer, and not to know wherefore.

13 He anſwered me, and ſaid, I went into a foreſt into a plain, and the trees took counſel,

14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods.

15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and

Notes on the Fourth Chapter.

Ver. 1 *The angel that was ſent unto me,* &c.] The prophet having ſpoken too haſtily, the angel was ordered to give him an anſwer: this he accordingly does, and reproves him for endeavouring to comprehend divine myſteries, which was above the reach of human underſtanding.

Notes

ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up and ſtopped them.

18 If thou wert judge now betwixt theſe two, whom wouldſt thou begin to juſtify? or whom wouldſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed; for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me, and ſaid, Thou haſt given a right judgement, but why judgeſt thou not thyſelf alſo?

21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth above the heavens, may only underſtand the things that are above the height of the heavens.

22 Then anſwered I, and ſaid, I beſeech thee, O Lord, let me have underſtanding.

23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of theſe things have I aſked.

26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away,

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities.

28 But as concerning the things whereof thou aſkeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come.

29 If therefore that which is ſown be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good.

30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come?

31 Ponder now by thyſelf how great fruit of wickedneſs the grain of evil ſeed hath brought forth.

32 And when the ears ſhall be cut down which are without number, how great a floor ſhall they fill?

33 Then I anſwered and ſaid, How, and when ſhall theſe things come to paſs? wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the moſt Higheſt: for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance.

37 By meaſure hath he meaſured the times, and by number hath he numbered the times; and he doth not move, nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I, and ſaid, O Lord, that beareſt rule, even we all are full of impiety.

39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwered me, and ſaid, Go thy way to a woman with child, and aſk of her,

when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave the chambers of ſouls are like the womb of a woman:

42 For like as a woman that travaileth, maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I, and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore,

45 Shew me then, whether there be more to come than is paſt, or more paſt than is to come.

46 What is paſt I know, but what is for to come I know not.

47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee.

48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened, that when the flame was gone by, I looked, and behold, the ſmoke remained ſtill.

49 After this, there paſſed by before me a watery cloud, and ſent down much rain with a ſtorm, and when the ſtormy rain was paſt, the drops remained ſtill.

50 Then ſaid he unto me, Conſider with thyſelf; as the rain is more than the drops, and as the fire is greater than the ſmoke: but the drops and the ſmoke remain behind: ſo the quantity which is paſt did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee, for I do not know it.

CHAP. V.

1 *The ſigns of the times to come:* 23 *He aſketh why God, chooſing but one people, did caſt them off.*

NEvertheleſs, as concerning the tokens, behold, the days ſhall come, that they which dwell upon earth ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago.

3 And the land that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the moſt High grant thee to live, thou ſhall ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day.

5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule, whom they look not for that dwell upon the earth, and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet; and all friends ſhall deſtroy one another; then ſhall wit hide itſelf, and underſtanding withdraw itſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall aſk another, and ſay,

Notes on the Fifth Chapter.

Ver. 1 *As concerning the tokens*, &c.] Juſtice and truth being wholly baniſhed from the land, God gives tokens of his vengeance to come. This the prophet ſaw in a viſion, and was exceedingly terrified, but is ſupported and comforted by an angel. And hence we ſhould learn under all kinds of tribulation whatever, to truſt ſolely on the mercy and goodneſs of the Almighty, and repoſe ourſelves under the ſhadow of his wings. Then may we ſmile at deſtruction when it cometh, and behold without terror the ravages of the wide waſting *peſtilence that walketh in darkneſs, and the* devaſtations *of the ſword that deſtroyeth at noon-day.*

Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked, and an extreme fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and ſet me up upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been, and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee, in the land of their captivity?

18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me. And he heard what I ſaid, and went from me.

20 And ſo I faſted ſeven days mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven days ſo it was, that the thoughts of my heart were very grievous unto me again.

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt High again,

23 And ſaid, O Lord, that beareſt rule of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine:

24 And of all lands of the whole world, thou haſt choſen thee one pit: and of all the flowers thereof, one lily:

25 And of all the depths of the ſea, thou haſt filled thee one river: and of all builded cities, thou haſt hallowed Sion unto thyſelf:

26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattle that are made, thou haſt provided thee one ſheep:

27 And among all the multitude of peoples, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes, and believed not thy covenants, have troden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on, my lord: then ſaid he unto me, Thou art ſore troubled in mind for Iſrael's ſake: loveſt thou that people better than he that made them?

34 And I ſaid, No, Lord, but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the moſt High, and to ſeek out part of his judgement.

35 And he ſaid unto me, Thou canſt not: and I ſaid, wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have ſeen the travail of Jacob, and the weariſome toil of the ſtock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered,

20 *I faſted ſeven days*, &c.] Eſdras continued his faſt ſeven days, mourning and bewailing the unhappy lot of the ſtock of Jacob; at the end of which term his underſtanding returned, and he aſked why Jehovah, who had choſen the ſeed of Abraham for his own people, ſhould utterly reject them, and make them a ſcorn to the heathen? This being an improper queſtion, he is reproved by the angel, and informed, that the myſteries and judgments of the Almighty are far above the comprehenſion of ſinful mortals.

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou laboures to know.

38 And I said, O Lord, that beares rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised, unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we (that be now) or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker, neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it, in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked and said, Seeing thou hast now given me the way, I will *proceed to* speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age (when the womb faileth) are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 *God's purpose is eternal.* 8 *The next world shall follow this immediately.* 13 *What shall fall out at the last.*

AND he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimnies in Sion were hot,

5 And ere the present years were sought out, and

and or ever the inventions of them that now ſin, were turned, before they were ſealed that have gathered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacob's hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other queſtion, Eſdras, aſk thou not.

11 ¶ I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight,

12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt ſhall not be moved.

15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth, and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth,

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled.

20 And when the world that ſhall begin to vaniſh away, ſhall be finiſhed, then will I ſhew theſe tokens: the books ſhall be opened before the firmament, and they ſhall ſee all together.

21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children, of three or four months old, and they ſhall live and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty.

23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day than I have heard.

Notes on the Sixth Chapter.

Ver. 18 *Behold the days come*, &c.] The prophet is here informed, that the next world, the new heaven, and the new earth, ſhall ſucceed this immediately, and what aſtoniſhing things ſhall happen, when this world ſhall be diſſolved, and time ſhall give place to eternity.

32 For thy voice is heard before the moſt High: for the Mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth.

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort, and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaidſt thus, Let heaven and earth be made; and thy word was a perfect work.

39 And then was the ſpirit, and darkneſſes and ſilence were on every ſide; the ſound of man's voice was not yet formed.

40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up, and kept them, to the intent that of theſe, ſome being planted of God, and tilled, might ſerve thee.

43 For as ſoon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderful ſmell: and this was done the third day.

45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order:

46 And gaveſt them a charge to do ſervice unto man, that was to be made.

47 Upon the fifth day thou ſaidſt unto the ſeventh part, where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wonderous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch, and the other Leviathan;

50 And didſt ſeparate the one from the other: for the ſeventh part (namely, where the water was gathered together) might not hold them both.

51 Unto Enoch thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part wherein are a thouſand hills.

52 But unto Leviathan thou gaveſt the ſeventh part, namely, the moiſt, and haſt kept him to be devoured of whom thou wilt, and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattle, and creeping things:

54 And after theſe, Adam alſo, whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people which alſo come of Adam, thou haſt ſaid that they are nothing,

38 *O Lord, thou ſpakeſt from the beginning of the creation,* &c.] The prophet here recounts the ſeven days works of the creation, and complains in the moſt pathetic terms, that neither himſelf nor the reſt of the ſmall remnant of the ſeed of Jacob have any comfort, becauſe of the exultation of their enemies, who had laid the courts of Sion waſte, trodden down Jeruſalem, and carried her ſons and daughters into captivity.

49 *Enoch.*] Margin reads *Behemoth.*

but be like unto ſpittle, and haſt likened the abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

CHAP. VII.

4 *The way is narrow:* 12 *When it was made narrow.* 28 *All ſhall die, and riſe again.* 33 *Chriſt ſhall ſit in judgment.*

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore.

2 And he ſaid unto me, Up, Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 But put the caſe the entrance were narrow, and like a river,

5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is alſo another thing. A city is builded and ſet upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and water, *ſo ſmall* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſrael's portion.

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 Then were the entrances of this world made narrower, full of ſorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and ſure, and brought immortal fruit.

14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy mind this thing that is to come, rather than that which is preſent?

17 Then anſwered I, and ſaid, O Lord, that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh.

18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God, that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment.

22 Nevertheleſs they were not obedient unto him; but ſpake againſt him, and imagined vain things,

Notes on the Seventh Chapter.

Ver. 3 *The ſea is ſet in a wide place*, &c.] The prophet is informed, under the ſimilitude of a narrow paſſage into the ſea, and the ſtrait entrance into a city, of the portion of Iſrael, and why the entrances into this world are narrow, and the days of man are few and evil, full of ſorrow and travail.

23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways:

24 But his law have they deſpiſed, and denied his covenants; in his ſtatutes have they not been faithful, and have not performed his works.

25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that theſe tokens which I have told thee ſhall come to paſs, and the bride ſhall appear, and ſhe coming forth, ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders.

28 For my ſon Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoice within four hundred years.

29 After theſe years ſhall my ſon Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former judgments: ſo that no man ſhall remain.

31 And after ſeven days, the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end.

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong:

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs:

37 And Jeſus after him for Iſrael in the time of Achan:

38 And Samuel and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary:

39 And Helias for thoſe that received rain, and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt.

44 Intemperancy is at end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory.

46 I anſwered then, and ſaid, This is my firſt and laſt ſaying, that it had been better not to have given the earth unto Adam: or elſe, when it was given him, to have reſtrained him from ſinning.

47 For what profit is it for men, now in this preſent time, to live in heavineſs, and after death to look for puniſhment?

48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the moſt High is

37 *Achan.*] Or, *Achor.*

48 *O thou Adam, what haſt thou done?* &c.] Eſdras laments the ſtate of man and his fall, and ſays, It had been better for him if he had never been created. But the angel ſhews him that it is in a man's own power to be happy, by following the precepts, and obeying the commands of the Hoſt Migh; whereas thoſe that deſpiſe his offers of mercy, and follow the wide path that leadeth to deſtruction, will ſurely reap the fruits of their doings, and plunge themſelves into perdition.

52 *A wary life.*] Or, a chaſte life.

kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſith we ſhall not enter into it;

54 (For we have walked in unpleaſant places)

55 And that the faces of them which have uſed abſtinence ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death.

57 Then anſwered he me, and ſaid, This is the condition of the battle, which man that is born upon the earth ſhall fight;

58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid: but if he get the victory, he ſhall receive the thing that I ſay.

59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life that thou mayeſt live.

60 Nevertheleſs they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them,

61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſuaded to ſalvation.

62 I anſwered then, and ſaid, I know, Lord, that the moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world.

63 And upon thoſe alſo that turn to his law;

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities might be eaſed of them; the ten thouſandth part of men ſhould not remain living.

69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions,

70 There ſhould be very few left peradventure in an innumerable multitude,

CHAP. VIII.

1 *Many created, but few ſaved:* 6 *He aſketh why God deſtroyeth his own work;* 26 *and prayeth God to look upon the people which only ſerve him.*

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras; As when thou aſkeſt the earth, it ſhall ſay unto thee, that it giveth much mould whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

4 So anſwered I, and ſaid, Swallow then down, O my ſoul, underſtanding, and devour wiſdom.

5 For thou haſt agreed to give ear, and art willing to propheſy: for thou haſt no longer ſpace than only to live.

6 O Lord, if thou ſuffer not thy ſervant that we may pray before thee, and thou give us ſeed unto our heart, and culture to our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid.

8 For when the body is faſhioned now in the mother's womb, and thou giveſt it mem-

69 *That are cured.*] Or, *created*: and *contentions*, *contempts*.

Notes on the Eighth Chapter.

Ver. 1 *The moſt High hath made this world for many*, &c.] The angel here informs Eſdras that there are many created, but few ſaved. The prophet is ſurpriſed at this, and aſks, with ſome earneſtneſs, why God, who ſo curiouſly faſhioned man in the womb, ſhould deſtroy the work of his own hand?

bers, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her.

9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved, delivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts,

11 That the thing which is faſhioned may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment.

13 And thou ſhalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou ſhalt deſtroy him, which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching thy people for whoſe ſake I am ſorry;

16 And for thine inheritance, for whoſe cauſe I mourn; and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled:

17 Therefore will I begin to pray before thee, for myſelf and for them: for I ſee the falls of us that dwell in the land.

18 But I have heard the ſwiftneſs of the judge which is to come.

19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up; and I ſaid,

20 O Lord, thou that dwelleſt in everlaſtingneſs, which beholdeſt from above things in the heaven, and in the air,

21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling,

22 (Whoſe ſervice is converſant in wind and fire) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful,

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer.

26 O look not upon the ſins of thy people: but on them which ſerve thee in truth.

27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in afflictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them which, according to thy will, have known thy fear.

29 Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory.

31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners thou ſhalt be called merciful.

32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs.

33 For the juſt, which have many good works laid up with thee, ſhall out of their own deeds receive reward.

34 For what is man, that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it?

35 For in truth, there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs

20 *O Lord, thou that dwelleſt in everlaſtingneſs,* &c.] Eſdras prays for the Iſraelites, being ſenſible of approaching judgments, and begs God not to look upon the ſins of the people, but on them who ſerve him in ſincerity and truth.

and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be.

38 For indeed, I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction.

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved.

42 I anſwered then, and ſaid, If I have found grace, let me ſpeak.

43 Like as the huſbandman's ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain and corrupt it:

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandman's ſeed.

45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come, for ſuch as be to come.

47 For thou comeſt far ſhort, that thou ſhouldeſt be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the moſt High:

49 In that thou haſt humbled thyſelf, as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom.

53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty, they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways.

57 Moreover, they have trodden down his righteous,

58 And ſaid in their heart, that there is no God; yea, and that, knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time thou haſt not ſhewed me.

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43 *Like as the huſbandman's ſeed periſheth*, &c.] Eſdras implores God to be merciful to his people, and ſpare the remnant of his inheritance.

46 *Things preſent are for the preſent*, &c.] The angel tells Eſdras, that becauſe he was of an humble heart, and lowly ſpirit, and worſhipped his God in ſincerity and truth, that the gates of Paradiſe would be open to him and all believers.

CHAP. IX.

7 Who ſhall be ſaved, and who not. 19 All the world is now corrupted: 33 He complaineth that thoſe periſh which keep God's law; 38 and ſeeth a woman lamenting in a field.

HE anſwered me then, and ſaid, Meaſure thou the time diligently in itſelf: and when thou ſeeſt part of the ſigns paſt, which I have told thee before,

2 Then ſhalt thou underſtand that it is the very ſame time wherein the Higheſt will begin to viſit the world which he made.

3 Therefore when there ſhall be ſeen earthquakes and uproars of the people in the world:

4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world, hath a beginning, and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt have plain beginnings, in wonders and powerful works, and endings in effects and ſigns.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation, in my land, and within my borders: for I have ſanctified them for me from the beginning.

9 Then ſhall they be in pitiful caſe, which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments.

10 For ſuch as in their life have received benefits, and have not known me;

11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it;

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I, and ſaid,

15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter; that there be many more of them which periſh, than of them which ſhall be ſaved:

16 Like as a wave is greater than a drop.

17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed; as the flowers be, ſuch are the colours alſo; ſuch as the workman is, ſuch alſo is the work; and as the huſbandman is himſelf, ſo is his huſbandry alſo: for it was the time of the world.

18 And now, when I prepared the world which was not yet made, even for them to dwell in that now live, no man ſpake againſt me.

19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves.

20 So I conſidered the world, and behold, there was peril, becauſe of the devices that were come into it.

21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people.

22 Let the multitude periſh then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more (but thou ſhalt not faſt in them,

24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field; taſte no fleſh, drink no wine, but eat flowers only)

Notes on the Ninth Chapter.

Ver. 1 *Meaſure thou the time*, &c.] The prophet is in this chapter informed who ſhall be ſaved, and the conditions on which they ſhall enter the regions of happineſs in the heavenly Canaan. He is alſo informed that the wicked, after they have paſſed the valley of the ſhadow of death, ſhall certainly be puniſhed.

13 *Be thou not curious to know*, &c.] Men are not to be too curious in enquiring into the ſecret acts of Providence, as he who ſpake the world into exiſtence, has thought proper to conceal them from the ſons of men.

19 *Then every one obeyed*, &c.] Eſdras is here informed, that a general corruption has overſpread the world; but God in his infinite mercy will ſave a remnant.

25 And pray unto the Higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat amongſt the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven days I ſat upon the graſs, and my heart was vexed within me like as before.

28 And I opened my mouth, and began to talk before the moſt High, and ſaid,

29 O Lord, thou that ſheweſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael; and mark my words, thou ſeed of Jacob.

31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine;

33 Yet they that received it periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown, or caſt into;

35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law, periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding, the law periſheth not, but remaineth in his force.

38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? tell me.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an huſband thirty years.

44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my huſband alſo, and all my neighbours, and we gave great honour unto the Almighty.

46 And I nouriſhed him with great travail.

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

CHAP. X.

6 *He comforteth the woman in the field:* 27 *She vaniſheth away, and a city appeareth in her place.* 40 *The angel declareth theſe viſions in the field.*

AND it came to paſs, that when my ſon was entered into his wedding chamber, he fell down and died.

2 Then we all overthrew the lights, and all my neighbours roſe up to comfort me: ſo I took my reſt unto the ſecond day at night.

3 And it came to paſs, when they had all left off to comfort me, to the end I might be quiet: then roſe I up by night and fled, and came hither into this field, as thou ſeeſt.

4 And I do now purpoſe not to return into the city, but here to ſtay, and neither to eat

33 *They that received it periſhed,* &c.] The prophet complains that ſome of the people who kept the law, periſhed; and that all their righteouſneſs could not ſhield them from deſtruction.

Notes on the Tenth Chapter.

Ver. 1 *It came to paſs,* &c.] The beginning of this chapter belongs to the laſt, it being the concluſion of the woman's melancholy ſtory.

nor drink, but continually to mourn and to faſt until I die.

5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying,

6 Thou fooliſh woman above all other, ſeeſt thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heavineſs, and much humbled, mourning very ſore?

8 And now ſeeing we all mourn, and are ſad, for we are all in heavineſs, art thou grieved for one ſon?

9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come, and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourning than ſhe that hath loſt ſo great a multitude, and not thou which art ſorry but for one?

12 But if thou ſayeſt unto me, My lamentation is not like the earth's becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows;

13 But the earth *not ſo*: for the multitude preſent in it, according to the courſe of the earth, is gone as it came.

14 Then ſay I unto thee, Like as thou haſt brought forth with labour: even ſo the earth alſo hath given her fruit, namely man, ever ſince the beginning, unto him that made her.

15 Now therefore keep thy ſorrow to thyſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended amongſt women.

17 Go thy way then into the city, to thine huſband.

18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to ſpeak further unto her, and ſaid,

20 Do not ſo, but be counſelled by me: for how many are the adverſities of Sion? be comforted in regard of the ſorrow of Jeruſalem.

21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed:

22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us is almoſt profaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed, our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak:

23 And which is the greateſt of all, the ſeal of Sion hath now loſt her honour: for ſhe is delivered into the hands of them that hate us.

24 And therefore ſhake off thy great heavineſs, and put away the multitude of ſorrows, that the Mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt and eaſe from thy labour.

25 And it came to paſs, while I was talking with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it might be.

26 And behold, ſuddenly ſhe made a great cry, very fearful: ſo that the earth ſhook at the noiſe of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place ſhewed itſelf from the foundation: then was I afraid, and cried with a loud voice, and ſaid,

6 *Thou fooliſh woman above all other*, &c.] The prophet here ſets before the eyes of the woman the folly of her grief; becauſe it is not permitted for the children of the duſt to call in queſtion the proceedings of the Almighty; on the contrary, it is their duty to ſubmit to his determination, and conſider all his decrees as juſt.

13 *But the earth not ſo*, &c.] Margin reads, but the earth after the manner of the earth, whereinto the preſent multitude is gone again as it came out.

27 *The woman appeared unto me no more.*] The woman making a ſudden and fearful cry vaniſhed, and an angel appeared, to the great aſtoniſhment of the prophet.

28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine underſtanding was taken from me: and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me,

31 What aileth thee? and why art thou ſo diſquieted? and why is thine underſtanding troubled, and the thoughts of thine heart?

32 And I ſaid, Becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and lo, I have ſeen, and yet ſee, that I am not able to expreſs.

33 And he ſaid unto me, Stand up manfully, and I will adviſe thee.

34 Then ſaid I, Speak on, my lord, in me; only forſake me not, leſt I die fruſtrate of my hope.

35 For I have ſeen that I knew not, and hear that I do not know.

36 Or is my ſenſe deceived, or my ſoul in a dream?

37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſervant of this viſion.

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee, wherefore thou art afraid: for the Higheſt will reveal many ſecret things unto thee.

39 He hath ſeen that thy way is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the meaning of the viſion which thou lately ſaweſt:

41 Thou ſaweſt a woman mourning, and thou beganſt to comfort her:

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee of the death of her ſon, this is the ſolution:

44 This woman whom thou ſaweſt is Sion: and whereas ſhe ſaid unto thee (even ſhe whom thou ſeeſt as a city builded)

45 Whereas, *I ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a ſon.

47 And whereas ſhe told thee, that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall, and died: this was the deſtruction that came to Jeruſalem.

49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty:

51 And therefore I bade thee remain in the field, where no houſe was builded.

52 For I knew that the Higheſt would ſhew this unto thee.

53 Therefore I commanded thee to go into the field where no foundation of any building was.

54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no man's building be able to ſtand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee.

56 And then thou ſhalt hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art called with the Higheſt, and ſo are but few.

58 But to-morrow night thou ſhalt remain here.

28 *Into many trances.*] Margin, Into the multitude in a trance.

40 *This is the meaning of the viſion*, &c.] The angel explains the meaning of the viſion: the woman repreſented Sion, and the death of her ſon, the deſtruction of Jeruſalem.

59 And ſo ſhall the Higheſt ſhew the viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night and another, like as he commanded me.

CHAP. XI.

1 *He ſeeth in his dream an eagle coming out of the ſea,* 37 *and a lion out of a wood talking to the eagle.*

THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue.

5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying,

8 Watch not all at once: ſleep every one in his own place, and watch by courſe.

9 But let the heads be preſerved for the laſt.

10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right ſide there aroſe one feather, and reigned over all the earth;

13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more, ſo the next following ſtood up, and reigned, and had a great time;

14 And it happened that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more.

15 Then came there a voice unto it, and ſaid,

16 Hear, thou that haſt borne rule over the earth ſo long: this I ſay unto thee, before thou beginneſt to appear no more,

17 There ſhall none after thee attain unto thy time, neither unto the half thereof.

18 Then aroſe the third, and reigned as the other before, and appeared no more alſo.

19 So went it with all the reſidue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in proceſs of time, the feathers that followed ſtood up upon the right ſide, that they might rule alſo, and ſome of them ruled; but within a while they appeared no more:

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide; for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to ſet up themſelves, and to have the rule.

26 And I beheld, and lo, there was one ſet up, but ſhortly it appeared no more.

27 And the ſecond was ſooner away than the firſt.

28 And I beheld, and lo the two that remained thought alſo in themſelves to reign:

29 And when they ſo thought, behold, there awaked one of the heads that were at reſt, namely, it that was in the midſt, for that was greater than the two other heads.

Notes on the Eleventh Chapter.

Ver. 1 *Then ſaw I a dream, &c.*] Two nights, by the direction of the angel, the prophet had ſlept, and in the mean time had two viſions. In the firſt, he ſaw an eagle of an enormous ſize coming out of the ſea, whoſe feathers reigned in their courſe, over all the earth.

30 And then I ſaw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midſt ſuddenly appeared no more like as the wings.

34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein.

35 And I beheld and lo, the head upon the right ſide devoured it that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo, as it were a roaring lion chaſed out of the wood: and I ſaw that he ſent out a man's voice unto the eagle, and ſaid,

38 Here thou, I will talk with thee, and the Higheſt ſhall ſay unto thee,

39 Art not thou it that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beaſts that were paſt, and had power over the world, with great fearfulneſs, and over the whole compaſs of the earth with much wicked oppreſſion; and ſo long time dwelt he upon the earth with deceit.

41 For the earth haſt thou not judged with truth.

42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liars, and deſtroyed the dwellings of them that brought forth fruit, and haſt caſt down the walls of ſuch as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the Mighty.

44 The Higheſt alſo hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgement and mercy of him that made her.

CHAP. XII.

1 *The eagle which he ſaw is deſtroyed.* 10 *The viſion is interpreted:* 37 *He is bid to write his viſions.*

AND it came to paſs, whiles the lion ſpake theſe words unto the eagle, I ſaw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it and ſet themſelves up to reign, and their kingdom was ſmall and full of uprore.

3 And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit,

4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt.

5 Lo, yet am I weary in my mind, and very weak in my ſpirit; and little ſtrength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

37 *A roaring lion*, &c.] In the ſecon viſion, the prophet ſaw a roaring lion coming out of a wood, and talking to the eagle in a human voice, forbidding the eagle to appear any more, becauſe God had decreed the earth ſhould be freed from the violence of the eagle.

Notes on the Twelfth Chapter.

Ver. 1 *While the lion ſpake*, &c.] Before the lion had done ſpeaking, the eagle was conſumed with fire; on which the prophet came out of his viſion, and with great heavineſs of ſpirit, intreated God to ſhow him the interpretation of the viſion.

7 And I ſaid, Lord that beareſt rule, If I have found grace before thy ſight, and if I am juſtified with thee, before many others, and if my prayer indeed be come up before thy face:

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayeſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 And he ſaid unto me, This is the interpretation of the viſion:

11 The eagle whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen in the viſion of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign one after another:

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve.

16 And this do the twelve wings ſignify, which thou ſaweſt.

17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the midſt of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under feathers ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh: the middle time approaching, four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation:

23 In his laſt days ſhall the moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth.

24 And of thoſe that dwell therein, with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them, ſhall die upon his bed, and yet with pain.

27 For the two that remain ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other: but at the laſt ſhall he fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings paſſing over the head that is on the right ſide;

30 It ſignifieth, that theſe are they whom the Higheſt hath kept unto their end: this is the ſmall kingdom, and full of trouble, as thou ſaweſt.

31 And the lion whom thou ſaweſt riſing up out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard;

32 This is the anointed which the Higheſt hath kept for them, and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For he ſhall ſet them before him alive in judgement, and ſhall rebuke them, and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgement, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them.

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets.

39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his away.

40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the prophets thou only art left us as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt.

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the midſt of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heavy, thou houſe of Jacob:

47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

49 And now go your way home every man, and after theſe days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained ſtill in the field ſeven days, as the angel commanded me; and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 *He ſeeth in his dream a man coming out of the ſea:* 25 *The declaration of his dream:* 54 *He is praiſed, and promiſed to ſee more.*

AND it came to paſs after ſeven days, I dreamed a dream by night.

2 And lo, there aroſe a wind from the ſea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him.

4 And whenſoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to ſubdue the man that came out of the ſea.

6 But I beheld, and lo, he had graved himſelf a great mountain, and flew up upon it.

7 But I would have ſeen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight.

9 And lo, as he ſaw the violence of the multitude that came, he neither liſted up his hand, nor held ſword, nor any inſtrument of war.

37 *Write all theſe things*, &c.] After the interpretation was finiſhed, the prophet is commanded to commit his viſions to writing, that he might communicate them to the heads of the people; he is alſo commanded to ſtay ſeven days and faſt, that he may ſee more viſions.

40 *When all the people ſaw*, &c.] The people finding the prophet delayed to come among them, they repaired to him with one accord, weeping before him, as thinking God had forgotten them, and caſt off for ever the remnant of his people.

46 *Be of good comfort*, &c.] The prophet aſſures the people, that their fears of being forſaken by God were vain; who ſtill conſidered them as his people, and would protect his heritage: adding, that when he had done what he was commanded by a meſſage from on high, he would return to them; upon which the people and he remained in the field ſeven days, living upon the ſpontaneous productions of nature.

Notes on the Thirteenth Chapter.

Ver. 1 *I dreamed*, &c.] The prophet in a dream ſees a man coming out of the ſea, and relates many wonderful particulars about him; but is ignorant of the intent and meaning of it.

2 *There aroſe a wind.*] Margin, A certain man as the wind.

3 *With the thouſands of heaven.*] Junius reads, *With the clouds.*

10 But only I ſaw that he ſent out of his mouth, as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts.

11 And they were all mixt together; the blaſt of fire, the flaming breath, aud the great tempeſt; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, ſo that upon a ſudden, of an innumerable multitude, nothing was to be perceived, but only duſt and ſmell of ſmoke: when I ſaw this, I was afraid.

12 Afterward I ſaw the ſame man come down from the mouutain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſcme of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid,

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:

15 Shew me now yet the interpretation of this dream,

16 For as I conceive in mine underſtanding, woe unto them that ſhall be left in thoſe days; and much more woe unto them that are not leſt behind.

17 For they that were not left were in heavineſs.

18 Now underſtand I the things that are laid up in the latter days, which ſhall happen unto them, and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare.

20 Yet it is eaſier for him that is in danger to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid,

21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are leſt behind, this is the interpretation:

23 He that ſhall endure the peril in that time, hath kept himſelf: they that be fallen into danger are ſuch as have works, and faith towards the Almighty.

24 Know this therefore, that they which be left behind are more bleſſed than they that be dead.

25 This is the meaning of the viſion, Whereas thou ſaweſt a man coming up from the midſt of the ſea:

26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind.

27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm;

28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation:

29 Behold, the days come, when the moſt High will begin to deliver them that are upon the earth.

30 And he ſhall come, to the aſtoniſhment of them that dwell on the earth.

31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another.

32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending.

33 And when all the people hear his voice, every man ſhall in their own land leave the battle they have one againſt another.

34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting.

35 But he ſhall ſtand upon the top of the mount Sion.

13 *Of them that were offered.*] Junius reads, Of things that were offered.

36 And Sion ſhall come, and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands.

37 And this my Son ſhall rebuke the wicked inventions of the nations, which for their wicked life are fallen into the tempeſt;

38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire.

39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him;

40 Thoſe are the ten tribes which were carried away priſoners out of their own land, in the time of Oſea the king, whom Salmanaſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land.

41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt;

42 That they might there keep their ſtatutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow paſſages of the river.

44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood, till they were paſſed over.

45 For through that country, there was a great way to go; namely, of a year and a half: and the ſame region is called Arſareth.

46 Then dwelt they there until the latter time; and now when they ſhall begin to come.

47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace.

48 But thoſe that be left behind of thy people, are they that are found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain.

50 And then ſhall he ſhew them great wonders.

51 Then ſaid I, O Lord that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea?

52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon the earth ſee my Son, or thoſe that be with him, but in the day-time.

53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightened.

54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.

55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.

56 And therefore have I ſhewed thee the treaſures of the Higheſt: After other three days I will ſpeak other things unto thee, and declare unto thee mighty and wonderous things.

57 Then went I forth into the field, giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time,

58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

CHAP. XIV.

1 *A voice out of a buſh calleth Eſdras,* 10 *and telleth him that the world waxeth old.*

AND it came to paſs upon the third, I ſat under an oak, and behold, there came a voice out of a buſh over againſt me, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord; and I ſtood upon my feet.

3 Then ſaid he unto me, In the buſh I did manifeſtly reveal myſelf unto Moſes, and talked with him, when my people ſerved in Egypt.

45 *Arſareth.*] Or, *Ararath.*

54 *Thou haſt forſaken thine own way,* &c.] As the prophet had applied himſelf to the keeping of the law of the Lord, and took heed to walk ſtedfaſtly in his ways, God declares he was well pleaſed with him, and would ſhow him yet more wonderful things.

Notes on the Fourteenth Chapter.

Ver. 1 *There came a voice out of a buſh over againſt me,* &c.] Eſdras, from a voice out of a buſh, is informed that the world was greatly decayed, and ſhould ſtill continue to wax weaker and weaker, becauſe truth was fled from the earth.

4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon.

5 And told him many wonderous things, and ſhewed him the ſecrets of the times, and the end: and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay unto thee,

8 That thou lay up in thine heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard:

9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my Son, and with ſuch as be like thee, until the times be ended.

10 For the world hath loſt his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part.

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, caſt away the burdens of man, put off now the weak nature,

15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſte thee to flee from theſe times,

16 For yet greater evils than thoſe which thou haſt ſeen happen, ſhall be done hereafter.

17 For look how much the world ſhall be weaker through age, ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is hard at hand: for now haſteth the viſion to come which thou haſt ſeen.

19 Then anſwered I before thee, and ſaid,

20 Behold, Lord, I will go as thou haſt commanded me, and reprove the people which are preſent: but they that ſhall be born afterward, who ſhall admoniſh them? thus the world is ſet in darkneſs, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that ſhall begin.

22 But if I have found grace before thee, ſend the Holy Ghoſt into me, and I ſhall write all that hath been done in the world ſince the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days, may live.

23 And he anſwered me, ſaying, Go thy way, gather the people together, and ſay unto them, that they ſeek thee not for forty days.

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Aſiel, theſe five which are ready to write ſwiftly.

25 And come hither, and I ſhall light a candle of underſtanding in thine heart, which ſhall not be put out, till the things be performed which thou ſhalt begin to write.

26 And when thou haſt done, ſome things ſhalt thou publiſh, and ſome things ſhalt thou ſhew ſecretly to the wiſe: to-morrow this hour ſhalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and ſaid,

28 Hear theſe words, O Iſrael.

29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye alſo have tranſgreſſed after them.

31 Then was the land, even the land of Sion parted among you by lot: but your fathers, and ye yourſelves have done unrighteouſneſs, and have not kept the ways which the Higheſt commanded you.

32 And foraſmuch as he is a righteous Judge, he took from you in time the thing that he had given you.

22 *Send the Holy Ghoſt into me*, &c.] The prophet preſents his ſupplication to God, that he might by divine inſpiration write the law; becauſe, the roll which contained it was burnt with fire.

23 *Go thy way*, &c.] God hearkened to the voice of the prophet, and accordingly, writing tables and five ready writers were ordered to be procured; which being performed, both Eſdras and his companions are all filled with the ſpirit of underſtanding, and write the law.

24 *Box-trees.*] Margin, Box-tables to write on.

33 And now are you here, and your brethren amongſt you.

34 Therefore, if ſo be that you will ſubdue your own underſtanding, and reform your hearts, ye ſhall be kept alive, and after death ye ſhall obtain mercy.

35 For after death ſhall judgment come, when we ſhall live again: and then ſhall the names of the righteous be manifeſt, and the works of the ungodly ſhall be declared.

36 Let no man therefore come unto me now, nor ſeek after me theſe forty days.

37 So I took the five men, as he commanded, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, ſaying, Eſdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it and drank: and when I had drunk of it, my heart uttered underſtanding, and wiſdom grew in my breaſt, for my ſpirit ſtrengthened my memory.

41 And my mouth was opened, and ſhut no more.

42 The Higheſt gave underſtanding unto the five men, and they wrote the wonderful viſions of the night that were told, which they knew not: and they ſat forty days, and they wrote in the day, and at night they ate bred.

43 As for me, I ſpake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to paſs when the forty days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and unworthy may read it,

46 But keep the ſeventy laſt, that thou mayeſt deliver them only to ſuch as be wiſe among the people,

47 For in them is the ſpring of underſtanding, the fountain of wiſdom, and the ſtream of knowledge.

48 And I did ſo.

CHAP. XV.

1 *This prophecy is certain.* 5 *God will take vengeance upon the wicked.* 28 *An horrible viſion.*

BEHOLD, ſpeak thou in the ears of my people the words of prophecy which I will put in thy mouth, ſaith the Lord,

2 And cauſe them to be written in paper: for they are faithful and true.

3 Fear not the imaginations againſt thee, let not the incredulity of them trouble thee, that ſpeak againſt thee.

4 For all the unfaithful ſhall die in their unfaithfulneſs.

5 Behold, ſaith the Lord, I will bring plagues upon the world: the ſword, famine, death and deſtruction.

6 For wickedneſs hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore ſaith the Lord,

8 I will hold my tongue no more as touching their wickedneſs, which they profanely commit, neither will I ſuffer them in thoſe things, in which they wickedly exerciſe themſelves; behold, the innocent and righteous blood crieth unto me, and the ſouls of the juſt complain continually.

9 And therefore, ſaith the Lord, I will ſurely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a ſtretched-out arm, and ſmite Egypt with plagues, as before, and will deſtroy all the land thereof.

12 Egypt ſhall mourn, and the foundation of it ſhall be ſmitten with the plague and puniſhment that God ſhall bring upon it.

44 *Two hundred.*] Margin, Nine hundred and four.

Notes on the Fifteenth Chapter.

Ver. 1 *Speak thou in the ears of my people*, &c.] Eſdras is commanded by God to denounce the moſt heavy judgments upon the wicked, particularly upon the Egyptians, whoſe land was devoted to deſtruction, becauſe of their unaccountable pride; and to ſhew, that the event ſhould be conformable to the prophecy, he is ordered to record it in writing.

13 They that till the ground ſhall mourn; for their ſeeds ſhall fail, through the blaſting, and hail, and with a fearful conſtellation.

14 Woe to the world, and them that dwell therein.

15 For the ſword and their deſtruction draweth nigh; and one people ſhall ſtand up to fight againſt another, and ſwords in their hands.

16 For there ſhall be ſedition among men, and invading one another; they ſhall not regard their kings nor princes, and the courſe of their actions ſhall ſtand in their power.

17 A man ſhall deſire to go into a city, and ſhall not be able.

18 For becauſe of their pride the cities ſhall be troubled, the houſes ſhall be deſtroyed, and men ſhall be afraid.

19 A man ſhall have no pity upon his neighbour, but ſhall deſtroy their houſes with the ſword, and ſpoil their goods, becauſe of the lack of bread, and for great tribulation.

20 Behold, ſaith God, I will call together all the kings of the earth to reverence me, which are from the riſing of the ſun, from the ſouth, from the eaſt, and Libanus: to turn themſelves one againſt another, and repay the things that they have done to them.

21 Like as they do yet this day unto my choſen, ſo will I do alſo, and recompenſe in their boſom. Thus ſaith the Lord God,

22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners, like the ſtraw that is kindled.

24 Woe to them that ſin, and keep not my commandments, ſaith the Lord:

25 I will not ſpare them: go your way, ye children, from the power, defile not my ſanctuary.

26 For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction.

27 For now are the plagues come upon the whole earth, and ye ſhall remain in them: for God ſhall not deliver you, becauſe ye have ſinned againſt him.

28 Behold, an horrible viſion, and the appearance thereof from the eaſt:

29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them, may fear and tremble.

30 Alſo the Carmanians raging in wrath ſhall go forth as the wild boars of the wood, and with great power ſhall they come, and join battle with them, and ſhall waſte a portion of the land of the Aſſyrians.

31 And then ſhall the dragons have the upper hand, remembering their nature; and if they ſhould turn themſelves, conſpiring together in great power, to perſecute them,

32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.

33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtrife among their kings.

34 Behold, clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm.

35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly.

36 And dung of men unto the camel's hough.

37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.

38 And then there ſhall come great ſtorms from the ſouth, and from the north, and another part from the weſt.

39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it, and the cloud which he raiſed up in wrath, and the ſtar, ſtirred to

28 *An horrible viſion*, &c.] The prophet ſees in a frightful viſion, the deſtruction of many nations, which ſhall make the earth tremble, and the foundations thereof ſhake; for the cities, walls, mountains, hills, trees, graſs, and corn, were all to be deſtroyed.

cauſe fear toward the eaſt and weſt winds, ſhall be deſtroyed.

40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar, that they may make all the earth afraid, and them that dwell therein; and they ſhall pour out over every high and eminent place, an horrible ſtar.

41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they ſhall break down the cities and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn.

43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid.

44 They ſhall come to her, and beſiege her, the ſtar and all wrath ſhall they pour out upon her, then ſhall the duſt and ſmoke go up unto the heaven, and all they that be about her ſhall bewail her.

45 And they that remain under her ſhall do ſervice unto them that have put her in fear.

46 And thou, Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon:

47 Woe be unto thee, thou wretch, becauſe thou haſt made thyſelf like unto her; and haſt deckt thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee.

48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,

49 I will ſend plagues upon thee; widowhood, poverty, famine, ſword, and peſtilence, to waſte thy houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.

51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.

52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord,

53 If thou hadſt not always ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompenſe.

56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee unto miſchief.

57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field.

58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive plagues again.

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon, that was deſtroyed.

61 And thou ſhalt be caſt down by them as ſtubble, and they ſhall be unto thee as fire:

62 And ſhall conſume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.

63 Thy children ſhall they carry away captive, and look what thou haſt, they ſhall ſpoil it, and mar the beauty of thy face.

CHAP. XVI.

1 *Babylon and other places threatened.* 40 *The ſervants of the Lord muſt look for troubles,* &c.

WOE be unto thee, Babylon and Aſia: woe be unto thee, Egypt and Syria.

2 Gird up yourſelves with clothes of ſack

43 *They ſhall go ſtedfaſtly unto Babylon,* &c.] Babylon and Aſia, for their whoredoms and idolatrous inventions, are next threatened with poverty, famine, ſword and peſtilence, deſtruction and death; their children were to be carried into captivity, and their land totally laid waſte.

Notes on the Sixteenth Chapter.

Ver. 1 *Woe be unto thee, Babylon and Aſia,* &c.] God threatens to ſend grievous plagues upon Babylon, and the neighbouring nations; declares the fury of his wrath ſhall conſume them like a burning fire; and that famine, plagues, anguiſh, grief, and deſolation ſhould be his ſcourges.

and hair, bewail your children, and be ſorry; for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?

7 May any one turn again the arrow that is ſhot of a ſtrong archer?

8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath, and who is he that may quench it?

10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?

11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?

12 The earth quaketh, and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power.

13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world.

14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth.

15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth.

16 Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth ſhall not return again.

17 Woe is me, woe is me, who will deliver me in thoſe days?

18 The beginning of ſorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers ſhall ſtand in fear: the beginning of evils: what ſhall I do when theſe evils ſhall come?

19 Behold, famine and plague, tribulation and anguiſh, are ſent as ſcourges for amendment.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of thy ſcourges.

21 Behold, victuals ſhall be ſo good, cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion.

22 For many of them that dwell upon earth ſhall periſh of famine; and the other that eſcape the hunger, ſhall the ſword deſtroy.

23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth, and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men:

27 So that one man ſhall deſire to ſee another, and to hear his voice.

28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard:

31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways and all her paths ſhall grow full of thorns, becauſe no man ſhall travail therethrough.

33 The virgins ſhall mourn, having no bridegrooms; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers.

34 In the wars ſhall their bridegrooms be

21 *Evils grow upon earth.*] Margin, Plague.

deſtroyed, and their huſbands ſhall periſh of famine.

35 Hear now theſe things, and underſtand them, ye ſervants of the Lord.

36 Behold the word of the Lord, receive it: believe not the Gods of whom the Lord ſpake.

37 Behold, the plagues draw nigh, and are not ſlack.

38 As when a woman with child, in the ninth month bringeth forth her ſon, within two or three hours of her birth great pains compaſs her womb, which pains, when the child cometh forth, they ſlack not a moment:

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, aud ſorrows ſhall come upon it on every ſide.

40 O my people, hear my word: make you ready to the battle, and in thoſe evils, be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe:

42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein:

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes:

44 They that marry, as they that ſhall get no children; and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children.

47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſins, ſaith the Lord.

49 Like as an whore envieth a right honeſt and virtuous woman:

50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay that he hath not ſinned; for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.

55 Which ſpake but the word, Let the earth be made, and it was made: Let the heaven be made, and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep, and the treaſures thereof; he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the deſart hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks, to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding.

62 Yea, and the Spirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth,

40 *O my people, hear my word*, &c.] The true worſhippers of the Moſt High, being only pilgrims in this vale of miſery, muſt expect to go through troubles and afflictions; no man is without ſin, no man ſhould therefore endeavour to conceal it; but by a confeſſion of his faults to the Almighty, and a ſincere repentance, endeavour to leave their ſins; and then they may be aſſured that God will deliver them from all their afflictions; and at the ſame time certainly puniſh the obdurate wretch, the obſtinate, unrepenting ſinner.

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will you hide your ſins before God and his angels?

67 Behold, God himſelf is the Judge, fear him: leave off from your ſins, and forget your iniquities, to meddle no more with them for ever; ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that conſent unto them ſhall be had in deriſion, and in reproach, and troden under foot.

70 For there ſhall be in every place, and in the next cities, a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like madmen, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, aud caſt them out of their houſes.

73 Then ſhall they be known who are my choſen, and they ſhall be tried as the gold in the fire.

74 Hear, O ye my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments and precepts, ſaith the Lord God: let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Woe be unto them that are bound with their ſins, and covered with their iniquities: like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undreſſed, and is caſt into the fire to be conſumed therewith.

68 *You being idle with things offered unto idols.*] Margin, *Being unable to reſiſt.*

TOBIT.

TOBIT.

THE ARGUMENT.

The Book of Tobit *was never esteemed as canonical, except by a decree of the council of* Trent: *the Jews never received it into their canon, and therefore it was not admitted into that of the antient Christians. The former part of the book is supposed to have been written by* Tobit *in* Chaldee, *and the latter by his son: at least it is presumed they left behind them some memoirs of their family, which some later author might digest into proper order.* Fagius *pretends that the book of* Tobit *is not a true history, but a pious fiction only, wherein under borrowed names, the characters of a father and a son, truly pious, are delineated; and our learned* Prideaux *seems to go farther when he tells us, "That there are some matters in it which are not so reconcilable to a rational credibility, which look indeed more like the fictions of* Homer *than the writings of a sacred historian, and gives such an objection against the book, as does not lie against any other." However he confesses, "that it is of great use to represent to us the duties of charity and patience, in the example of* Tobit's *ready helping his brethren in their distress to the utmost of his power; and his bearing, with a pious submission, the calamities of his captivity, poverty and blindness, as long as they were inflicted on him."*

CHAP. I.

1 *Tobit's stock and devotion in his youth:* 9 *His marriage,* 10 *and captivity:* 13 *His preferment,* 16 *alms, and charity in burying the dead.*

THE book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali:

2 Who in the time of Enemessar king of the Assyrians, was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali, in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar, to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministred at Jerusalem: another tenth part I sold away, and went and spent it every year at Jerusalem:

Notes on the First Chapter.

Ver. 1 *The book of the words of Tobit*, &c.] Or, of the acts of Tobit: Tobit in this chapter gives an account of his family and tribe; and adds, that he had continued all the days of his life to walk in the ways of truth and justice, and to shew all the kindness in his power for the children of his people, who groaned under the weighty hand of affliction.

2 *Enemessar.*] Or, Shalmaneser.

6 *I alone went often to Jerusalem*, &c.] Tobit in the midst of a degenerate people, still maintained his integrity, and worshipped the God of his fathers in the *place which he had chosen out of all the tribes of Israel to put his name there.*

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, becauſe I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren, and thoſe that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept myſelf from eating;

12 Becauſe I remembered God with all my heart.

13 And the moſt High gave me grace and favour before Enemeſſar, ſo that I was his purveyor.

14 And I went into Media, and left in truſt with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of ſilver.

15 Now when Enemeſſar was dead, Sennacherib his ſon reigned in his ſtead; whoſe eſtate was troubled, that I could not go into Media.

16 And in the time of Enemeſſar, I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I ſaw any of my nation dead, or caſt above the walls of Nineve, I buried him.

18 And if the king Sennacherib had ſlain any, when he was come and fled from Judea, I buried them privily (for in his wrath he killed many) but the bodies were not found, when they were ſought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myſelf; underſtanding that I was ſought for to be put to death, I withdrew myſelf for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beſides my wife Anna, and my ſon Tobias.

21 And there paſſed not five and fifty days before two of his ſons killed him, and they fled into the mountains of Ararath, and Sarchedonus his ſon reigned in his ſtead: who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's ſon.

22 And Achiacharus intreating for me, I returned to Nineve: now Achiacharus was cup-bearer and keeper of the ſignet, and ſteward and overſeer of the accounts: and Sarchedonus appointed him near unto him: and he was my brother's ſon.

CHAP. II.

1 *Tobit leaveth his meat to bury the dead,* 10 *and becometh blind.*

NOW when I was come home again, and my wife Anna was reſtored unto me, with my ſon Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of ſeven weeks, there was a good dinner prepared me, in the which I ſat down to eat.

2 And when I ſaw abundance of meat, I ſaid to my ſon, Go and bring what poor man ſoever thou ſhalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market-place.

4 Then before I had taſted of any meat, I ſtarted up, and took him up into a room until the going down of the ſun.

5 Then I returned and waſhed myſelf, and ate my meat in heavineſs,

6 Remembering that prophecy of Amos, as he ſaid, Your feaſts ſhall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going

14 *Rages a city of Media,* &c.] Rages was ſituated among the mountains that ſeparate Media from Parthia, and about a day's journey from Ecbatane.

Notes on the Second Chapter.

Ver. 4 *Before I had taſted any meat,* &c.] We have here a very remarkable inſtance of humanity. Tobit on hearing that an Iſraelite was ſlain, would not taſte any meat till he had taken up the body and conveyed it to his chamber, in order to bury it during the darkneſs of the night. He well knew what he had to expect from the king of Nineveh, ſhould he be informed of this tranſaction; but danger could not deter him from performing an act of charity; and he rather choſe to expoſe himſelf to the reſentment of an incenſed monarch, than ſuffer the dead body of one of his brethren to remain expoſed in the ſtreets.

6 *Your feaſts ſhall be turned into mourning,* &c.] See Amos viii. 10. Tobit here applies the words of Amos to the afflictions of the ſeed of Jacob, and acknowledges that they ſuffered no more than what their ſins had merited.

10 *Spar-*

down of the ſun, I went and made a grave, and buried him.

8 But my neighbours mocked me, and ſaid, This man is not yet afraid to be put to death for this matter: who fled away; and yet lo, he burieth the dead again.

9 The ſame night alſo I returned from the burial, and ſlept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were ſparrows in the wall, and mine eyes being open, the ſparrows muted warm dung into mine eyes, and a whiteneſs came in mine eyes, and I went to the phyſicians, but they helped me not: moreover, Achiacharus did nouriſh me, until I went into Elymais.

11 And my wife Anna did take women's works to do.

12 And when ſhe had ſent them home to the owners they paid her wages, and gave her alſo beſides a kid.

13 And when it was in my houſe, and began to cry, I ſaid unto her, From whence is this kid? is it not ſtolen? render it to the owners, for it is not lawful to eat any thing that is ſtolen.

14 But ſhe replied upon me, It was given for a gift more than the wages: howbeit, I did not believe her, but bade her render it to the owners: and I was abaſhed at her. But ſhe replied upon me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

1 *Tobit grieved with his wife's taunts, prayeth.* 11 *Sara reproached by her father's maids, prayeth alſo.* 17 *An angel is ſent to help them both.*

THEN I being grieved, did weep, and in my ſorrow prayed, ſaying,

2 O Lord thou art juſt, and all the works and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever.

3 Remember me, and look on me, puniſh me not for my ſins and ignorances, and *the ſins of* my fathers, who have ſinned before thee:

4 For they obeyed not thy commandments; wherefore thou haſt delivered us for a ſpoil, and unto a captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed.

5 And now thy judgments are many and true; deal with me according to my ſins, and my fathers; becauſe we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as ſeemeth beſt unto thee, and command thy ſpirit to be taken from me, that I may be diſſolved, and become earth; for it is profitable for me to die rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place; turn not thy face away from me.

7 It came to paſs the ſame day, that in Ecbatane a city of Media, Sara the daughter of Raguel was alſo reproached by her father's maids;

8 Becauſe that ſhe had been married to ſeven huſbands, whom Aſmodeus the evil ſpirit had

10 *Sparrows.*] Margin reads, Swallows.

11 *Did take women's work to do.*] Or, was hired to ſpin in the women's rooms. *Margin.*

14 *Behold, thou and all thy works are known.*] Margin reads, Lo, all things are known to thee.

Notes on the Third Chapter.

Ver. 7 *Ecbatane, a city of Media,* &c.] Herodotus ſays expreſly, that the city of Ecbatane was built by Dejoces the firſt king of the Medes. It was ſituated on a ſpacious eminence, and into it Dejoces had brought together the whole nation of the Medes, who ever before had lived in caves and huts, diſperſed up and down the country; and this great concourſe of people rendered it very large and populous. It was incompaſſed with ſeven walls, at equal diſtances from each other. The firſt was the loweſt, and equal in circumference with the walls of Athens, that is, according to Thucydides, an hundred and ſeventy-eight furlongs. The reſt roſe gradually, and overlooked each other about the height of a battlement. Theſe walls made a very elegant appearance from their battlements being of different colours. The firſt were white, the ſecond black, the third of a purple colour, the fourth blue, the fifth of a deep orange, the ſixth of a ſilver, and the ſeventh of a gold colour. The royal palace and treaſury ſtood within the ſeventh wall; and the former alone, according to Polybius, was ſeven furlongs in circumference, and built with all the coſt and ſkill requiſite in a ſtately fabric; for ſome of its beams were ſaid to have been of ſilver, and the reſt of cedar ſtrengthened with plates of gold. *Univerſal Hiſtory.*

8 *Aſmodeus.*] This word is probably derived from a Hebrew word, which ſignifies to exterminate; ſo that nothing more is meant by *Aſmodeus* than the deſtroying an exterminating angel.

Notes

killed, before they had lien with her. Doſt thou not know, ſaid they, that thou haſt ſtrangled thine huſbands? thou haſt had already ſeven huſbands, neither waſt thou named after any of them.

9 Wherefore doſt thou beat us for them? if they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter.

10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled herſelf; and ſhe ſaid, I am the only daughter of my father, and if I do this it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave.

11 Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and thine only and glorious name is bleſſed and honourable for ever: let all thy works praiſe thee for ever.

12 And now, O Lord, I ſet mine eyes and my face toward thee,

13 And ſay, Take me out of the earth, that I may hear no more the reproach.

14 Thou knoweſt, Lord, that I am pure from all ſin with man.

15 And that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife: my ſeven huſbands are already dead, and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majeſty of the great God.

17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobit's eyes, and to give Sara the daughter of Raguel, for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit, becauſe ſhe belonged to Tobias by right of inheritance. The ſelf-ſame time came Tobit home, and entered into his houſe, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 *Tobit giveth inſtructions to his ſon Tobias,* 20 *and telleth him of money left with Gabael in Media.*

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die?

3 And when he had called him, he ſaid, My ſon, when I am dead, bury me, and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not.

4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb; and when ſhe is dead, bury her by me in one grave.

5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly.

7 Give alms of thy ſubſtance: and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee.

8 If thou haſt abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity.

10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs.

Notes on the Fourth Chapter.

Ver. 3 *My ſon, when I am dead, bury me, and deſpiſe not thy mother,* &c.] Theſe inſtructions of Tobit to his ſon ſhould be read with attention, and imprinted on the memory of every youth; for they contain directions that cannot fail of conducting him through the world with ſafety and applauſe. They will teach him the duties he owes to his parents and fellow mortals, and direct him to obſerve the precepts of religion, and obey the commands of the Moſt High.

11 For alms is a good gift unto all that give it, in the sight of the most High.

12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken; neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance, give alms; and let not thine eye be envious when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all the paths and counsels may prosper: for every nation hath not counsel, but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media,

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAP. V.

6 *The angel goeth with Tobias into Media:* 17 *His mother is grieved for his departure.*

TOBIAS then answered, and said, Father, I will do all things which thou hast commanded me.

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the hand-writing, and said, unto him, Seek thee a man which may go with thee whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me till I tell my father.

8 Then he said unto him, Go, and tarry not: so he went in and said to his father, Behold I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a

19 *Bless the Lord thy God alway*, &c.] Tobit could not conclude his excellent admonitions without repeating what he had before delivered in other terms, namely, that it is from the Lord all our happiness flows; it is he that causeth our undertakings to prosper, and blesseth the labours of our hands.

Notes on the Fifth Chapter.

Ver. 4 *He found Raphael that was an angel.*] Tobias obeyed the directions of his father, and went out to find a man to accompany him in his journey. And as he was passing through the street, the angel Raphael appeared to him in the form of a young Israelite, and offered to conduct him to his father's friend Gabael at Rages, at whose house he had lodged.

tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid unto him, I would know, brother, thy kindred and name.

12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome, brother, be not now angry with me, becauſe I have enquired to know thy tribe, and thy family, for thou art my brother, of an honeſt and good ſtock: for I know Ananias and Jonathas, ſons of that great Samaias: as we went together to Jeruſalem to worſhip, and offered the firſt-born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock.

14 But tell me, what wages ſhall I give thee? *wilt thou* a drachm a day, and things neceſſary, as to mine own ſon?

15 Yea, moreover, if ye return ſafe, I will add ſomething to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias, Prepare thyſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God, which dwelleth in heaven, proſper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? is he not the ſtaff of our hand, in going in and out before us?

18 Be not greedy (to add) money to money: but let it be as refuſe in reſpect of our child.

19 For that which the Lord hath given us to live with, doth ſuffice us.

20 Then ſaid Tobit to her, Take no care, my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

4 *The angel biddeth Tobias to take the liver, heart, and gall out of a fiſh*; 16 *and teacheth how to drive the wicked ſpirit away.*

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him.

3 Then the angel ſaid unto him, Take the fiſh: and the young man laid hold of the fiſh, and drew it to land.

4 To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely.

5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man ſaid to the angel, Brother Azarias, to what uſe is the heart, and the liver, and the gall of the fiſh?

7 And he ſaid unto him, Touching the heart and the liver, if a devil or an evil ſpirit trouble any, we muſt make a ſmoke thereof before the man or the woman, and the party ſhall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed.

9 And when they were come near to Rages,

10 The angel ſaid unto the young man, Brother, to-day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter, named Sara; I will ſpeak for her, that ſhe may be given thee for a wife.

11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred.

12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her fa-

19 *For that which the Lord hath given us to live with,* &c.] Margin. So long as God hath granted us to live, this is ſufficient.

Notes on the Sixth Chapter.

Ver. 8 *As for the gall,* &c.] This fiſh, according to Bochart, is that river-fiſh which the Latins call Silurus: it is found only in great rivers; and is the boldeſt and moſt voracious of any freſh-water fiſh whatever: its throat is very large, its teeth very ſharp, and phyſicians ſay, its gall is good for any diſtemper in the eyes. *Lamy.*

ther; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another, according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.

14 And now I am the only ſon of my father, and I am afraid, leſt, if I go in unto her, I die as the other before; for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear leſt I die, and bring my father's and my mother's life (becauſe of me) to the grave with ſorrow: for they have no other ſon to bury them.

15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? wherefore hear me, O my brother, for ſhe ſhall be given thee to wife; and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage.

16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoke with it:

17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee: moreover I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

11 *Raguel giveth Tobias his daughter in marriage:* 17 *She is conveyed to her chamber, and weepeth:* 18 *Her mother comforteth her.*

AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin!

3 And Raguel aſked them, From whence are you, brethren? To whom they ſaid, We are of the ſons of Nephthalim, which are captives in Nineve.

4 Then he ſaid to them, Do ye know Tobit our kinſman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both alive, and in good health: And Tobias ſaid, He is my father.

6 Then Raguel leaped up and kiſſed him, and wept,

7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful and wept.

8 And likewiſe Edna his wife and Sara his daughter wept. Moreover, they entertained them chearfully; and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched.

9 So he communicated the matter with Raguel: and Raguel ſaid to Tobias, Eat and drink, and make merry:

10 For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs, I will declare unto thee the truth.

15 *Doſt thou not remember the precepts which thy father gave thee?* &c.] The angel, to remove the fears of Tobias, told him that the perſons over whom the evil ſpirits had power, were ſuch as married without the fear of God, and only to ſatisfy their brutal appetites; but that if he followed his inſtructions, he would be able to drive the evil ſpirit from the houſe.

Notes on the Seventh Chapter.

Ver. 8 *A ram.*] A ſucking ram or lamb. *Junius.*

10 *For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs, I will declare unto thee the truth.*] In this tranſaction between Raguel and Tobias, in relation to the intended marriage, we may obſerve the honeſty of Raguel in acquainting Tobias before the ceremony was performed of the terrible conſequences which would in all probability follow their nuptials, from what had befallen her former huſbands. But Tobias, confiding in, and reſolving to obey the directions which had been given him

for

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree, and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father: and he blessed them;

14 And called Edna his wife, and took paper, and did write in an instrument *of covenants*, and sealed it.

15 Then they began to eat.

16 After, Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as he had bidden her, she brought her thither; and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 *Tobias driveth the wicked spirit away:* 4 *He and his wife rise up to pray.*

AND when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and liver of the fish thereupon, and made a smoke *therewith*.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise and let us pray, that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed *is* thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, but uprightly: *therefore* mercifully ordain, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me, which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the only-begotten children of their fathers: grant them mercy, O Lord, and finish their life in health, with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

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for his conduct and behaviour on this occasion, refused to eat or drink till Raguel had absolutely agreed to give him his daughter in marriage.

12 *According to the manner.*] Margin, Or law.

Notes on the Eighth Chapter.

Ver. 5 *Blessed art thou, O God of my fathers,* &c.] This prayer which Tobias offered to the Almighty is very pious and well adapted to the occasion; nor is it an improper form to be used by every new married couple, even in our days.

19 And he kept the wedding-feaſt fourteen days.

20 For before the days of the marriage were finiſhed, Raguel had ſaid unto him by an oath, that he ſhould not depart till the fourteen days of the marriage were expired,

21 And then he ſhould take the half of his goods, and go in ſafety to his father; and ſhould have the reſt, when I and my wife be dead.

CHAP. IX.

1 Tobias ſendeth the angel unto Gabael for the money: 6 The angel bringeth it and Gabael to the wedding.

THEN Tobias called Raphael, and ſaid unto him,

2 Brother Azarias, take with thee a ſervant and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath ſworn that I ſhall not depart.

4 But my father counteth the days, and if I tarry long, he will be very ſorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing; who brought forth bags which were ſealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding, and Tobias bleſſed his wife.

CHAP. X.

Tobit and his wife long for their ſon: 7 She will not be comforted by her huſband.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit ſaid, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very ſorry.

4 Then his wife ſaid unto him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid,

5 *Now I care for nothing*, my ſon, *ſince I have let thee go*, the light of mine eyes.

6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe.

7 But ſhe ſaid, Hold thy peace, and deceive me not; my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day-time, and ceaſed not whole nights to bewail her ſon Tobias, until the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there. Then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me.

8 But his father-in-law ſaid unto him, Tarry with me, and I will ſend to thy father, and they ſhall declare unto him, how things go with thee.

9 But Tobias ſaid, No, but let me go to my father.

10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattle, and money:

11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children.

12 And he ſaid to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee: and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I

Notes on the Ninth Chapter.

Ver. 1 *Then Tobias called Raphael*, &c.] Tobias, that he might not ſeem to neglect his father's affairs while he was feaſting with his father-in-law, intreated the angel to go to Rages, and receive from Gabael the money due to his father. The angel went and received the money, told Gabael what had happened to Tobias, and conducted him to the wedding.

In this chapter, the filial duty and tender regard of Tobias for his aged parents is very remarkable. Not the kind entertainment, the feaſting and rejoicing, with which his father-in-law endeavoured to amuſe him; nor even the delight which he doubtleſs took in the company of his new bride, could baniſh from his thoughts the care and concern, in which he reaſonably imagined his aged parents were involved on his account.

6 *Tobias bleſſed his wife.*] Junius reads, Gabael bleſſed Tobias, and his wife.

Notes on the Tenth Chapter.

Ver. 11 *He bleſſed them, and ſent them away*, &c.] The concluſion of this chapter exhibits a remarkable inſtance of that endearing affection which nature has implanted in the hearts of parents for their children, eſpecially when Providence thinks proper to ſeparate them from each other.

may rejoice before the Lord: behold, I commit my daughter unto thee of ſpecial truſt; wherefore do not entreat her evil.

CHAP. XI.

6 Tobias's mother ſpieth her ſon coming: 17 His father welcometh his daughter-in-law.

AFTER theſe things Tobias went his way, praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way, till they drew near unto Nineve.

2 Then Raphael ſaid to Tobias, Thou knoweſt, brother, how thou didſt leave thy father.

3 Let us haſte before thy wife, and prepare the houſe:

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them.

5 Now Anna ſat looking about towards the way for her ſon.

6 And when ſhe eſpied him coming, ſhe ſaid to his father, Behold, thy ſon cometh, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee.

9 Then Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee, my ſon, from henceforth I am content to die; and they wept both.

10 Tobit alſo went forth toward the door, and ſtumbled: but his ſon ran unto him,

11 And took hold of his father; and he ſtrake off the gall on his father's eyes, ſaying, Be of good hope, my father.

12 And when his eyes began to ſmart, he rubbed them;

13 And the whiteneſs pelled away from the corner of his eyes: and when he ſaw his ſon, he fell upon his neck.

14 And he wept, and ſaid, Bleſſed art thou, O God, and bleſſed is thy name for ever; and bleſſed are all thine holy angels:

15 For thou haſt ſcourged, and haſt taken pity *on me*: for behold, I ſee my ſon Tobias. And his ſon went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praiſing God: and they which ſaw him go marvelled, becauſe he had received his ſight.

17 But Tobit gave thanks before them, becauſe God had mercy on him. And when he came near to Sara his daughter-in-law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee unto us, and *bleſſed be* thy father and thy mother. And there was joy amongſt all his brethren which were at Nineve.

18 And Achiacharus, and Naſbas his brother's ſon came,

19 And Tobias's wedding was kept ſeven days with great joy.

CHAP. XII.

5 Tobit offereth half to the angel for his pains: But he calleth them both aſide, and exhorteth them, 15 and telleth them that he was an angel.

THEN Tobit called his ſon Tobias, and ſaid unto him, My ſon, ſee that the man have his wages which went with thee, and thou muſt give him more.

2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought.

Notes on the Eleventh Chapter.

Ver. 1 *After theſe things Tobias went his way, praiſing God,* &c.] The pious hiſtorian has taken care in every tranſaction he has recorded, to render the whole honour to God; and it would be of the greateſt advantage to us, if we imitated his example. And ſurely when it is remembered that every *good gift cometh from above*, we ſhall be very ungrateful to receive the benefit, and not be thankful to the giver. It is to him we owe our creation, preſervation, and all the happineſs we enjoy, and therefore ſhould be careful to render him our conſtant tribute of praiſe and thankſgiving.

Notes on the Twelfth Chapter.

Ver. 1 *Then Tobit called his ſon Tobias,* &c.] Tobit conſidering the great trouble Azarias had taken, and being deſirous to reward him in proportion to the greatneſs of his ſervice, offered him half the riches they had acquired in their journey; an inſtance of juſtice and benevolence that merits attention, and ſhews that Tobit and his ſon delighted in the works of liberality.

3 For he hath brought me again to thee in ſafety, and made whole my wife, and brought me the money, and likewiſe healed thee.

4 Then the old man ſaid, It is due unto him.

5 So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety.

6 Then he took them both apart, and ſaid unto them, Bleſs God, praiſe him, and magnify him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him.

7 It is good to keep cloſe the ſecrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil ſhall touch you.

8 Prayer is good with faſting, and alms, and righteouſneſs: a little with righteouſneſs is better than much with unrighteouſneſs: it is better to give alms than to lay up gold:

9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms and righteouſneſs ſhall be filled with life:

10 But they that ſin are enemies to their own life:

11 Surely I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecrets of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didſt pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One; and when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou didſt not delay to riſe up, and leave thy dinner to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath ſent me to heal thee, and Sara thy daughter-in-law.

15 I am Raphael, one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he ſaid unto them, Fear not, for it ſhall go well with you; praiſe God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praiſe him for ever.

19 All theſe days I did appear unto you; but I did neither eat nor drink, but you did ſee a viſion.

20 Now therefore give God thanks: for I go up to him that ſent me, but write all things which are done in a book.

21 And when they aroſe, they ſaw him no more.

22 Then they confeſſed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thankſgiving unto God which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdom.

2 For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again, neither is there any that can avoid his hand.

3 Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them.

4 There declare his greatneſs, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us.

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6 *Then he took them both apart*, &c.] This account of the angel, whether true or fictitious, affords this excellent moral, That obedience to God, and a tender and dutiful regard to parents, are pleaſing to the Almighty, and will ſooner or later be ſurely rewarded by the great Creator of the univerſe.

13 *To go and cover.*] Margin, *To go and bury.*

Notes on the Thirteenth Chapter,

Ver. 1 *Tobit wrote a prayer of rejoicing*, &c.] Tobit having received ſo many mercies, could not conceal his gratitude; but wrote a prayer of thankſgiving, wherein he diſplays the wonderful power of God, and calls upon the Iſraelites to extol his name before all people, adviſing ſinners to repent, and turn to the Lord, in order to avert his judgments, and obtain mercy for their manifold tranſgreſſions; concluding with an exhortation to praiſe the everlaſting King.

6 If you turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King. In the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation: O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my ſoul ſhall praiſe the King of Heaven, and ſhall rejoice in his greatneſs.

8 Let all men ſpeak, and let all praiſe him for *his* righteouſneſs.

9 O Jeruſalem the holy city, he will ſcourge thee for thy children's works, and will have mercy again on the ſons of the righteous.

10 Give praiſe to the Lord, for he *is* good: and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable.

11 Many nations ſhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations ſhall praiſe thee with great joy.

12 Curſed *are* all they which hate thee, and bleſſed ſhall all be which love thee for ever.

13 Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt.

14 O bleſſed *are* they which love thee, *for* they ſhall rejoice in thy peace: bleſſed *are* they which have been ſorrowful for all thy ſcourges; for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever.

15 Let my ſoul bleſs God the great King.

16 For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtones: thy walls, and towers, and battlements, with pure gold.

17 And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir.

18 And all her ſtreets ſhall ſay, Alleluia; and they ſhall praiſe him, ſaying, Bleſſed be God which hath extolled it for ever.

CHAP. XIV.

3 *Tobit giveth inſtructions to his ſon: He and his wife die.* 14 *Tobias dieth at Ecbatane, after he had heard of the deſtruction of Nineve.*

SO Tobit made an end of praiſing God.

2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms, and he increaſed in the fear of the Lord God, and praiſed him.

3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve; that it ſhall be overthrown, and that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land; and Jeruſalem ſhall be deſolate and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time;

5 And that again, God will have mercy on them, and bring them again into the land, where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem gloriouſly, and the houſe of God ſhall be built in it for ever, with a glorious building, as the prophets have ſpoken thereof.

6 And all nations ſhall turn and fear the Lord God truly, and ſhall bury their idols.

9 *He will ſcourge thee for thy children's works*, &c.] Or, as it is in the original, he will lay a ſcourge upon the works of thy children.

Notes on the Fourteenth Chapter.

Ver. 2 *He was eight and fifty years old*, &c.] In this chapter, we have an account of the great age of Tobit and his ſon, and of the great proſperity they enjoyed during the latter part of their lives; ſo that their good works were rewarded even in this life; and ſhould teach us to put our truſt in that benevolent Being who inſpired us with life, and who continually directs and governs the operations of nature.

5 *For ever.*] This is not in the Roman copy.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice, shall rejoice, Jonas shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet spake, shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacarus, that brought him up; how out of light he brought him into darkness, and how he rewarded him again: yet Achiacarus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doeth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law,

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died, he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

8 *Depart out of Nineve*, &c.] Tobit, when he drew near his end, cautioned his son to leave Nineve, assuring him that the prophecy of Jonas would be certainly fulfilled, and the superb buildings of that magnificent city blended with the dust. Tobias obeyed the voice of his father, retired into Media, and saw the destruction of Nineve.

JUDITH.

THE ARGUMENT.

The Book of Judith, *says Dr.* Prideaux, *was originally written in the* Chaldee *language by some Jew of* Babylon, *and from thence was by St.* Jerome *translated into the Latin tongue, which is the translation that is now extant in the vulgar Latin edition of the Bible. There are two other translations, one in* Greek, *and the other in* Syriac. *Whether the book be a true or a feigned history, is what learned men are not agreed in: The* Romanists *will have it to be all true, for they have received it into the canon of divine writ: But abundance of learned writers among the protestants, agree with* Grotius, *that this book is rather a parabolical than a real history, made for the instructing and comforting of the people of the Jews, and not to give them a narrative of any thing really done: and their reason for it is, that they think it utterly inconsistent with all times, where it has been endeavoured to be placed, either before or after the captivity of the Jews.*

CHAP. I.

2 *Arphaxad fortifieth Ecbatane:* 5 *Nabuchodonosor warreth against him,* 15 *and killeth him.*

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve the great city (in the days of Arphaxad which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about, of stones hewn three cubits broad, and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, an hundred cubits *high,* and the breadth thereof in the foundation threescore cubits.

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen)

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all that dwelt by Euphrates, and Tigris, and Hydaspe, and the plain of Arioch, the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those amongst the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle: for they were not afraid of him: yea he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria; and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two seas.

13 Then he marched in battle-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

4 *Holofernes is appointed general,* 11 *and charged to spare none that will not yield.*

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.

Notes on the First Chapter.

Ver. 1 *In the twelfth year of the reign of Nabuchodonosor,* &c.] This Nabuchodonosor is the same prince whom Herodotus calls Saosduchinus, who, after the death of Esarhaddon, succeeded to his acquisitions; and the reason why the author of the book of Judith, who certainly wrote either in Babylon, or some other part of Chaldee, calls him Nabuchodonosor is, because this was the common name of the kings of the country.

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2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth.

4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him,

4 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders, twelve thouſand.

6 And thou ſhalt go againſt all the weſt country, becauſe they diſobeyed my commandment.

7 And thou ſhalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them:

8 So that their ſlain ſhall fill their vallies and brooks, and the river ſhall be filled with their dead, till it overflow.

9 And I will lead them captives to the utmoſt parts of all the earth.

10 Thou therefore ſhalt go forth, and take beforehand for me all their coaſts: and if they will yield themſelves unto thee, thou ſhalt reſerve them for me till the day of their puniſhment.

11 But concerning them that rebel, let not thine eyes ſpare them; but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt.

12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that will I do by mine hand.

13 And take thou heed that thou tranſgreſs none of the commandments of thy lord, but accompliſh them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur,

15 And he muſtered the choſen men for the battle, as his lord had commanded him, unto an hundred and twenty thouſand, and twelve thouſand archers on horſeback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels and aſſes for their carriages, a very great number; and ſheep, and oxen, and goats without number, for their proviſion:

18 And plenty of victual for every man of the army, and very much gold and ſilver out of the king's houſe.

19 Then he went forth, and all his power to go before king Nabuchodonoſor in the voyage, and to cover all the face of the earth weſtward with their chariots, and horſemen, and their choſen footmen.

20 A great multitude alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number.

21 And they went forth of Nineve, three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horſemen, and chariots, and went from thence into the hill-country;

23 And deſtroyed Phud and Lud, and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſs, at the ſouth of the land of the Chellians.

24 Then he went over Euphrates, and went

Notes on the Second Chapter.

Ver. 4 *Holofernes the chief captain of his army*, &c.] Some commentators are of opinion, that the word Holofernes is of Perſian extract; but others think that this general was a native either of Pontus, or Cappadocia. Polybius mentions one of this name, who having conquered Cappadocia, ſoon loſt it again, becauſe he was for changing the ancient cuſtoms of the country, and introducing drunkenneſs, together with feaſts and ſongs to Bacchus; and hence Caſaubon conjectures, that this was the ſame Holofernes who commanded Nabuchodonoſor's army, as his riot and debauchery, as well as the rapidity of his conqueſts, ſeem to form a ſtrong reſemblance with thoſe of the conqueror of Cappadocia.

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through Meſopotamia, and deſtroyed all the high cities that were upon the river Arbonai till you come to the ſea.

25 And he took the borders of Cilicia, and killed all that reſiſted him, and came to the borders of Japheth, which were toward the ſouth, over againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burnt up their tabernacles, and ſpoiled their ſheep-cotes.

27 Then he went down into the plain of Damaſcus in the time of wheat-harveſt, and burnt up all their fields, and deſtroyed their flocks and herds, alſo he ſpoiled their cities, and utterly waſted their countries, and ſmote all their young men with the edge of the ſword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea-coaſts, which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus, and Aſcalon feared him greatly.

CHAP. III.

1 *They of the ſea-coaſts intreat for peace:* 7 *Holofernes is received there:* 8 *He deſtroyeth their gods.*

SO they ſent ambaſſadors unto him, to treat of peace, ſaying,

2 Behold, we the ſervants of Nabuchodonoſor the great king lie before thee; uſe us as ſhall be good in thy ſight.

3 Behold, our houſes, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; uſe them as it pleaſeth thee.

4 Behold, even our cities, and the inhabitants thereof, are thy ſervants; come and deal with them as ſeemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the ſea-coaſt, both he and his army, and ſet garriſons in the high cities, and took out of them choſen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did caſt down their frontiers, and cut down their groves; for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor only, and that all tongues and tribes ſhould call upon him as god.

9 Alſo he came over againſt Eſdraelon, near unto Judea, over-againſt the great ſtrait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

1 *The Jews are afraid of Holofernes,* 5 *and fortify the hills.* 9 *All Iſrael fall to faſting and prayer.*

NOW the children of Iſrael, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God:

3 For they were newly returned from the

Notes on the Third Chapter.

Ver. 1 *They ſent ambaſſadors to him.*] The prodigious ſtrength of his army, and the horrid actions they had committed on the inhabitants of thoſe countries who had oppoſed their progreſs, induced the others to ſue for peace; and that their offers might be accepted, ſubmitted themſelves wholly to the mercy of the conqueror.

6 *Then came he down toward the ſea-coaſt,* &c.] The ſubmiſſive manner in which the inhabitants received Holofernes, mitigated his wrath, and induced him to grant them the peace they deſired; but he took the precaution of demoliſhing their fortifications and ſtrong holds, leſt on his departure, they ſhould break the treaty, and join the enemy.

Notes on the Fourth Chapter.

Ver. 1 *The children of Iſrael, that dwelt in Judea,* &c.] The deſcendants of Jacob, hearing of the terrible deſtruction of thoſe countries, through which the army of Holofernes had paſſed, and being deſirous of preſerving their liberty and religion, took poſſeſſion of the ſtreight paſſes of the mountains, the only ways that led to their country, in order to ſtop the progreſs of the enemy, and preſerve the temple at Jeruſalem, ſo lately purified, from being deſtroyed, and polluted by the hands of the heathen.

captivity, and all the people of Judea were lately gathered together: and the veſſels, and the altar, and the houſe were ſanctified after the profanation.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem:

5 And poſſeſſed themſelves before-hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped.

6 Alſo Joacim the high prieſt which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham, which is over againſt Eſdraelon toward the open country, near to Dothaim,

7 Charging them to keep the paſſages of the hill-country: for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait for two men at the moſt.

8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the ancients of all the people of Iſrael which dwelt at Jeruſalem.

9 Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls:

10 Both they and their wives, and their children, and their cattle, and every ſtranger and hireling, and their ſervants bought with money, put ſackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar,

12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty.

14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtered unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt offerings, with the vows and free-gifts of the people,

15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

CHAP. V.

5 *Achior telleth Holofernes what the Jews are,*
8 *and what their God had done for them.*

THEN was it declared to Holofernes, the chief captain of the army of Aſſur, that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champain countries.

2 Wherewith he was angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea-coaſt,

3 And he ſaid unto them, Tell me now, ye ſons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is the power and ſtrength, and what king is ſet over them, or captain of their army.

4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt?

5 Then ſaid Achior the captain of all the ſons of Ammon, Let my lord now hear a word

6 *Bethulia*, &c.] The ſcripture mentions a place in the tribe of Simeon, named Bethul, or Bethuel, Joſh. xix. 4. a place dependent upon Gaza of the Philiſtines, and famous for its temples: it is highly probable that this was the place; ſince the other which travellers mention in the tribe of Zebulun, muſt be of too modern a date to be the city intended here, becauſe we find neither Joſhua, Joſephus, Euſebius, nor St. Jerome, make any mention of it.

Notes on the Fifth Chapter.

Ver. 5 *Achior.*] Achior, from his being a native of the country bordering on Canaan, was well acquainted with the government

from the mouth of thy ſervant, and I will declare unto thee the truth concerning this people which dwelleth near thee, and inhabiteth the hill-countries: and there ſhall no lie come out of the mouth of thy ſervant.

6 This people are deſcended of the Chaldeans:

7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers which were in the land of Chaldea.

8 For they left the way of their anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days.

9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Chanaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation.

11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low, with labouring in brick, and made them ſlaves.

12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the Egyptians caſt them out of their ſight.

13 And God dried the Red-ſea before them,

14 And brought them to mount Sina, and Cades Barne, and caſt forth all that dwelt in the wilderneſs.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan, they poſſeſſed all the hill-country.

16 And they caſt forth before them the Chanaanite, the Pherezite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days.

17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were deſtroyed in many battles very ſore, and were led captives into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill-country, for it was deſolate.

20 Now therefore, my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them.

21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is a people that have no ſtrength nor power for a ſtrong battle.

24 Now therefore, lord Holofernes, we will go up, and they ſhall be a prey to be devoured of all thine army.

CHAP. VI.

1 *Holofernes deſpiſeth God*: 7 *He threateneth Achior, and ſendeth him away*: 14 *The Bethulians receive him.*

AND when the tumult of men that were about the council was ceaſed, Holofernes

and religion of the Iſraelites. Their hiſtory was too ſingular to be forgotten by the inhabitants of thoſe kingdoms that lay near the inheritance of the ſons of Jacob, and the many miracles wrought by God in their favour too evident to be denied. Accordingly Achior gave a conciſe account of them, and enumerated ſome of the facts in which the hand of Omnipotence had been remarkably conſpicuous.

23 *For a ſtrong battle.*] Margin, Againſt a mighty army.

Notes

the chief captain of the army of Assur said unto Achior and all the Moabites, before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied amongst us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God, but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth; for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill-country, and shall set thee in one of the cities of the passages.

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind, that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants that waited in his tent to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up, by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city:

15 Which were in those days, Ozias the son of Micha of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders, and they called on the God of Israel all that night for help.

Notes on the Sixth Chapter.

Ver. 14 *The Israelites descended from their city*, &c.] Achior being left by the Assyrians, the inhabitants of Bethulia took him, and presented him to the governors of the city, who received him with joy, and promised him protection.

Notes

CHAP. VII.

1 Holofernes beſieges Bethulia, 7 and ſtoppeth the water from them: 22 They murmur and faint.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill-country, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage and other men that were a foot amongſt them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon, which is over againſt Eſdraelom.

4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the vallies, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the ſecond day Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael which were in Bethulia,

7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet garriſons of men of war over them, and he himſelf removed towards his people.

8 Then came unto him all the chief of the children of Eſa, and all the governors of the people of Moab, and the captains of the ſea-coaſt, and ſaid,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not againſt them in battle-array, and there ſhall not ſo much as one man of thy people periſh.

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water which iſſueth forth of the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water thence) ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they, and their wives, and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward: becauſe they rebelled and met not thy perſon peaceably.

16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the hill-country over againſt Dothaim: and they ſent ſome of them toward the ſouth and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur; and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

Notes on the Seventh Chapter.

Ver. 1 *The next day Holofernes commanded all his army, &c.*] Holofernes now moved againſt Bethulia, and in order to terrify the inhabitants, cauſed his army to be drawn up in their ſight. This had the deſired effect; the inhabitants were ſtruck with the greateſt terror at the ſight of ſo prodigious a multitude. But he ſhould have remembered that though he could by his numbers terrify men, yet *he that ſitteth on the heavens* was able to defeat all his ſchemes, and confound his numerous army.

19 *The*

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia.

21 And the ciſterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by meaſure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chief of the city, both young men and women, and children, and cried with a loud voice, and ſaid before all the elders,

24 God be judge between us and you: for you have done us great injury, in that you have not required peace of the children of Aſſur.

25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt and great deſtruction.

26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witneſs againſt you, the heaven and the earth, and our God and Lord of our fathers, which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day.

29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cryed unto the Lord God with a loud voice.

30 Then ſaid Ozias unto them, Brethren be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people every one to their own charge; and they went unto the walls and towers of their city, and ſent the women and children into their houſes: and they were very low brought in the city.

CHAP. VIII.

12 *Judith blameth the governors for their promiſe to yield,* 17 *and adviſeth them to truſt in God.*

NOW at that time Judith heard thereof, which was the daughter of Merari, the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Acitho, the ſon of Eliu, the ſon of Eliab, the ſon of Nathanael, the ſon of Samael, the ſon of Salaſadai, the ſon of Iſrael.

2 And Manaſſes was her huſband, of her tribe and kindred, who died in the barley harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her houſe three years and four months.

5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins, and ware her widow's apparel.

6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbaths, and the ſabbaths, and the eves of the new moons, and

19 *The children of Iſrael cried unto the Lord their God,* &c.] The Iſraelites well knew that they were of themſelves unable to oppoſe ſo great a multitude, and therefore applied for help to him that was able to ſave; to that tremendous Being who had ſo often preſerved their fathers from deſtruction, and would always have rendered the deſigns of their enemies abortive, had they been careful to obſerve his laws, and *worſhip him in ſpirit and in truth.*

28 *That he do not.*] Margin, *Leſt he do,* meaning Holofernes.

the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold and ſilver, and men-ſervants, and maid-ſervants, and cattle, and lands, and ſhe remained upon them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governor, that they fainted for lack of water (for Judith had heard all the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days)

10 Then ſhe ſent her waiting-woman that had the government of all things that ſhe had, to call Ozias, and Chabris, and Charmis, the ancients of the city.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that you have ſpoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you.

12 And now, who are you that have tempted God this day, and ſtand inſtead of God amongſt the children of men?

13 And now try the Lord Almighty, but you ſhall never know any thing.

14 For you can not find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can you ſearch out God that hath made all theſe things, and know his mind, or comprehend his purpoſe; Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five days, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not bind the counſels of the Lord our God: for God is not as man, that he may be threatned; neither is he as the ſon of man, that he ſhould be wavering.

17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice, if it pleaſe him.

18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe, nor family, nor people, nor city, among us, which worſhip gods made with hands, as hath been afore-time.

19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies.

20 But we know none other god, therefore we truſt that he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the prophanation thereof at our mouth.

22 And the ſlaughter of our brethren, and the captivity of the country, and the deſolation of our inheritance, will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence and a reproach to all them that poſſeſs us.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Iſaac, and what happened to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he

Notes on the Eighth Chapter.

Ver. 8 *She remained upon them.*] Margin, *She kept them.*

11 *Hear me now, O ye governors of the inhabitants of Bethulia,* &c.] Judith here expoſtulates with the governors of the city, for the raſh promiſe they had made to the people of delivering Bethulia to the enemy in five days, if they were not relieved. She juſtly told them, that they ought to have relied on the Lord their God, and waited their deliverance from his hand.

18 *Nor people.*] Margin, *Nor town.*

did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth ſcourge them that come near unto him to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

29 For this is not the firſt day wherein thy wiſdom is manifeſted; but from the beginning of thy days all the people have known thy underſtanding, becauſe the diſpoſition of thine heart is good.

30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon our ſelves, which we will not break.

31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more.

32 Then ſaid Judith unto them, Hear me, and I will do a thing which ſhall go throughout all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will go forth with my waiting woman: and within the days that you have promiſed to deliver the city to our enemies, the Lord will viſit Iſrael by mine hand.

34 But enquire not you of mine act: for I will not declare it to you until the things be finiſhed that I do.

35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judith humbleth herſelf,* 2 *and prayeth God to proſper her purpoſe againſt the enemies of his ſanctuary.*

THEN Judith fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed; and about the time that the incenſe of that evening was offered in Jeruſalem, in the houſe of the Lord, Judith cried with a loud voice, and ſaid,

2 O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach (for thou ſaidſt, it ſhall not be ſo, and yet they did ſo)

3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they died their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones;

4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me alſo a widow.

5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come.

6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield, and ſpear, and bow, and ſling; and know not that thou art the Lord that breakeſt the battles: the Lord is thy name.

8 Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle, where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar.

32 *Hear me, and I will do a thing,* &c.] After telling them their fault in not relying on the Lord for help, ſhe declared that ſhe would herſelf undertake the deliverance of the city; but at the ſame time enjoined them not to aſk, or endeavour to diſcover the manner in which ſhe propoſed to perform it, being determined to keep the ſecret inviolable in her own breaſt.

Notes on the Ninth Chapter.

Ver. 1 *Then Judith fell upon her face,* &c.] Before Judith entered on this important action, ſhe proſtrated herſelf before God, and implored from him that aſſiſtance which ſhe well knew it could not be expected from man.

9 Behold, their pride, and ſend thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman.

11 For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael, but thou.

CHAP. X.

3 *Judith doth ſet forth herſelf.* 10 *She and her maid go forth into the camp.*

NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words,

2 She roſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days, and in her feaſt-days,

3 And pulled off the ſackcloth which ſhe had on, and put off the garments of her widowhood, and waſhed her body all over with water, and anointed herſelf with precious ointment, and braided the hair of her head, and put on attire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband.

4 And ſhe took ſandals upon her feet, and put about her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herſelf bravely, to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gave her maid a bottle of wine, and a cruſe of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; ſo ſhe folded all theſe things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias, and the antients of the city, Chabris and Charmis.

7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and ſaid unto her,

8 The God, the God of our fathers give thee favour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God.

9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof you have ſpoken with me: ſo they commanded the young men to open unto her, as ſhe had ſpoken.

10 And when they had done ſo, Judith went out, ſhe and her maid with her, and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtraight forth in the

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11 *Thy power ſtandeth not in multitude*, &c.] Thou, *O worſhip of Iſrael*, haſt no occaſion for the arm of fleſh; before thee the multitude of an hoſt, and all the inſtruments of war are vain. It is to thee the afflicted fly for ſuccour, and the weak for defence againſt the tyranny of man. Hear therefore, O Almighty God of Jacob, the prayer of thy ſervant, and protect thine handmaid in this her daring attempt to reſcue thine inheritance from the hands of ſtrangers, and prevent thine holy temple from being defiled by the pollutions of the heathen.

Notes on the Tenth Chapter.

Ver 10 *Her maid.*] The word in ancient tranſlations which we render *maid* is *Abra*, which ſignifies a companion, or maid of honour, rather than a ſervant; for the ſame word in the Septuagint is applied to the women that attended Pharaoh's daughter, Exod. ii. 5. and alſo to thoſe that waited upon Eſther, chap. iv. 4.

11 *They went ſtraight forth into the valley*, &c.] The city of Bethulia was ſituated on the top of a mountain, and the hoſt of the Aſſyrians were incamped in the vallies below; ſo that Judith and her attendant ſoon reached the advanced guards of the enemy, who were ſtationed at the very foot of the mountain.

Notes

valley: and the first watch of the Assyrians met her;

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will shew him a way whereby he shall go and win all the hill-country without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hath saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word, and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid, and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple and gold, and emeralds and precious stones.

22 So they shewed him of her, and he came out before his tent, with silver lamps going before him.

23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

3 *Holofernes asketh Judith the cause of her coming:* 20 *He is much pleased with her wisdom and beauty.*

THEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nebuchodonosor the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee, and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but

Notes on the Eleventh Chapter.

Ver. 1 *Then said Holofernes unto her,* &c.] The general of Nabuchodonosor was charmed with the beauty of Judith, and encouraged her to tell him the reason of her coming, at the same time assuring her that she had nothing to fear in the Assyrian camp; for orders should be given for treating her in all respects as if she had been a subject of his lord, and not like a captive.

also the beasts of the field, and the cattle, and the fowls of the air shall live by thy power, under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated, and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things that God hath forbidden them to eat by his laws:

13 And are resolved to spend the first fruits of the corn, and the tenths of wine and oil, which they had sanctified and reserved for the priests that serve in Jerusalem, before the face of our God, the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore, I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes, and all his servants, and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely, if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

2 Judith will not eat of Holofernes meat: 7 She tarrieth three days in the camp.

9 *Concerning the matter which Achior did speak*, &c.] Judith confirms what Achior had before told Holofernes, namely, that the Jews could not be conquered, unless they forsook the God of their fathers: but added, that they would soon lay their hands on the things dedicated to God, who would then forsake them, and they would fall an easy prey to his victorious army.

19 *These things were told me.*] Margin, *These things have I spoken.*

Notes

THEN he commanded to bring her on, where his plate was set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat therof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thine hand-maid may go forth unto prayer.

7 Then Holofernes commanded his guard, that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way, to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For lo, it will be a shame for our person, if we shall let such a woman go, not having had her company: for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her, over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day, more than all the days since I was born.

19 Then she took, and ate and drank before him what her maid had prepared.

23 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, since he was born.

CHAP. XIII.

2 *Judith is left alone with Holofernes in his tent:*
7 *She cuts off his head while he slept.*

Notes on the Twelfth Chapter.

Ver. 2 *I will not eat thereof,* &c.] There was no law that prohibited the Jews from eating several things, that the Gentiles made use of. Bread, wine, fruit, and the like, were allowed them in common with other people; but either some tradition then prevailing among the Jews, or some religious vow, that Judith might have bound herself under, probably hindered her from accepting the offer made her by the general of provisions from his table.

7 *Went out in the night into the valley of Bethulia,* &c.] As prayer, no doubt, is best performed in places of retirement, Judith had a good pretence to request of the general the liberty of retiring out of the camp to perform her devotions, which she foresaw would be a means to favour her escape, after she had executed the design for which she left her city, and ventured to put herself into the enemy's hand.

NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem.

5 For now is the time to help thine inheritance, and to execute mine enterpriſes, to the deſtruction of the enemies which are riſen againſt us.

6 Then ſhe came to the pillar of the bed, which was at Holofernes head, and took down his faulchion from thence,

7 And approached to his bed, and took of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael, this day.

8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, anon after ſhe went forth, and gave Holofernes his head to her maid:

10 And ſhe put it in her bag of meat: ſo they twain went together, according to their cuſtom unto prayer: and when they had paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate, and received them, and made a fire for a light, and ſtood round about them.

14 Then ſaid ſhe to them with a loud voice, Praiſe, praiſe God, praiſe God (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Holofernes the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkenneſs; and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance had deceived him to his deſtruction, and yet hath he not committed ſin with me, to defile and ſhame me.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord, Bleſſed be thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God, above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever.

Notes on the Thirteenth Chapter.

Ver. 3 *Judith had commanded her maid to ſtand without*, &c.] It does not appear from the hiſtory, that the maid knew any thing of Judith's deſign; and even the laſt night, when the action was performed, ſhe ſeems only to have waited the return of her miſtreſs, in order to their going into the valley to perform their accuſtomed devotions. Indeed a ſcheme of this kind required the greateſt ſecrecy; and therefore Judith wiſely determined to keep it concealed.

Notes

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

1 Judith's advice. 11 The head of Holofernes is hanged up: 15 He is found dead, and lamented.

THEN said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take you every one his weapons and go forth every valiant man out of the city, and set you a captain over them, as though you would go down into the field toward the watch of the Assyrians, but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So you, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people, all that she had done from the day that she went forth, until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in the city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains, and tribunes, and to every one of their rulers.

13 So they came to Holofernes tent, and said to him that had the charge of all things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bed-chamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and sighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously;

Notes on the Fourteenth Chapter.

Ver. 1 *Hear me now, my brethren,* &c.] Judith, well knowing the consternation into which the sudden death of Holofernes would throw the Assyrian army, advised the Bethulians to take advantage of it, arm themselves, pursue, and destroy these invaders of their country.

11 *As soon as the morning arose,* &c.] To encourage the besieged to fight for their country and religion, Judith caused the head of Holofernes to be hung upon the wall in sight of the enemy, that it might at once serve to animate the courage of the former, and strike a panic into the minds of the latter.

Straits of the mountain.] Margin, *Ascents.*

one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor: for behold, Holofernes *lieth* upon the ground without a head.

19 When the captains of the Aſſyrians army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noiſe throughout the camp.

CHAP. XV.

1 *The Aſſyrians are chaſed and ſlain.* 13 *The women crown Judith with a garland.*

AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done.

2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out all together, they fled into every way of the plain, and of the hill-country.

3 They alſo that had camped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warrior among them, ruſhed out upon them.

4 Then ſent Ozias to Betomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai: likewiſe alſo they that came from Jeruſalam, and from all the hill-country (for men had told them what things were done in the camp of their enemies) and they that were in Galaad and in Galilee, chaſed them with a great ſlaughter, until they were paſt Damaſcus, and the borders thereof.

6 And the reſidue that dwelt at Bethulia fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter, had that which remained; and the villages, and the cities that were on the mountains and in the plain, gat many ſpoils: for the multitude was very great.

8 Then Joacim the high prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoicing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for ever more: and all the people ſaid, So be it.

11 And the people ſpoiled the camp the ſpace of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it and laid it on her mule: and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her.

13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour with garlands, and with ſongs in their mouths.

CHAP. XVI.

1 *The ſong of Judith:* 23 *She died at Bethulia a widow of great honour:* 24 *All Iſrael lament her death.*

THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe.

Notes on the Fifteenth Chapter.

Ver. 2 *Fear and trembling fell upon them,* &c.] The Bethulians took the advantage of this diſorder of their enemies, and attacked them in ſmall parties from different quarters, and were aſſiſted by all the neighbouring countries; by which means the army of the Aſſyrians was totally overthrown.

Notes on the Sixteenth Chapter.

Ver. 1 *Judith began to ſing,* &c.] This ſong of Judith is truly poetical, and deſerves a place among the oriental writings of this kind. The way of ſinging alternately was a very common and ancient practice. See note on Exod. xv. 21.

2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name.

3 For God breaketh the battles: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that preſecuted me.

4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the fauchion paſſed through his neck.

10 The Perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs.

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices, but they were overthrown.

12 The ſons of the damſels have pierced them through, and wounded them as fugitives children; they periſhed by the battle of the Lord.

13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible.

14 Let all creatures ſerve thee: for thou ſpakeſt, and they were made, thou didſt ſend forth thy ſpirit, and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their fleſh; and they ſhall feel them, and weep for ever.

18 Now as ſoon as they entered into Jeruſalem, they worſhipped the Lord; and as ſoon as the people were purified, they offered their burnt-offerings and their free-offerings, and their gifts.

19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the country.

22 And many deſired her, but none knew her all the days of her life, after that Manaſſes her huſband was dead, and was gathered to his people.

23 But ſhe increaſed more and more in honour, and waxed old in her huſband's houſe, being an hundred and five years old, and made her hand-maid free; ſo ſhe died in Bethulia:

19 *Judith dedicated all the ſtuff of Holofernes*, &c.] Nothing was more common both among the Jews and Gentiles, than to dedicate the ſpoils taken in war to God, in acknowledgment of his goodneſs, and to commemorate the victory, which, by his favour and aſſiſtance, was then obtained.

23 *In the cave.*] Margin, *In the ſepulchre*,

and

and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

The Rest of the CHAPTERS of the BOOK of

ESTHER,

Which are found neither in the HEBREW, nor in the CHALDEE.

Part of the Tenth Chapter, after the Greek.

THE ARGUMENT.

As some of the following Chapters, which are added by way of Supplement to the authentic book of Esther, *are preserved by* Josephus *in his history, they are doubtless of an antient date: but as we find in them manifest contradictions, and a stile very different from the canonical writings, we cannot but conclude that the compilers of the sacred canon had sufficient reason for placing them among the Apocryphal Compositions.*

Mardocheus remembereth and expoundeth his dream of the river and two dragons.

THEN Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered

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Notes on the Tenth Chapter.

Ver. 4 *Mardocheus said,* &c.] In order to connect this additional history with the book of Esther, of which it is said to be the remainder, we are to remember that by the interposition of Mordecai, or as he is here called Mardocheus, and the assistance of queen Esther, the Jews obtained a signal deliverance from the plot laid against them by Hamon their mortal enemy. Mordecai, to perpetuate so wonderful an instance of the divine favour to his nation, instituted an annual festival, to be observed on the fourteenth and fifteenth of the month Adar, for ever. See note on Esther ix. 21.

5 *I dreamed a dream which I saw,* &c.] Mordecai is confirmed in his opinion, that these events were brought about by the interposition of Providence, on recollecting a dream he formerly had, which, after comparing with the late wonderful revolution, he declares to have been a true and particular prediction of what afterwards came to pass.

Notes

us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God amongst all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness, before God, according to the generations for ever among his people.

CHAP. XI.

2 *The stock and quality of Mardocheus:* 6 *He dreameth of two dragons.*

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artaxerxes the Great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives which Nabuchodonosor the king of Babylon carried from Jerusalem, with Jechonias king of Judea, and this was his dream:

5 Behold, a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo, a day of drakness and obscurity: tribulation and anguish, affliction, and great uproar upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it

CHAP. XII.

2 *The two eunuchs conspiracy discovered by Mardocheus,* 5 *for which the king rewarded him.*

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king, and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

Notes on the Eleventh Chapter.

Ver. 1 *In the fourth year of the reign of Ptolemeus and Cleopatra,* &c.] In this verse we have an account of these additional chapters to the book of Esther, called *the Epistle of Phurim*; and it is the general opinion of the learned, that the Lysimachus mentioned here was the author of them.

2 *Mardocheus the son of Jairus,* &c.] Here the author gives a particular account of Mardocheus, his family, his residence at Susa, and the reason of his being there.

12 *He bare this dream in mind,* &c.] The intention of this dream was to predict the great distresses which his countrymen the Jews would feel, and the signal deliverance, which, by their prayer to the Almighty, they should obtain from all the cruel attempts of their implacable adversaries.

Notes on the Twelfth Chapter.

Ver. 5 *For this he rewarded him.*] This is a manifest contradiction to the account we have of this affair in the book of Esther,

6 Howbeit Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people, becauſe of the two eunuchs of the king.

CHAP. XIII.

1 The copy of the king's letters to deſtroy the Jews: 8 The prayer of Mardocheus for them.

THE copy of the letters was this: The great king Artaxerxes writeth theſe things to the princes and governors, that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces,

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace, which is deſired of all men.

3 Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people, that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms, honourably intended by us, cannot go forward.

5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly ſtabliſhed:

6 Therefore have we commanded that all they that are ſignified in writing unto you by Aman (who is ordained over the affairs, and is next unto us) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year:

7 That they, who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter cauſe our affairs to be well ſettled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee.

10 For thou haſt made heaven and earth, and all the wonderous thing under the heaven.

11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt nor pride, nor for any deſire of glory, that I did not bow down to proud Aman.

13 For I could have been content, with good will, for the ſalvation of Iſrael, to kiſs the ſoles of his feet.

14 But I did this, that I might not preſer the glory of man above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, ſpare thy people: for their eyes are upon us to bring us to nought; yea, they deſire to deſtroy the inheritance that hath been thine from the beginning.

16 Deſpiſe not the portion which thou haſt delivered out of Egypt for thine own ſelf.

Eſther, chap. vi. 3. where, on the king's enquiring what had been done for Mordecai, it is ſaid, *Nothing had been done for him.* Indeed the tranſaction itſelf plainly ſhews that this was really the caſe; for it was wholly owing to his not being rewarded for his diſcovery, that Haman was ordered to honour him in ſo remarkable a manner. And this very occurrence may be conſidered as the cauſe both of the riſe of Mordecai, and the fall of Haman his enemy.

Notes on the Thirteenth Chapter.

Ver. 1 *The copy of the letter was this*, &c.] We have here the letter which Ahaſuerus, at the requeſt of Haman, ſent to the provinces to deſtroy the Jews. The ſubſtance of this letter is given in the canonical book of Eſther.

17 *Deſtro*

17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord.

18 All Iſrael in like manner cried moſt earneſtly unto the Lord, becauſe their death was before their eyes.

CHAP. XIV.

The prayer of queen Eſther for herſelf and her people.

QUEEN Eſther alſo being in fear of death, reſorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguiſh and mourning: and inſtead of precious ointments, ſhe covered her head with aſhes and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair.

3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me deſolate woman, which have no helper but thee.

4 For my danger is in mine hand.

5 From my youth up, I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them.

6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies,

7 Becauſe we worſhipped their gods: O Lord, thou art righteous.

8 Nevertheleſs, it ſatisfieth them not, that we are in bitter captivity: but they have ſtricken hands with their idols,

9 That they will aboliſh the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar,

10 And open the mouths of the heathen, to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever.

11 O Lord, give not thy ſceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example that hath begun this againſt us.

12 Remember, O Lord, make thyſelf known in time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power.

13 Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am deſolate, and which have no other helper but thee.

15 Thou knoweſt all things, O Lord; thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon mine head, in the days wherein I ſhew myſelf, and that I abhor it as a menſtruous rag, and that I wear it not when I am private by myſelf;

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly eſteemed the king's feaſt, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy ſince the day that I was brought hither, to this preſent, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear.

17 *Deſtroy not.*] Margin, *Shut*, or *ſtop not*.

Notes on the Fourteenth Chapter.

Ver. 1 *Eſther being in fear of death, reſorted unto the Lord.*] Mordecai having informed Eſther of the calamity that threatened them, ſhe was ſo terrified with the news, that ſhe fell into all the extremities of the moſt exceſſive grief; and in the ſorrow of her heart poured out a prayer to God, imploring his protection for the deſcendants of Jacob, recounting the wonderful works he had wrought for his people, lamenting their ſins, which was the cauſe of the preſent troubles, beſeeching the Almighty not to ſuffer the heathen to triumph over his inheritance, and begging ſhe might have ſpirit to attempt, and eloquence to avert the ſtroke, and move the heart of the king againſt their grand enemy, who had deviſed their deſtruction.

Notes

CHAP. XV.

6 Esther cometh into the king's presence: 7 She fainteth: 8 He taketh her up, and doth comfort her.

AND upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and Saviour of all things, she took two maids with her,

3 And upon the one she leaned, as carrying herself daintily.

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was chearful, and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones, and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good chear.

10 Thou shalt not die, though our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then she said unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

1 The letter of Artaxerxes, 10 wherein he taxeth Aman, 17 and revoketh the decree procured by him to destroy the Jews.

THE great king Artaxerxes, unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen;

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against them that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech of those that are put in trust to manage their friends affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities;

Notes on the Fifteenth Chapter.

Ver. 1 *Upon the third day,* &c.] Esther having finished her prayers, which she had continued to the third day, now began to prepare for the grand attempt, and try what interest she had with the king, to prevent the destruction of her people.

3 *Daintily.*] Margin, *Delicately.*

5 *Ruddy.*] Margin, *Rose-coloured.*

Very amiable.] Or, *smiling.*

15 *She fell down for faintness.*] Margin, *She fell in a swoon.*

Notes on the Sixteenth Chapter.

Ver. 1 *The great king Artaxerxes, unto the princes,* &c.] In order to avert the mischief which would have befallen the Jews from the detestable plot of Haman, it was absolutely necessary, that the same authority which gave the decree should reverse it. Accordingly the king, being prevailed upon by the intercession of Esther and Mordecai, published his royal letters to countermand those he had before sent to the governors of his numerous provinces.

Notes

6 Beguiling with the falſehood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes.

7 Now ye may ſee this, as we have declared not ſo much by ancient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late, through the peſtilent behaviour of them that are unworthily placed in authority.

8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men;

9 Both by changing our purpoſes, and always judging things that are evident, with more equal proceeding.

10 For Aman a Macedonian, the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us,

11 Had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits, ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation.

14 For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction, are no evil-doers, but live by moſt juſt laws:

16 And that they be children of the moſt high and moſt mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the moſt excellent manner.

17 Wherefore ye ſhall do well, not to put in execution the letters ſent unto you by Aman the ſon of Amadatha.

18 For he that was the worker of theſe things is hanged at the gates of Suſa with all his family: God who ruleth all things, ſpeedily rendering vengeance to him according to his deſerts.

19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who, in the time of their affliction, ſhall ſet upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed.

22 You ſhall therefore among your ſolemn feaſts keep it an high day with all feaſting.

23 That both now and hereafter there may be ſafety to us, and the well affected Perſians; but to thoſe which do conſpire againſt us, a memorial of deſtruction.

24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever.

THE WISDOM of SOLOMON.

THE ARGUMENT.

The principal intention of this book is the instruction of kings, and the information of the judges of the earth. The real author, or the precise time when it was wrote is uncertain: though it is generally agreed that it was not written by Solomon, *though the title bears his name, nor originally in* Hebrew; *but by a* Hellenist *Jew of* Alexandria. *It seems evident that it was wrote long after* Malachi, *and the ceasing of prophecy; even a considerable time after the* LXX *Interpreters: It may most probably be placed after the times of the* Maccabees, *and consequently later than the book of* Ecclesiasticus.

CHAP. I.

2 *To whom God sheweth herself,* 4 *and wisdom herself.* 6 *An evil speaker cannot lie hid.*

LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not: and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit: and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly; and the sound of his words shall come unto the Lord, for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word so secret that shall go for nought: and the mouth that belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

Notes on the First Chapter.

Ver. 1 *Love righteousness,* &c.] The first part of this chapter seems to be dictated for the use of judges and magistrates, who have the charge of men's lives and properties. They are exhorted to love righteousness, and to seek the Lord in simplicity of heart; and, in order to be masters of that true wisdom which is necessary to a right discharge of their office, they are shewn how impossible it is to attain it, without divesting themselves of all froward and malicious dispositions; and that deceit and folly are inconsistent with an upright heart.

3 *Reproveth.*] Margin, *Maketh manifest.*

6 *Wisdom is a loving spirit,* &c.] The excellency of wisdom is shewn by its effects; first, in respect to man, whom it always regards in the spirit of love, joy, peace, long-suffering, gentleness, goodness, &c. secondly, in respect to God, whose honour it will vindicate, nor suffer the blasphemer to go unpunished.

Notes

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poison of destruction in them: nor the kingdom of death upon the earth.

15 For righteousness is immortal.

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP. II.

1 *The wicked think this life short,* 5 *and of no other after this:* 6 *Therefore they will take their pleasure in this,* 10 *and conspire against the just.*

FOR the *ungodly* said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart.

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air.

4 And our names shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away: and after our end, there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us.

8 Let us crown ourselves with rose-buds before they be withered.

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient grey hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

Notes on the Second Chapter.

Ver. 1 *The ungodly said,* &c.] In this chapter we have a picture of the life, principles, and practice of the voluptuous Epicurean, whose hopes, pleasures, and expectations being wholly confined to this life, his thoughts and study are employed to wanton in all the luxuries, that are in the power of art and nature to procure him. The righteous man is his avowed detestation, because his conversation and behaviour continually reprove his own abominable course of life; and therefore he takes all opportunities to oppress him.

16 *Counterfeits.*] Margin, *False coin.*

Notes

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness: nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless, through envy of the devil came death into the world: and they that do hold of his side, do find it.

CHAP. III.

1 *The godly are happy in their death,* 5 *and in their troubles:* 10 *The wicked are not, nor their children.* 16 *The adulterer and his seed shall perish.*

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men: yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: For God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed: wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And *blessed* is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 *The chaste man shall be crowned.* 3 *Bastard slips shall not thrive.*

BETTER is it to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

Notes on the Third Chapter.

Ver. 1 *The souls of the righteous are in the hand of God,* &c.] This chapter is a fine contrast to the foregoing. The righteous man may indeed be sorely afflicted with the troubles and calamities of this life, and his death attended with the most terrible circumstances, which in the erroneous judgment of the wicked may be deemed his punishment; yet having his confidence in God, and his hopes in enjoying him in the glorious regions of immortality, his soul is calm and serene amidst the torments of his body; and his death, which his enemies may intend as the greatest of evils, procure him joys that shall never pass away.

9 *Such as be faithful in love shall abide with him.*] Margin, *Such as be faithful shall remain with him in love.*

Notes on the Fourth Chapter.

Ver. 1 *Better is it to have no children,* &c.] Chastity, one branch of wisdom, is always highly honoured and esteemed; whereas

2 When it is preſent, men take example at it; and when it is gone, they deſire it: it weareth a crown, and triumpheth for ever, having gotten the victory, ſtriving for undefiled rewards.

3 But the multiplying brood of the ungodly ſhall not thrive, nor take deep rooting from baſtard ſlips, nor lay any faſt foundation.

4 For though they flouriſh in branches for a time: yet ſtanding not faſt, they ſhall be ſhaken with the wind, and through the force of winds they ſhall be rooted out.

5 The imperfect branches ſhall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds, are witneſſes of wickedneſs againſt their parents in their trial.

7 But though the righteous be prevented with death; yet ſhall he be in reſt.

8 For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years:

9 But wiſdom is the grey hair unto men, and an unſpotted life is old age.

10 He pleaſed God, and was beloved of him: ſo that living amongſt ſinners, he was tranſlated.

11 Yea, ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his ſoul.

12 For the bewitching of naughtineſs doth obſcure things that are honeſt: and the wandering of concupiſcence doth undermine the ſimple mind.

13 He being made perfect in a ſhort time, fulfilled a long time.

14 For his ſoul pleaſed the Lord: therefore haſted he *to take him away* from among the wicked.

15 This the people ſaw, and underſtood it not, neither laid they up this in their minds, That his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen.

16 Thus the righteous that is dead, ſhall condemn the ungodly which are living; and youth that is ſoon perfected, the many years and old age of the unrighteous.

17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſet him in ſafety.

18 They ſhall ſee him, and deſpiſe him: but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproach among the dead for evermore.

19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh.

20 And when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

CHAP. V.

1 The wicked ſhall wonder at the godly, 4 and confeſs their error, 5 and the vanity of their lives.

THEN ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours.

2 When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for.

3 And they repenting and groaning for an-

whereas its contrary vice generally meets with its deſerved puniſhment: and though the wicked may multiply children, which are accounted bleſſings, yet their poſterity is ſeldom of long duration.

16 *The righteous that is dead, ſhall condemn the ungodly*, &c.] The righteous in the laſt day ſhall riſe up in judgment againſt the ſinful inhabitants of the world.

Notes on the Fifth Chapter.

Ver. 1 *Then ſhall the righteous man ſtand in great boldneſs*, &c.] The condition of the godly in this world, with reſpect to external circumſtances, is ſo apparently worſe than that of the wicked, that atheiſts in all ages have made it an argument for their diſbelief of a Supreme Being, or at leaſt of a Providence to guide the world, and direct the affairs of mortals. But when theſe fooliſh men have paſſed the valley of the ſhadow of death, they will ſee, but too late, their fatal miſtake; they will then behold the immortal manſions diſplayed to their view, and the oppreſſed good man ſatisfied with the fulneſs of happineſs, and triumphing over all his former misfortunes in the exalted ſtations of bliſs: while they themſelves are precipitated into the gulph of miſery, unſpeakable and eternal.

guish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach.

4 We fools accounted his life madness, and his end to be without honour.

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasted by.

10 And as a ship that passeth over the waves of the water, which, when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we, in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore, their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgement instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast *as* out of a stone-bow, and the water of the sea shall rage against them, and the flood shall cruelly drown them.

23 Yea a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

CHAP. VI.

1 *Kings must give ear:* 3 *They have their power from God,* 5 *who will not spare them.* 12 *Wisdom is soon found:* 21 *Princes must seek for it.*

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

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14 *Like dust.*] Greek, *Like thistledown.*

17 *He shall take to him his jealousy,* &c.] The following descriptions to the end of the chapter are full of the sublimest imagery: God is drawn in all that terrible glory with which the strongest imagination can paint him; his whole figure strikes us in the most amazing manner; he is represented as compleatly armed with terror: we see his helmet, his breast-plate, his invincible shield, his sharp sword, his thunderbolts; and, in fine, the whole artillery of heaven.

Notes on the Sixth Chapter.

Ver. 1. *Hear therefore, O ye kings,* &c.] The author here calls upon kings, judges, and men in high stations, to remember that all the power and authority they are invested with, are derived originally from God; and that to him they are accountable for the due administration of justice to the people committed to their care.

2 Give ear, you that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works and search out your counsels.

4 Because, being ministers of his kingdom, you have not judged aright, nor kept the law, nor walked after the counsel of God.

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all, shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you, therefore, *O kings*, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily, shall be judged holy: and they that have learned such things, shall find what to answer.

11 Wherefore, set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away; yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travel: for he shall find her sitting at his doors.

15 To think therefore upon her, is perfection of wisdom: and whoso watcheth for her, shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws: and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God;

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 *All men have their beginning and end alike.*
8 *He preferred wisdom before all things else.*

I Myself also am a mortal man like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh, in the time of ten months, being compacted in blood of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is

21 *If your delight be then in thrones and sceptres*, &c.] That the great trust reposed in kings and governors, may redound to the glory of God, and the good of mankind, the author directs them to study the principles of wisdom and right judgment. And to encourage them in this pursuit, he tells them, that Wisdom is of easy access to those who desire her instruction; has such agreeable qualities, and is so bountiful towards her admirers, that a man must be blind to his own interest, who rejects her counsels, and stupidly foolish that can be insensible of her beauty and perfections.

Notes on the Seventh Chapter.

Ver. 1 *I myself also am a mortal man*, &c.] All men, with respect to their birth, are undoubtedly upon an equal footing; as the wise man is born, so is the fool; as the king, so is the beggar. It is wisdom only that distinguishes one man above the rest of his fellow-creatures.

of like nature, and the first voice which I uttered, was crying, as all others do.

4 I was nursed in swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her, never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For she is a treasure unto men, that never faileth: which they that use, become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet, for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words, all wisdom also and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements.

18 The beginning, ending, and midst of the times: the alterations of the turning *of the sun*, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: The diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

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22 *Wisdom, which is the worker of all things, taught me*, &c.] Wisdom is an inexhaustible treasure of good things, and establishes an indissoluble friendship between man and his Maker; it enlarges the understanding, and gives eloquence to the lips; it acquaints us with the hidden properties of nature, and the operations, qualities, and uses of the elements; the nature of the animal and vegetable world, and the rational principles of men. In a word, wisdom is one of the perfections of the Divine Being, and the express image of his person.

CHAP. VIII.

2 He is in love with wisdom; 4 for he that hath it, hath every good thing.

WISDOM reacheth from one end to another mightily; and sweetly doth she order all things.

2 I loved her, and sought *her* out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowlege of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom that worketh all things?

6 And if prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude; which are such things as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come; she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure; and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness, and to live with her, hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom, is immortality,

18 And great pleasure it is to have her friendship, and in the works of her hands are infinite riches, and in the exercise of conference with her, prudence; and in talking with her, a good report: I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea, rather being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me, (and that was a point of wisdom also to know whose gift she was) I prayed unto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

1 A prayer unto God for his wisdom, 6 without which the best man is nothing worth, 13 neither can he tell how to please God.

O God of my fathers, and Lord of mercy, who hast made all things with thy word,

Notes on the Eighth Chapter.

Ver. 1 *Wisdom reacheth from one end to another*, &c.] Having, in the preceding chapter, endeavoured to display the excellency and usefulness of wisdom in general, he proceeds in this to inform us in a more particular manner of her operations, and the benefits she procures to her friends and lovers. He justly observes that wisdom, when joined with piety, is the mother of all social virtues; that her counsels are excellent, and her comforts to those in trouble inestimable.

Notes on the Ninth Chapter.

Ver. 1 *O God of my fathers, and Lord of mercy*, &c.] This whole chapter contains the author's prayer for the gift of wisdom; and, assuming the name of Solomon, takes occasion from his youth and inexperience, to beg for wisdom to understand

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give me wisdom that sitteth by thy throne, and reject me not from among thy children:

5 For I thy servant, and son of thinehandmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters.

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptably in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us; but the things that are in heaven, who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAP. X.

1 *What wisdom did for Adam,* 4 *Noe,* 5 *Abraham,* 6 *Lot, and against the five cities,* 10 *for Jacob,* 13 *Joseph,* 16 *Moses,* 17 *and the Israelites.*

SHE preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury, wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness, even to this day,

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the laws and will of the Most High; to instruct him in building the temple; and to judge the people with equity and judgment.

11 *In her power.*] Margin, By her power.

Notes on the Tenth Chapter.

Ver. 1 *She preserved the first-formed father of the world,* &c.] Wisdom instructed Adam to govern the world. Cain, who forsook her in the instance of his brother's murther, incurred the curse of his Creator. Wisdom preserved Noah; found out Abraham, and preserved him blameless: she delivered Lot from the destruction of Sodom; preserved Jacob in his travels; she went with Joseph into Egypt; she brought Israel out of a hard bondage, and strengthened Moses to encounter all the fury of the tyrant Pharaoh.

Notes

the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul.

8 For regarding not wiſdom, they gat not only this hurt, that they knew not the things which were good; but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid.

9 But wiſdom delivered from pain thoſe that attended upon her.

10 When the righteous fled from his brother's wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich.

12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory; that he might know that godlineſs is ſtronger than all.

13 When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit,

14 And left him not in bonds, till ſhe brought him the ſceptre of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameleſs ſeed from the nation that oppreſſed them.

16 She entered into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns,

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of ſtars in the night ſeaſon:

18 Brought them through the Red-ſea, and led them through much water.

19 But ſhe drowned their enemies, and caſt them up out of the bottom of the deep.

20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

CHAP. XI.

The Egyptians were puniſhed, and the Iſraelites reſerved in the ſame thing.

SHE proſpered their works in the hand of the holy prophet.

2 They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way.

3 They ſtood againſt their enemies, and were avenged of their adverſaries.

4 When they were thirſty, they called upon thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone.

5 For by what things their enemies were puniſhed, by the ſame they in their need were benefited.

6 For inſtead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifeſt reproof of that commandment, whereby the infants were ſlain, thou gaveſt unto them abundance of water, by a means which they hoped not for:

8 Declaring by that thirſt then, how thou hadſt puniſhed their adverſaries.

9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath, and tormented, thirſting in another manner than the juſt.

Notes on the Eleventh Chapter.

Ver. 1 *She proſpered their works in the hand of the holy prophet.*] Moſes, by the aſſiſtance of wiſdom, led the people through innumerable dangers and difficulties in the wilderneſs; repulſed their enemies; gave them water out of a rock, and made uſe of the ſame means to relieve and cheriſh them, by which they were avenged of their adverſaries. And when they in their folly worſhipped ſerpents and wild beaſts, he puniſhed them by ſending multitudes of thoſe deſtructive creatures among them. This the Almighty did by the hand of his ſervant Moſes, to manifeſt his own glory, and ſhew that he can work by the moſt contemptible means, either for the deſtruction of his enemies, or the ſalvation of his own children.

Notes

10 For these thou didst admonish and try as a father: but the other as a severe king thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out, at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and wild beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance:

16 That they might know that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions.

18 Or unknown wild beasts full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

21 For thou canst shew thy great strengh at all times, when thou wilt, and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the ballance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men: because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAP. XII.

2 *God did not destroy those of Chanaan all at once:* 12 *If he had done so, who could controul him?*

FOR thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness, they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers, both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood;

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands, souls destitute of help:

7 That the land which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

Notes on the Twelfth Chapter.

Ver. 1 *Thine incorruptible Spirit is in all things.*] The author declares the gradual progress which God made in the reduction of Canaan before the Israelites, as well to give the wicked inhabitants time to repent, as to set before his people an example of mercy. And that as he so leisurely, and as it were unwillingly destroyed his most inveterate enemies, at the same time chastening his own children with the greatest moderation, they ought to be influenced by his goodness to forsake sin before he is provoked to inflict the utmost severities of his justice upon them.

Notes

9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battle, or to deſtroy them at once with cruel beaſts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a curſed ſeed from the beginning; neither didſt thou, for fear of any man, give them pardon for thoſe things wherein they ſinned.

12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment? or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee to be revenged from the unrighteous men?

13 For neither is there any God but thou, that careth for all, to whom thou mighteſt ſhew that thy judgment is not unright.

14 Neither ſhall king or tyrant be able to ſet his face againſt thee, for any whom thou haſt puniſhed.

15 Forſomuch then as thou art righteous thyſelf, thou ordereſt all things righteouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed.

16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt.

18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt.

19 But by ſuch works haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins.

20 For if thou didſt puniſh the enemies of thy children, and the condemned to death with ſuch deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants of good promiſes?

22 Therefore, whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent, that when we judge, we ſhould carefully think of thy goodneſs, and when we ourſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went aſtray very far in the ways of error, and held them for gods, which even amongſt the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgement to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, ſhall feel a judgment worthy of God.

27 For look for what things they grudged when they were puniſhed (that is) for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAP. XIII.

1 *They were not excuſed that worſhipped any of God's works.* 10 *But moſt wretched are they that worſhip the works of men's hands.*

Notes on the Thirteenth Chapter.

Ver. 1 *Surely vain are all men by nature, who are ignorant of God,* &c.] It is the laſt degree of ſtupidity in man to pretend ignorance of a deity, when he conſiders the world about him; for an artiſt is known by his work. If then the works of creation neceſſarily lead us to the Creator, what folly is it to confine our adoration to any of his creatures, without once conſidering how ſuperlatively excellent and perfect that Being muſt be who created the univerſe, and placed every thing in it in ſuch admirable order for the benefit or delight of mankind? But ſurely thoſe of all men are the moſt miſerably infatuated, who fall down to ſtocks and ſtones, the works of their own hands, that cannot help themſelves, much leſs thoſe that made them.

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen, know him that is: neither by considering the works, did they acknowledge the work-master;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works, they search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof.

10 But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life:

12 And after spending the refuse of his work to dress his meat, hath filled himself?

13 And taking the very refuse among those which served to no use (being a crooked piece of wood, and full of knots) hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man?

14 Or made it like some vile beast, laying it over with vermillion and with paint, colouring it red, and colouring every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself (for it is an image, and hath need of help)

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life, prayeth to that which is dead: for aid humbly beseecheth that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

1 *Though men do not pray to their ships; 5 yet are they saved rather by them, than by their idols.*

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves:

Notes on the Fourteenth Chapter.

Ver. 1 *One preparing himself to sail, and about to pass through the raging waves, calleth,* &c.] The folly of idolatry is further set forth in several instances: it was the original of many other abominable sins; and idols themselves took their beginning from the corruption and vanity of man's heart. A father who had lost a beloved child, in order to honour his memory, made an image of him, and ordered divine honours to be paid him. Statues, designed only as monuments of loyalty, and affection to an absent prince, were converted into objects of idolatrous worship. This opened the way to other abominable rites and ceremonies, introduced human sacrifices, and occasioned the vilest immoralities of every kind.

Notes

4 Shewing that thou canſt ſave from all dangers: yea, though a man went to ſea without art.

5 Nevertheleſs, thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved.

6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel, and left to all ages a ſeed of generation.

7 For bleſſed is the wood whereby righteouſneſs cometh.

8 But that which is made with hands is curſed, as well it, as he that made it: he, becauſe he made it; and it, becauſe being corruptible, it was called god.

9 For the ungodly, and his ungodlineſs, are both alike hateful unto God.

10 For that which is made, ſhall be puniſhed together with him that made it.

11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling-blocks to the ſouls of men, and a ſnare to the feet of the unwiſe.

12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither ſhall they be for ever.

14 For by the vain-glory of men they entered into the world, and therefore ſhall they come ſhortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices.

16 Thus in proceſs of time an ungodly cuſtom grown ſtrong was kept as a law, and graven images were worſhipped by the commandments of kings.

17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king whom they honoured, to the end, that by this their forwardneſs, they might flatter him that was abſent, as if he were preſent.

18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition.

19 For he, peradventure, willing to pleaſe one in authority, forced all his ſkill to make the reſemblance of the beſt faſhion.

20 And ſo the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occaſion to deceive the world; for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace.

23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revellings of ſtrange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traiterouſly, or grieved him by adultery.

25 So that there reigned in all men, without exception, blood, manſlaughter, theft, and diſſimulation, corruptions, unfaithfulneſs, tumults, perjury,

26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs.

27 For the worſhipping of idols not to be named is the beginning, the cauſe, and the end of all evil.

28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves.

29 For inſomuch as their truſt is in idols, which have no life; though they ſwear falſely, yet they look not to be hurt.

30 Howbeit, for both cauſes ſhall they be juſtly puniſhed; both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs.

31 For

31 For it was not the power of them by whom they ſwear: but is the juſt vengeance of ſinners that puniſheth always the offence of the ungodly.

CHAP. XV.

1 *We do acknowledge the true God.* 7 *The folly of idol-makers,* 14 *and of the enemies of God's people.*

BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.

2 For if we ſin, we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine.

3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality.

4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painter's fruitleſs labour;

5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath.

6 Both they that make them, they that deſire them, and they that worſhip them, are lovers of evil things, and are worthy to have ſuch things to truſt upon.

7 For the potter, tempering ſoft earth, faſhioneth every veſſel with much labour for our ſervice: yea, of the ſame clay he maketh both the veſſels that ſerve for clean uſes, and likewiſe alſo all ſuch as ſerve to the contrary: but what is the uſe of either ſort, the potter himſelf is the judge.

8 And employing his labours lewdly, he maketh a vain god of the ſame clay; even he which a little before was made of earth himſelf, and within a little while after returneth to the ſame out of the which he was taken, when his life which was lent him ſhall be demanded.

9 Notwithſtanding his care is, not that he ſhall have much labour, nor that his life is ſhort: but ſtriveth to excel gold-ſmiths, and ſilver-ſmiths, and endeavoureth to do like the workers in braſs, and counteth it his glory to make counterfeit things.

10 His heart is aſhes, his hope is more vile than earth, and his life of leſs value than clay:

11 Foraſmuch as he knew not his Maker, and him that inſpired into him an active ſoul, and breathed in a living ſpirit.

12 But they counted out life a paſtime, and our time here a market for gain: for, ſay they, we muſt be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle veſſels, and graven images, knoweth himſelf to offend above all others.

14 And all the enemies of thy people, that hold them in ſubjection, are moſt fooliſh, and are more miſerable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the uſe of eyes te ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are ſlow to go.

16 For man made them, and he that borrowed his own ſpirit faſhioned them: but no man can make a god like unto himſelf.

17 For being mortal, he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth: whereas he lived *once*, but they never.

18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful: for being compared together, ſome are worſe than others.

19 Neither are they beautiful, ſo much as to be deſired in reſpect of beaſts: but they went without the praiſe of God, and his bleſſing.

CHAP. XVI.

2 *God gave ſtrange meat to his people, to ſtir up their appetite; and vile beaſts to their enemies, to take it from them:* 5 *He ſtung them with his ſerpents, &c.*

Notes on the Fifteenth Chapter.

Ver. 1 *Thou, O God, art gracious and true: long-ſuffering,* &c.] God orders all things in mercy to his children; and therefore are they the more cautious in offending him. They are not deceived by the inventions of men, nor allured to worſhip an idol, from the beauty of its painting, or the delicacy of its workmanſhip. Fooliſh, indeed, muſt that man be who puts his confidence in an image of clay, knowing himſelf to be of the ſame time a compound of the ſame fragile materials, and, rejoicing in his ignorance and ſuperſtition, oppreſſeth the righteous.

Notes

THerefore by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of strange taste, even quails to stir up their appetite:

3 To the end that they desiring food might, for the ugly sight of the beast sent among them, lothe even that which they must needs desire: but these suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny, should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever.

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself towards it, was not saved by the thing that he saw: but by thee that art the saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who delivereſt from all evil:

9 For them the bitings of grashoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up, cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of the water, above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

Notes on the Sixteenth Chapter.

Ver. 1 *By the like were they punished worthily*, &c.] The love of God to his chosen people is demonstrated from the wonders he wrought for them in Egypt, and in the wilderness: when they were ready to perish with hunger, he shewed a miracle, and gave them quails to eat, and manna from heaven: when for their sins he punished them with fiery serpents, he gave them a token of love, a symbol of their salvation, by looking to which they received immediate relief.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know that it is not the growing of fruits that nourisheth man: but that it is thy word which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away:

28 That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar-frost, and shall run away as unprofitable water.

CHAP. XVII.

1 *Why the Egyptians were punished with darkness.* 11 *The terrors of an ill conscience.*

FOR great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark vail of forgetfulness, being horribly astonished, and troubled with (strange) apparitions.

4 For neither might the corner that held them, keep them from fear: but noises (as of waters) falling down, sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them: yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else, but a betraying of the succours which reason offereth.

13 And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then, whosoever there fell down, was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a

Notes on the Seventeenth Chapter.

Ver. 1 *Great are thy judgments, and cannot be expressed,* &c.] God's care for his children is farther exemplified in punishing the Egyptians for their sake, with a most horrible darkness; a darkness attended with the most frightful visions, which were either the creatures of their own terrified imagination, or the effects of a bad conscience.

Notes

melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently,

19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding echo from the hollow mountains: theſe things made them to ſwoon for fear.

20 For the whole world ſhined with clear light, and none were hindred in their labour:

21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them; but yet were they unto themſelves more grievous than the darkneſs.

CHAP. XVIII.

4 Why Egypt was puniſhed with darkneſs, 5 and with the death of their children.

NEvertheleſs, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies.

3 Inſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably.

4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved, to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water.

6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer:

7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies.

8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us whom thou hadſt called.

9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe.

10 But on the other ſide there ſounded an ill-according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed.

11 The maſter and the ſervant were puniſhed after one manner; and like as the king, ſo ſuffered the common perſon.

12 So they altogether had innumerable dead with one kind of death; neither were the living ſufficient to bury them: for in one moment the nobleſt offſpring of them was deſtroyed.

13 For whereas they would not believe any thing, by reaſon of the inchantments, upon the deſtruction of the firſt-born, they acknowledged this people to be the ſons of God.

14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe,

15 Thine Almighty word leapt down from heaven out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction,

16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding up filled all things with death; and it touched the heaven, but it ſtood upon the earth.

17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for.

18 And one thrown here, and another there half dead, ſhewed the cauſe of his death.

Notes on the Eighteenth Chapter.

Ver. 1 *Thy ſaints had a very great light*, &c.] In that horrible night of darkneſs in which God involved the Egyptians, he made a glorious diſtinction betwixt them and his own people, who all the while enjoyed light in all their dwellings. This their enemies were ſenſible of, and acknowledged the folly of their former enmity againſt them. God was pleaſed to give ſeveral other inſtances of his kind regard for his people, as the pillar of fire; Pharaoh reproved by the drowning of his hoſt in the ſea; the death of all their firſt-born in one night, and his ſevere corrections of his own people in the wilderneſs for their folly and diſobedience.

Notes

19 For the dreams that troubled them, did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted.

20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long.

21 For then the blameleſs man made haſte, and ſtood forth to defend them; and bringing the ſhield of his proper miniſtry, even prayer, and the propitiation of incenſe, ſet himſelf againſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant.

22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy Majeſty upon the diadem of his head.

25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

CHAP. XIX.

1 *Why God ſhewed no mercy to the Egyptians,*
5 *and how wonderfully he dealt with his people.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them.

3 For whilſt they were yet mourning, and making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had intreated to be gone.

4 For the deſtiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments:

5 And that thy people might paſs a wonderful way: but they might find a ſtrange death.

6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 *As namely,* a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red ſea a way without impediment; and out of the violent ſtream, a green field:

8 Where through all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders.

9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them.

10 For they were yet mindful of the things that were done, while they ſojourned in the ſtrange land, how the ground brought forth flies inſtead of cattle, and how the river caſt up a multitude of frogs inſtead of fiſhes.

11 But afterwards they ſaw a new generation of fowls, when being led with their appetite, they aſked delicate meats.

12 For quails came up unto them from the ſea, for their contentment.

13 And puniſhments came upon the ſinners, not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour towards ſtrangers.

14 For the *Sodomites* did not receive thoſe whom they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them.

15 And not only ſo, but peradventure, ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly.

16 But theſe very grievouſly afflicted them

Notes on the Nineteenth Chapter.

Ver. 1 *As for the ungodly, wrath came upon them without mercy unto the end,* &c] Though the Egyptians had been puniſhed in ſo exemplary a manner by a dreadful variety of God's judgments upon them, they madly purſued the fugitive Iſraelites. But what was the conſequence? Why, another manifeſtation of God's diſpleaſure at their implacable hatred againſt his people, and his ſuperlative kindneſs to his children in opening a paſſage through the depths of the ſea.

whom

whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

THE WISDOM of JESUS The Son of SIRACH, or ECCLESIASTICUS.

THE ARGUMENT.

This book is not of infallible authority, but is read in the church as a book of piety and instruction. The first prologue to it informs us, that the author of it was a Jew, *called* Jesus, *the son of* Sirach, *who wrote it in* Hebrew; *and that it was rendered into* Greek *by his grandson of the same name. Dr.* Prideaux *says it was written under the high-priesthood of* Onias *the* Second, *and translated in the reign of* Ptolemy Euergetes. *The ancients called it* Πανάρετον, i. e. The treasure of all virtues, *as supposing it to contain maxims leading to every virtue. The author has copied* Solomon's *method of teaching morality by sentences or maxims.*

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus (as he himself witnesseth) was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer, by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular antient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

The Prologue of the Wisdom of Jesus the Son of Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn, be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgement, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travel to interpret it; using great watchfulness and skill in that space, to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

CHAP.

CHAP. I.

1 *All wisdom is from God:* 10 *He giveth it to them that love him.* 12 *The fear of God is full of many blessings.*

ALL wisdom *cometh* from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most High is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is one wise and greatly to be feared: the LORD sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She *is* with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish: both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified, for the sway of his fury shall be his destruction.

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord, when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

Notes on the First Chapter.

1 *All wisdom cometh from the Lord, and is with him for ever.*] God is undoubtedly the fountain of all wisdom: all our ideas of which must arise from those emanations of it, which he has been pleased to transfuse from himself into human nature, and are apparent also in the admirable works of his creation and providence.

5 *Her ways are everlasting commandments.*] This is much more clearly rendered in other versions, *the entrance unto her are the everlasting commandments*; i. e. the observation of the decalogue gives wisdom an entrance into the minds of men, or is that which will make them truly wise. *Arnald.*

13 *He shall find favour.*] Margin, *He shall be blessed.*

15 *She hath built an everlasting foundation with men,* &c.] The sense is, that among all the living beings which are visible, and we know of, the human nature hath powers most capable of wisdom, and has the largest portion of it.

22 *Cannot be justified.*] Or, escape punishment.

30 Exalt not thyself, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

God's ſervants muſt look for trouble, 7 and be patient, and truſt in him: 12 For woe to them that do not ſo.

MY ſon if thou come to ſerve the Lord, prepare thy ſoul for temptation.

2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble.

3 Cleave unto him, and depart not away, that thou mayeſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee, take chearfully, and be patient when thou art changed to a low eſtate.

5 For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Believe in him, and he will help thee: order thy way aright, and truſt in him.

7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall.

8 Ye that fear the Lord, believe him, and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

10 Look at the generations of old, and ſee: did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him?

11 For the Lord is full of compaſſion, an mercy, long ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the ſinner that goeth two ways.

13 Woe unto him that is faint-hearted, for he believeth not, therefore ſhall he not be defended.

14 Woe unto you that have loſt patience: and what will ye do, when the Lord ſhall viſit you?

15 They that fear the Lord will not diſobey his word; and they that love him, will keep his ways.

16 They that fear the Lord will ſeek that which is well pleaſing unto him: and they that love him ſhall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight,

18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

CHAP. III.

2 Children muſt honour and help both their parents. 21 We may not deſire to know all things.

HEAR me, your father, O children, and do thereafter, that ye may be ſafe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons.

3 Whoſo honoureth his father maketh an atonement for his ſins.

4 And he that honoureth his mother, is as one that layeth up treaſure.

5 Whoſo honoureth his father ſhall have joy of *his own* children, and when he maketh his prayer, he ſhall be heard.

6 He that honoureth his father ſhall have a long life; and he that is obedient unto the Lord ſhall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do ſervice unto his parents, as to his maſters.

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30 *Leſt God diſcover thy ſecrets.*] Leſt by pretending to have more virtue than other men, thou provoke God to bring to light thy ſecret crimes, and hypocriſy.

Notes on the Second Chapter.

1 *My ſon if thou come to ſerve the Lord, prepare thy ſoul for temptation.*] The occaſion of this advice was, ſome think, that at this time the Jews were grievouſly afflicted under Ptolemy Lagus, who took Jeruſalem, and uſed the Jews with great ſeverity, ſending many thouſands of them captive into Egypt; which change of ſtate might very probably incline many to forſake Judaiſm. *Arnald.*

7 *Go not aſide, leſt ye fall.*] Have not recourſe to any unlawful means for ſuccour, which men of little faith and great impatience are apt to fly to. *Arnald.*

12 *Woe be to fearful hearts*, &c.] i. e. Such as fall away in time of perſecution.

18 *We will fall into the hands of the Lord, and not*, &c.] They who have a right ſenſe of God upon their minds, will rather chuſe to receive his paternal corrections, which are deſigned to recal them to their duty, than be left to go on in ſin till their demerits require that they ſhould be delivered up into the hands of men.

Notes on the Third Chapter

3 *Whoſo honoureth his father, maketh an atonement for his ſins.*] Shall obtain remiſſion of his own ſins upon his repentance and prayer for forgiveneſs.

8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations.

10 Glory not in the diſhonour of thy father, for thy father's diſhonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in diſhonour is a reproach unto the children.

12 My ſon, help thy father in his age, and grieve him not as long as he liveth.

13 And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength.

14 For the relieving of thy father ſhall not be forgotten: and inſtead of ſins, it ſhall be added to build thee up.

15 In the day of thine affliction it ſhall be remembered; thy ſins alſo ſhall melt away, as the ice in the fair warm weather.

16 He that forſaketh his father is as a blaſphemer, and he that angereth his mother is curſed of God.

17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord.

19 Many are in high place, and of renown: but myſteries are revealed unto the meek.

20 For the power of the Lord is great, and is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength.

22 But what is commanded thee, think thereupon with reverence: for it is not needful for thee *to ſee with thine eyes* the things that are in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee than men underſtand.

24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire, and alms maketh an atonement for ſins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth, he ſhall find a ſtay.

CHAP. IV.

1 *We may not deſpiſe the poor or fatherleſs,* 11 *but ſeek for wiſdom,* 20 *and not be aſhamed of ſome things.*

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful: neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

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13 *If his underſtanding fail, have patience with him,* &c.] This extends filial piety to the higheſt degree, inculcating that whatever difference there may be between a child and his parent, in health, ſtrength, underſtanding, riches, or honour, yet the parent is not to be deſpiſed, but to be honoured by the child, and taken care of by him.

17 *So ſhalt thou be beloved of him that is approved.*] i. e. By all worthy and good men, ſuch as themſelves are, for the like good qualites beloved both of God and man.

22 *It is not needful for thee to ſee with thine eyes the things that are in ſecret.*] Namely, things pertaining to the nature of God, into which to enquire too curiouſly is imprudence.

23 *Profeſs not the knowledge therefore that thou haſt not.*] Being by nature ignorant with regard to divine things, it is abſurd to pretend to know more of them than God has been pleaſed to reveal.

28 *In the puniſhment of the proud,* &c.] Margin, The proud man is not healed by his puniſhment.

31 *He that requiteth good turns, is mindful,* &c.] God, who is a certain recompenſer of all acts of beneficence or tenderneſs done to thoſe in diſtreſs, keeps an account of all ſuch charitable deeds to return them in due time with increaſe.

4 Reject not the ſupplication of the afflicted: neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee.

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thyſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong from the hand of the oppreſſor: and be not faint-hearted when thou ſitteſt in judgement.

10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as the ſon of the moſt High, and he ſhall love thee more than thy mother doth.

11 Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her, loveth life; and they that ſeek to her early, ſhall be filled with joy.

13 He that holdeth her faſt ſhall inherit glory; and whereſoever ſhe entereth, the Lord will bleſs.

14 They that ſerve her, ſhall miniſter to the Holy One: and them that love her, the Lord doth love.

15 Whoſo giveth ear unto her, ſhall judge the nations: and he that attendeth unto her, ſhall dwell ſecurely.

16 If a man commit himſelf unto her, he ſhall inherit her; and his generation ſhall hold her in poſſeſſion.

17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul, and try him by her laws.

18 Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her ſecrets.

19 But if he go wrong, ſhe will forſake him, and give him over to his own ruin.

20 Obſerve the opportunity, and beware of evil; and be not aſhamed, when it concerneth thy ſoul.

21 For there is a ſhame that bringeth ſin; and there is a ſhame which is glory and grace.

22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall.

23 And refrain not to ſpeak when there is occaſion to do good, and hide not thy wiſdom in her beauty.

24 For by ſpeech wiſdom ſhall be known; and learning by the word of the tongue.

25 In no wiſe ſpeak againſt the truth, but be abaſhed of the error of thine ignorance.

26 Be not aſhamed to confeſs thy ſins; and force not the courſe of the river.

27 Make not thyſelf an underling to a fooliſh man; neither accept the perſon of the mighty.

28 Strive for the truth unto death, and the Lord ſhall fight for thee.

29 Be not haſty in thy tongue; and in thy deeds ſlack and remiſs.

30 Be not as a lion in thy houſe; nor frantick among thy ſervants.

31 Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt repay.

CHAP. V.

1 *We muſt not preſume of our wealth, and ſtrength*
6 *nor of the mercy of God to ſin.*

SET not thy heart upon thy goods; and ſay not, I have enough for my life.

Notes on the Fourth Chapter.

14 *They that ſerve her, ſhall miniſter to the Holy One*, &c.] They that are endued with true wiſdom and obedient to her dictates, are fit to miniſter to God in his ſanctuary, or at his altar.

17 *Will bring fear and dread upon him, and torment him*, &c.] The ancient Philoſophers have well repreſented this by the emblem of two roads; that which leads to virtue, and happineſs at the end of it, is rough and unpleaſant; the other which terminates in a precipice or deſtruction, and is the way of wickedneſs, is wide, beaten, and eaſy.

21 *There is a ſhame that bringeth ſin.*] i.e. When a man is laughed out of his modeſty and virtue, thro' the raillery or prophane jeſts of others.

23 *Hide not thy wiſdom in her beauty.*] Or, Hide not the beauty of thy wiſdom, when it ought to be diſplayed, and may do ſervice. *Arnald.*

36 *Force not the courſe of the river.*] Margin, *Strive not againſt the ſtream.*

30 *Be not as a lion in thy houſe*, &c.] Be not imperious or tyrannical, nor affect to appear terrible to thy family.

2 Follow not thine own mind, and thy ſtrength to walk in the ways of thy heart.

3 And ſay not, Who ſhall controul me for my works? for the Lord will ſurely revenge thy pride.

4 Say not, I have ſinned, and what harm hath happened unto me? for the Lord is long-ſuffering, he will in no wiſe let thee go.

5 Concerning propitiation, be not without fear, to add ſin unto ſin:

6 And ſay not, His mercy is great; he will be pacified for the multitude of my ſins: for mercy and wrath come from him, and his indignation reſteth upon ſinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance.

8 Set not thine heart upon goods unjuſtly gotten, for they ſhall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for ſo doth the ſinner that hath a double tongue.

10 Be ſtedfaſt in thy underſtanding, and let thy word be the ſame.

11 Be ſwift to hear; and let thy life be ſincere, and with patience give anſwer.

12 If thou haſt underſtanding, anſwer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and ſhame is in talk: and the tongue of man is his fall.

14 Be not called a whiſperer, and lie not in wait with thy tongue: for a foul ſhame is upon the thief, and an evil condemnation upon the double-tongue.

15 Be not ignorant of any thing, in a great matter, or a ſmall.

CHAP. VI.

2 *Do not extol thine own conceit,* 7 *but make choice of a friend.* 18 *Seek wiſdom betimes.*

INſtead of a friend, become not an enemy; for [thereby] thou ſhalt inherit an ill name, ſhame and reproach: even ſo ſhall a ſinner that hath a double tongue.

2 Extol not thyſelf in the counſel of thine own heart; that thy ſoul be not torn in pieces as a bull [ſtraying alone.]

3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thyſelf as a dry tree.

4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies.

5 Sweet language will multiply friends: and a fair-ſpeaking tongue will increaſe kind greetings.

6 Be in peace with many: nevertheleſs have but one counſellor of a thouſand.

7 If thou wouldeſt get a friend, prove him firſt, and be not haſty to credit him.

8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach.

10 Again, ſome friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants.

12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face.

13 Separate thyſelf from thine enemies, and take heed of thy friends.

14 A faithful friend is a ſtrong defence: and he that hath found ſuch an one, hath found a treaſure.

Notes on the Fifth Chapter.

9 *Winnow not with every wind.*] This is a proverbial expreſſion, and means that we ſhould not change our ſentiments in order to ingratiate ourſelves with every one. Eſpouſe not every opinion, but impartially conſider where truth lies, and continue ſtedfaſtly and firmly attached to it.

13 *The tongue of man is his fall.*] Some verſions render it, The tongue of the *imprudent* man is his fall.

14 *A foul ſhame is upon the thief.*] This ſeems to make the ſecret detractor worſe than the thief. The thief is often forced upon robbery thro' want; but the whiſperer does as great, if not greater injury to his neighbour, without any advantage to himſelf.

15 *Be not ignorant of any thing in a great matter or a ſmall.*] This ſhould be rather rendered, as it is in ſome copies, Do nothing raſhly either in a great or ſmall matter.

Notes on the Sixth Chapter.

2 *That thy ſoul be not torn in pieces as a bull ſtraying alone.*] Some verſions render it, Extol not thyſelf in the counſel of thine own heart as a bull, which is generally head-ſtrong, and properly enough applied to an obſtinate temper.

3 *Thou ſhalt eat up thy leaves and loſe thy fruit,* &c.] Some think the reading ſhould be in the third perſon, and connected with the preceding verſe, Leſt thy ſoul rend thee as a bull, and eat up thy leaves and deſtroy thy fruit, and leave thee as a dry tree.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord ſhall find him.

17 Whoſo feareth the Lord ſhall direct his friendſhip aright: for as he is, ſo ſhall his neighbour be alſo.

18 My ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age.

19 Come unto her as one that ploweth and ſoweth, and wait for her good fruits: for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon.

20 She is very unpleaſant to the unlearned: he that is without underſtanding will not remain with her.

21 She will lie upon him as a mighty ſtone of trial; and he will caſt her from him ere it be long.

22 For wiſdom is according to her name, and ſhe is not manifeſt unto many.

23 Give ear, my ſon, receive my advice, and refuſe not my counſel.

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy ſhoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go.

28 For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy.

29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou ſhalt put her on as a robe of honour: and ſhalt put her about thee as a crown of joy.

32 My ſon, if thou wilt, thou ſhalt be taught: and if thou wilt apply thy mind, thou ſhalt be prudent.

33 If thou love to hear, thou ſhalt receive underſtanding: and if thou bow thine ear, thou ſhalt be wiſe.

34 Stand in the multitude of the elders, and cleave unto him that is wiſe.

35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee.

36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

CHAP. VII.

1 *We are dehorted from ſin,* 4 *ambition,* 8 *preſumption,* 10 *and fainting in prayer.*

DO no evil, ſo ſhall no harm come unto thee.

2 Depart from the unjuſt, and iniquity ſhall turn away from thee.

3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſeven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the ſeat of honour.

5 Juſtify not thyſelf before the Lord, and boaſt not of thy wiſdom before the king.

6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs.

7 Offend not againſt the multitude of a city,

21 *She will lie upon him as a mighty ſtone of trial,* &c.] It was cuſtomary in Judea, ſee Zac. chap. xii. 3. to have a great ſtone in moſt of the towns and villages, for the young men to make a trial of their ſtrength, by lifting it up as high as they could. To this ſtone of trial wiſdom is here compared.

28 *At the laſt thou ſhalt find her reſt,* &c.] This is more clearly expreſſed in ſome verſions, For at the laſt thou ſhalt find pleaſure in her.

30 *Her bands are purple lace.*] Or, a ribband of blue ſilk. This ſeems to intimate, that though wiſdom be deſcribed as a woman, yet ſhe is of a manly nature; for this ribband of blue was peculiar to the mens dreſs, Numb. xv. 38.

Notes on the Seventh Chapter.

Ver. 3 *Thou ſhalt not reap them ſeven-fold.*] Do no injuſtice or evil, leſt others, God ſo ordering it for thy juſt puniſhment, ſhould repay thee ſeven-fold.

7 *And then thou ſhalt not caſt thyſelf down among the people.*] It ſhould be rendered, Neither caſt thyſelf down among the people; i. e. Neither diſhonour thyſelf by imitating the vices of

and then thou ſhalt not caſt thyſelf down among the people.

8 Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it.

10 Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms.

11 Laugh no man to ſcorn in the bitterneſs of his ſoul: for there is one which humbleth and exalteth.

12 Deviſe not a lie againſt thy brother: neither do the like to thy friend.

13 Uſe not to make any manner of lie: for the cuſtom thereof is not good.

14 Uſe not many words in a multitude of elders, and make not much babbling when thou prayeſt.

15 Hate not laborious work, neither huſbandry, which the moſt High hath ordained.

16 Number not thyſelf among the multitude of ſinners, but remember that wrath will not tarry long.

17 Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir.

19 Foregoe not a wiſe and good woman; for her grace is above gold.

20 Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee.

21 Let thy ſoul love a good ſervant, and defraud him not of liberty.

22 Haſt thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Haſt thou children? inſtruct them, and bow down their neck from their youth.

24 Haſt thou daughters? have a care of their body, and ſhew not thyſelf chearful toward them.

25 Marry thy daughter, and ſo ſhalt thou have performed a weighty matter: but give her to a man of underſtanding.

26 Haſt thou a wife after thy mind? forſake her not: but give not thyſelf over to a light woman.

27 Honour thy father with thy whole heart, and forget not the ſorrows of thy mother.

28 Remember that thou waſt begot of them, and how canſt thou recompenſe them the things that they have done for thee?

29 Fear the Lord with all thy ſoul, and reverence his prieſts.

30 Love him that made thee with all thy ſtrength, and forſake not his miniſters.

31 Fear the Lord, and honour the prieſt: and give him his portion as it is commanded thee; the firſt-fruits, and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things.

32 And ſtretch thine hand unto the poor, that thy bleſſing may be perfected.

33 A gift hath grace in the ſight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved.

36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

CHAP. VIII.

1 *Whom we may not ſtrive with,* 8 *nor deſpiſe* 10 *nor provoke,* 15 *nor have to do with.*

STRIVE not with a mighty man, leſt thou fall into his hands.

2 Be not at variance with a rich man, leſt he

of the multitude, or by an abject flattery of them, or mean compliance with them.

14 *Much babbling.*] Margin, *Vain repetition.*

17 *Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms*] The Syriac and Arabic verſions render it, Humble thyſelf greatly, for the end of all men is worms and corruption; and this is a reaſon for being humble.

18 *Change not a friend for any good,* &c.] Or, as it is in ſome copies, For any price or money.

24 *Shew not thyſelf chearful towards them.*] Be not too indulgent or over-fond of them, nor grant them every liberty they may wiſh for.

34 *Fail not to be with them that weep,* &c.] Or, as ſome verſions render it, Be converſant with them that mourn.

36 *Remember the end, and thou ſhalt never do amiſs.*] Some verſions give this a different ſenſe; namely, Remember thy end; i. e. meditate on death and on what ſhall follow. This ſeems to agree beſt with the concluſion of the verſe.

overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced.

5 Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment.

6 Diſhonour not a man in his old age: for even ſome of us wax old.

7 Rejoice not over thy greateſt enemy being dead, but remember that we die all.

8 Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs; for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe.

9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth.

10 Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.

11 Riſe not up [in anger] at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyſelf; for if thou lendeſt him, count it but loſt.

13 Be not ſurety above thy power; for if thou be ſurety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly.

16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is as nothing in his ſight, and where there is no help, he will overthrow thee.

17 Conſult not with a fool, for he cannot keep counſel.

18 Do no ſecret thing before a ſtranger, for thou knoweſt not what he will bring forth.

19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

CHAP. IX.

1 *We are adviſed how to uſe our wives,* 3 *what women to avoid,* 10 *and not to change an old friend.*

BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf.

2 Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance.

3 Meet not with an harlot, leſt thou fall into her ſnares.

4 Uſe not much the company of a woman that is a ſinger, leſt thou be taken withher attempts.

5 Gaze not on a maid, that thou fall not by thoſe things that are precious in her.

6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance.

7 Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart incline unto her, and ſo through thy deſire thou fall into deſtruction.

10 Forſake not an old friend, for the new is not comparable to him: a new friend is as new

Notes on the Eighth Chapter.

Ver. 10 *Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.*] The oriental verſions underſtand this of keeping company with ſinners, and ſuffering by their evil communication.

11 *Riſe not up* [*in anger*] *at the preſence of an injurious perſon,* &c.] The words *in anger* are ſuperfluous: the true meaning is, Riſe not up to ſpeak to a perverſe quarrelſome man, leſt, through ſome artifice, he entrap thee in thy words.

18 *Do no ſecret thing before a ſtranger,* &c.] The ſenſe of the Greek is, Do not truſt a ſecret to a ſtranger; for you do not know whether he will prove faithful or perfidious.

Notes on the Ninth Chapter.

Ver. 2 *Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance.*] Give not thyſelf up ſo much to a woman, as to let her get the aſcendant over thee. Some verſions render it, "Do not ſo doat on a woman as to part with thy juſt authority, leſt ſhe aſſume that power which belongs to thee." *Arnald.*

4 *That is a ſinger.*] Margin, or that playeth upon inſtruments.

wine; when it is old, thou ſhalt drink it with pleaſure.

11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end.

12 Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave.

13 Keep thee far from the man that hath power to kill, ſo ſhalt thou not doubt the fear of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city.

14 As near as thou canſt, gueſs at thy neighbour, and conſult with the wiſe.

15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High.

16 And let juſt men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work ſhall be commended: and the wiſe ruler of the people, for his ſpeech.

18 A man of an ill tongue is dangerous in his city; and he that is raſh in his talk ſhall be hated.

CHAP. X.

1 *The commodities of a wiſe ruler.* 7 *The inconveniences of pride, injuſtice, and covetouſneſs.*

A WISE judge will inſtruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein.

3 An unwiſe king deſtroyeth his people; but through the prudence of them which are in authority, the city ſhall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable.

5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hateful before God and man; and by both doth one commit iniquity.

8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.

9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels.

10 The phyſician cutteth off a long diſeaſe; and he that is to-day a king, to-morrow ſhall die.

11 For when a man is dead, he ſhall inherit creeping things, beaſts, and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of ſin, and he that hath it ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly.

14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead.

15 The Lord hath plucked up the roots of

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12 *Remember they ſhall not go unpuniſhed unto their grave.*] The meaning, according to the Greek, is rather, They ſhall not be found juſt unto their grave; i. e. they ſhall not be eſteemed ſuch to their death. *Arnald.*

13 *So ſhalt thou not doubt the fear of death,* &c.] i. e. Thou wilt not run the hazard of loſing thy life.

14 *As near as thou canſt, gueſs at thy neighbour,* &c.] The meaning is, we muſt make all neceſſary enquiry concerning, and try him in all poſſible inſtances.

Notes on the Tenth Chapter.

Ver. 6 *Do nothing at all by injurious practices.*] Rather, according to the Greek, act nothing in a haughty manner.

7 *Pride is hateful before God and man: and by both doth one commit iniquity.*] Grotius reads, *Injuſtice offends againſt both*; i. e. God and man: this expoſition is agreeable to the context, and confirmed by the oriental verſions.

9 *While he liveth, he caſteth away his bowels,* &c.] The ſenſe ſeems to be, that the covetous man for the ſake of getting wealth expoſes his life, liberty, and repoſe: he, as it were, tears out his own bowels.

13 *He that hath it ſhall pour out abomination,* &c.] i. e. He will be guilty of many crimes, and pour out a torrent of wickedneſs.

the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him, an honourable plant: they that regard not the law, are a dishonourable seed; they that transgress the commandments, are a deceivable seed.

20 Among brethren, he that is chief is honourable; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge, will not grudge when he is reformed.

26 Be not overwise in doing thy business, and boast not thyself in the time of thy distress.

27 Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill; and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

1 *We may not vaunt, nor set forth ourselves,* 8 *nor answer rashly,* 10 *nor meddle with many matters.*

WISDOM lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of, hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgement with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt nor obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth and taketh

18 *Pride was not made for men,* &c.] The Greek is, Pride was not created in man.

19 *A deceivable seed.*] Margin, *An unstable generation.*

25 *He that hath knowledge, will not grudge when he is reformed.*] This ought to be rendered, When he is *reproved.*

28 *Glorify thy soul in meekness,* &c.] The meaning is, that we should neither be puffed up with pride, nor yet have too contemptible an opinion of ourselves.

Notes on the Eleventh Chapter.

Ver. 5 *Many kings have sat down upon the ground,* &c.] In the Greek it is, many tyrants, &c. i. e. have been driven from their thrones, and reduced to sit on the bare ground in a forlorn and deplorable condition.

9 *Sit not in judgement with sinners.*] The sense seems either to be, that we ought not to sit on the bench with corrupt judges; or, applied to private life, we ought not to associate or consult with sinners. *Arnald.*

10 *Much, thou shalt not be innocent,* &c.] Rather, thou shalt not be unhurt.

pains, and maketh haſte; and is ſo much the more behind.

12 Again, there is another that is ſlow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate.

13 And lifted up his head from miſery, ſo that many that ſaw it marvelled at him.

14 Proſperity and adverſity, life and death, poverty and riches come of the Lord.

15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkneſs had their beginning together with ſinners: and evil ſhall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth proſperity for ever.

18 There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward:

19 Whereas he ſaith, I have found reſt, and now will eat continually of my goods, and *yet* he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die.

20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work.

21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſy thing in the ſight of the Lord, on the ſudden to make a poor man rich.

22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh.

23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter?

24 Again, ſay not, I have enough, and poſſeſs many things, and what evil can come to me hereafter?

25 In the day of proſperity there is a forgetfulneſs of affliction: and in the day of affliction there is no remembrance of proſperity.

26 For it is an eaſy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleaſure: and in his end his deeds ſhall be diſcovered.

28 Judge none bleſſed before his death: for a man ſhall be known in his children.

29 Bring not every man into thine houſe: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpy watcheth he for thy fall.

31 For he lieth in wait, and turneth good into evil, and in things worthy praiſe will lay blame upon thee.

32 Of a ſpark of fire a heap of coals is kindled: and a ſinful man layeth wait for blood.

33 Take heed of a miſchievous man (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot.

34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

CHAP. XII.

2 *Be not liberal to the ungodly.* 10 *Truſt not thine enemy, nor the wicked.*

WHEN thou wilt do good, know to whom thou doeſt it: ſo ſhalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou ſhalt find a recompence: and if not from him, yet from the moſt High.

3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms.

4 Give to the godly man, and help not a ſinner.

5 Do well unto him that is lowly, but give not to the ungodly; hold back thy bread, and give it not unto him, leſt he overmaſter thee thereby. For [elſe] thou ſhalt receive twice as much evil for all the good thou ſhalt have done unto him.

16 *Error and darkneſs had their beginning together with ſinners*, &c.] The true ſenſe ſeems to be, that error or darkneſs of mind is joined with an habit of ſinning.

6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment.

7 Give unto the good, and help not the ſinner.

8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

9 In the proſperity of a man enemies will be grieved: but in his adverſity even a friend will depart.

10 Never truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs.

11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away.

12 Set him not by thee, leſt, when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts?

14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be ſatisfied with blood.

17 If adverſity come upon thee, thou ſhalt find him there firſt; and though he pretend to help thee, yet ſhall he undermine thee.

18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

CHAP. XIII.

1 *Keep not company with the proud, or a mightier than thyſelf.* 15 *Like will to like,* &c.

HE that toucheth pitch, ſhall be defiled therewith; and he that hath fellowſhip with a proud man, ſhall be like unto him.

2 Burden not thyſelf above thy power, while thou liveſt; and have no fellowſhip with one that is mightier and richer than thyſelf. For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken.

3 The rich man hath done wrong, and yet he threatneth withal: the poor is wronged, and he muſt intreat alſo.

4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be ſorry for it.

6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope; he will ſpeak thee fair, and ſay, What wanteſt thou?

7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward, when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee.

Notes on the Twelfth Chapter.

Ver. 10 *As iron ruſteth.*] Margin, *As braſs,* &c.

11 *Thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs,* &c.] Thou ſhalt find the caſe to be the ſame with him, as in wiping a mirror of poliſhed metal, that has once been ruſted, which, though you take a great deal of pains about, and think you have got clean, yet you ſtill find in it ſome ſpots of ruſt. So you will find the hatred of a man of an evil diſpoſition, whom you have once been at enmity with, will ſtill lurk in him, though he puts on the ſhow of friendſhip; and that his malice towards you will ſtill break out afreſh, whenever he has an opportunity to injure you. The word mirror ſhould have been uſed inſtead of looking-glaſs; for antiently they made uſe of poliſhed metal, generally braſs, for the ſame purpoſe as we now do glaſs.

Notes on the Thirteenth Chapter.

Ver. 7 *He will ſhame thee by his meats, until he have drawn thee dry,* &c] He will provoke thee by the ſumptuouſneſs of his entertainments to treat him in like manner, which will occaſion much expence to thee: ſo that two or three times treating him will drain thy purſe.

8 *In thy jollity.*] Margin, *By thy ſimplicity.*

9 *Withdraw thyſelf,* &c.] By the expreſſion, *withdraw thyſelf,* ſeems to be meant, take your leave of him in a ſhort time, or as ſoon as you can with decency, leſt you ſhould diſguſt him by ſtaying long.

10 Preſs thou not upon him, leſt thou be put back; ſtand not far off, leſt thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and ſmiling upon thee, will get out thy ſecrets:

12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon.

13 Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things, awake in thy ſleep.

14 Love the Lord all thy life, and call upon him for thy ſalvation.

15 Every beaſt loveth his like, and every man loveth his neighbour.

16 All fleſh conſorteth according to kind, and a man will cleave to his like.

17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild aſs is the lion's prey in the wilderneſs: ſo the rich eat up the poor.

20 As the proud hate humility: ſo doth the rich abhor the poor.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends.

22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no place.

23 When a rich man ſpeaketh, every man holdeth his tongue, and look, what he ſaith, they extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.

24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a chearful countenance.

26 A chearful countenance is a token of a heart that is in proſperity, and the finding out of parables is a weariſome labour of the mind.

CHAP. XIV.

1 *A good conſcience maketh men happy.* 20 *Men are happy that draw near to wiſdom.*

BLeſſed is the man that hath not ſlipt with his mouth, and is not pricked with the multitude of ſins.

2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what ſhould an envious man do with money.

4 He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly.

5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.

6 There is none worſe than he that envieth himſelf, and this is a recompence of his wickedneſs.

7 And if he doeth good he doeth it unwillingly, and at the laſt he will declare his wickedneſs.

8 The envious man hath a wicked eye, he turneth away his face, and deſpiſeth men.

9 A covetous man's eye is not ſatisfied with his portion, and the iniquity of the wicked drieth up his ſoul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

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23 *If he ſtumble, they will help to overthrow him.*] i. e. If he ſays any thing that is the leaſt amiſs, or not quite agreeable, they will catch hold of it, and employ it to his diſadvantage; ſo as to overthrow, if they can, all he has been ſaying; and for a few words amiſs they will condemn the whole.

24 *Riches are good unto him that hath no ſin,* &c.] Or, riches are good in which there is no ſin; i. e. which are got honeſtly.

Notes on the Fourteenth Chapter.

Ver. 1 *Bleſſed is the man---that is not pricked with the multitude of ſins.*] Rather, with the multitude of ſorrows.

3 *What ſhould an envious man do with money?*] The word tranſlated *envious* here, likewiſe ſignifies *covetous*---A niggard makes a very deſpicable figure, however great his riches are; and they are of little or no ſervice, if a man has not the ſpirit to make uſe of them.

9 *A covetous man's eye is not ſatisfied with his portion,* &c.] i. e. He is not ſatisfied with a part; but he covets the whole of what he ſees.

10 *A wicked eye envieth his bread.*] A wicked eye was an expreſſion made uſe of among the Jews, to ſignify a covetous perſon; as a good eye was uſed to ſignify a liberal one.

11 My ſon, according to thy ability do good to thyſelf, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand, and give to him.

14 Defraud not thyſelf of the good day, and let not the part of a good deſire over-paſs thee.

15 Shalt not thou leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and ſanctify thy ſoul, for there is no ſeeking of dainties in the grave.

17 All fleſh waxeth old as a garment: for the covenant from the beginning is, Thou ſhalt die the death.

18 As of the green leaves on a thick tree, ſome fall, and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born.

19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal.

20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, ſhall alſo hearken at her doors.

24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls.

25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are.

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

CHAP. XV.

2 *Wiſdom embraceth thoſe that fear God.* 7 *The wicked ſhall not get her.*

HE that feareth the Lord will do good, and he that hath the knowledge of the law ſhall obtain her.

2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin.

3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink.

4 He ſhall be ſtayed upon her, and ſhall not be moved and ſhall rely upon her, and ſhall not be confounded.

5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth.

6 He ſhall find joy and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.

7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her.

8 For ſhe is far from pride, and men that are liars cannot remember her.

9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord.

10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth.

12 Say not thou, He hath cauſed me to err: for he hath no need of ſinful man.

13 The Lord hateth all abomination: and they that fear God love it not.

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12 *The covenant of the grave is not ſhewed unto thee.*] The day of thy burial is not known to thee.

14 *The good day.*] Margin, *The feaſt-day.*

Let not the part of a good deſire overpaſs thee.] By a *good deſire* is meant preſents of eatables, which it was cuſtomary among the Jews to ſend to one another on feſtival days.

16 *Sanctify thy ſoul,* &c.] The ſenſe, as it ſtands in the Vatican edition, is, Live an agreeable life, deceive your cares, and let innocent pleaſures and amuſements divert any thing that may lay heavy on thy ſpirits; uſing ſuch good things as God has bleſſed us with, free from intemperance and luxury, covetouſneſs, and a criminal attachment to them. *Arnald.*

18 *As of the green leaves,* &c.] Thus *Homer,*

Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground,
Another race the following ſpring ſupplies,
They fall ſucceſſive, and ſucceſſive riſe;
So generations in their courſe decay,
So flouriſh theſe when thoſe are paſt away. *Pope.*

Notes on the Fifteenth Chapter.

Ver. 9 *Praiſe is not ſeemly in the mouth of a ſinner,* &c.] Margin reads, a parable or wiſe ſaying, &c. ſo likewiſe *ver.* 10.

14 He himſelf made man from the beginning, and left him in the hand of his counſel:
15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs.
16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.
17 Before man is life and death, and whether him liketh, ſhall be given him.
18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things:
19 And his eyes are upon them that fear him, and he knoweth every work of man.
20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

CHAP. XVI.

1 *It is better to have none, than many lewd children.* 20 *God's works are unſearchable.*

DESIRE not a multitude of unprofitable children, neither delight in ungodly ſons.
2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.
3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand; and better it is to die without children, than to have them that are ungodly.
4 For by one that hath underſtanding, ſhall the city be repleniſhed: but the kindred of the wicked ſhall ſpeedily become deſolate.
5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe.
6 In the congregation of the ungodly ſhall a fire be kindled; and in a rebellious nation wrath is ſet on fire.
7 He was not pacified towards the old giants, who fell away in the ſtrength of their fooliſhneſs.
8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride.
9 He pitied not the people of perdition, who were taken away in their ſins:
10 Nor the ſix hundred thouſand footmen who were gathered together in the hardneſs of their hearts.
11 And if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him: he is mighty to forgive, and to pour out diſpleaſure.
12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works.
13 The ſinner ſhall not eſcape with his ſpoils: and the patience of the godly ſhall not be fruſtrate.
14 Make way for every work of mercy: for every man ſhall find according to his works.
15 The Lord hardened Pharaoh, that he ſhould not know him, that his powerful works might be known to the world.
16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs, with an adamant.
17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembered among ſo many people: for what is my ſoul among ſuch an infinite number of creatures?
18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ſhall be moved when he ſhall viſit.
19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them.
20 No heart can think upon theſe things worthily: and who is able to conceive his ways?
21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid.
22 Who can declare the works of his juſtice; or who can endure them? for his covenant is afar off, and the trial of all things is in the end.
23 He that wanteth underſtanding, will think

18 *The wiſdom of the Lord is great*, &c.] Or, as the Greek properly ſignifies, *ſuperlative*; and conſequently orders every thing with the moſt conſummate wiſdom, and hath conſtituted man with every thing neceſſary to his happineſs, if he is not wanting to himſelf.

Notes on the Sixteenth Chapter.

Ver. 7 *The old giants*, &c.] i. e. The inhabitants of the world cotemporary with Noah; Theſe are called giants in Geneſis, probably from their acts of violence and oppreſſion.

21 *It is a tempeſt which no man can ſee*, &c.] This is a fine ſimile to illuſtrate the unſearchableneſs of God; for a tempeſt is inviſible in itſelf: we know not the cauſe or nature of it, though the effects are apparent.

upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning: and from the time he made them, he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof, and they shall return into it again.

CHAP. XVII.

1 *How God created and furnished man:* 14 *To avoid all sin:* 19 *for God saw all things.*

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image.

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart gave he them to understand.

7 Withal, he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Besides this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgements.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For in the division of the nations of the whole earth, he set a ruler over every people; but Israel is the Lord's portion.

18 Whom, being his first-born, he nourisheth with discipline, and giving him the light of his love, doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up, and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted return, and comforted those that failed in patience.

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25 *I will shew forth doctrine in weight.*] i. e. I will shew it as truly as the balance or scales do the weight of things.

Notes on the Seventeenth Chapter.

Ver. 3 *He endued them with strength by themselves*, &c.] Or, according to themselves, that is, suitable to their nature.

8 *He set his eye upon their hearts*, &c.] i. e. He bestowed remedies to heal their minds, after evil maxims had corrupted them. The writer here and in the following verses seems to depart from mankind in general, and to speak with regard to the people of Israel only.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the loving kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful.

HE that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the king of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wonderous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 The number of man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw, and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is towards his neighbour; but the mercy of the Lord is upon all flesh; he reproveth, and nurtureth, and teacheth, and bringeth again as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew assuage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the

Notes on the Eighteenth Chapter.

Ver. 3 *Dividing holy things among them from profane.*] Discerning the holy things among them from the profane; or, putting a difference between them.

7 *When he leaveth off, then he shall be doubtful.*] Rather, he shall be confounded or amazed to find, when he leaves off, how many of the works of God he has omitted.

18 *A gift of the envious consumeth the eyes.*] By the *envious* here is meant the *covetous*.

end, and the time of vengeance when he ſhall turn away his face.

25 When thou haſt enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning uutil the evening the time is changed, and all things are ſoon done before the Lord.

27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time.

28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her.

29 They that were of underſtanding in ſayings, became alſo wiſe themſelves, and poured forth exquiſite parables.

30 Go not after thy luſts, but refrain thyſelf from thine appetites.

31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee.

32 Take not pleaſure in much good chear, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

1 Wine and women ſeduce wiſe men. 7 Say not all thou heareſt. 17 Reprove thy friend without anger.

A Labouring man that is given to drunkenneſs ſhall not be rich; and he that contemneth ſmall things, ſhall fall by little and little.

2 Wine and women will make men of underſtanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away.

4 He that is haſty to give credit is light-minded, and he that ſinneth ſhall offend againſt his own ſoul.

5 Whoſo taketh pleaſure in wickedneſs ſhall be condemned: but he that reſiſteth pleaſures, crowneth his life.

6 He that can rule his tongue, ſhall live without ſtrife, and he that hateth babbling, ſhall have leſs evil.

7 Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.

8 Whether it be to friend or foe, talk not of other men's lives, and if thou canſt without offence, reveal them not.

9 For he heard and obſerved thee, and when time cometh he will hate thee.

10 If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that ſticketh in a man's thigh, ſo is a word within a fool's belly.

13 Admoniſh a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admoniſh thy friend, it may be he hath not ſaid it: and if he have, that he ſpake it not again.

15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale.

16 There is one that ſlippeth in his ſpeech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admoniſh thy neighbour before thou threaten him, and not being angry, give place to the law of the moſt High.

18 The fear of the Lord is the firſt ſtep to be accepted (of him) and wiſdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they

27 *A wiſe man will fear in every thing*, &c.] A wiſe man will be careful to keep from ſinning in every thing he ſays or does, and will in all times and places be upon his guard during a general corruption, that he be not infected with the popular contagion; whilſt an inconſiderate man will not obſerve the occaſions for him to be upon his guard.

Notes on the Nineteenth Chapter.

Ver. 3 *Moths and worms ſhall have him to heritage*, &c.] A man's lewdneſs and intemperance will throw him into many diſeaſes, and the dreadful conſequences of a vicious life will appear upon his body. *Arnald.*

8 *If thou canſt without offence, reveal them not.*] Some verſions render it, if there is a fault in thee reveal it not, or divulge not thy own perſonal faults.

that do things that pleaſe him, ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angereth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence.

23 There is a wickedneſs, and the ſame an abomination, and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding, and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtilty, and the ſame is unjuſt, and there is one that turneth aſide to make judgment appear: and there is a wiſe man that juſtifieth in judgment.

26 There is a wicked man that hangeth down his head ſadly; but inwardly he is full of deceit,

27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power he be hindered from ſinning, yet when he findeth opportunity, he will do evil.

29 A man may be known by his look, and one that hath underſtanding by his countenance, when thou meeteſt him.

30 A man's attire, and exceſſive laughter, and gait, ſhew what he is.

CHAP. XX.

1 *Of ſilence and ſpeaking.* 10 *Of gifts and gain.* 18 *Of ſlipping by the tongue.* 24 *Of lying.*

THERE is a reproof that is not comely: again, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reprove, than to be angry ſecretly: and he that confeſſeth his fault, ſhall be preſerved from hurt.

3 How good is it when thou art reproved, to ſhew repentance! for ſo ſhalt thou eſcape wilful ſin.

5 As is the luſt of an eunuch to deflower a virgin; ſo is he that executeth judgement with violence.

5 There is one that keepeth ſilence, and is found wiſe: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, knowing his time.

7 A wiſe man will hold his tongue, till he ſee opportunity: but a babbler and a fool will regard no time.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs.

10 There is a gift that ſhall not profit thee; and there is a gift whoſe recompence is double.

11 There is an abaſement becauſe of glory; and there is that lifteth up his head from a low eſtate.

12 There is that buyeth much for a little, and repayeth it ſeven-fold.

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25 *There is one that turneth aſide to make judgment appear.*] Or better rendered thus, There is one that perverteth or turneth upſide down, that he may pronounce judgment in favour of him to whom he is inclined. This ſeems to be ſpoken of thoſe who, by their knowledge and nice diſtinctions in the law, know how to take an advantage of thoſe who are leſs ſkilful; and ſo obſcure things, as to make evil appear good, or good evil.

There is a wiſe man that gratifieth in judgment.] This may be better rendered, He that acteth righteouſly in judgment is wiſe.

Notes on the Twentieth Chapter.

Ver. 1 *There is a reproof that is not comely,* &c.] Or, as the margin has it, That is not ſeaſonable: to know when to be ſilent, and to obſerve the proper ſeaſon of giving reproof, ſhews the judgment of a man.

9 *There is a ſinner that hath good ſucceſs in evil things,* &c.] The reading of ſome editions, is to be preferred to this; namely, Good ſometimes ariſes from evil things: and this keeps up the antitheſis of the following ſentence.

10 *There is that buyeth much for a little, and repayeth it ſeven-fold,* &c.] This is ſpoken of ſuch, as out of a covetous temper buy what is not good, for the ſake of having it cheap: ſuch people generally pay for their cheap bargains ſeven-fold.

13 A wise man by his words maketh himself beloved: but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it: neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much, he openeth his mouth like a crier: to-day he lendeth, and to-morrow will he ask it again: such a one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have: and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected, when it cometh out of a fool's mouth: for he will not speak it in due season.

21 There is that is hindred from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself *to honour* with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men, shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide.

CHAP. XXI.

2 *Flee from sin as from a serpent.* 12 *The differences between the fool and the wise.*

MY son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved, is in the way of sinners: but he that feareth the Lord, will will repent from his heart.

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14 *He looketh to receive many for one.*] Greek, For his eyes are many for one to receive

21 *There is that is hindred from sinning.*] There are many who are regular only thro' necessity; who would have taken the same liberties as others have done, if they had the same opportunity and power.

25 *A thief is better than a man that is accustomed to lie*, &c.] The writer does not mean to excuse, or justify the thief; but to expose the liar, thro' the odiousness of the comparison: for he says, in the following sentence, that they are both wont to perish, miserably. We may state the comparison thus, The thief only takes away a man's money; the liar robs him of his reputation, which is more valuable than riches.

Notes on the Twenty-First Chapter.

4 *To terrify and do wrong, will waste riches*, &c.] The proud and insolent oppress the weak for a time; but by such imperious usage they create themselves enemies; and the great number of those whom they insulted and injured, will at length join together, and prove their overthrow. *Arnald.*

5 *A prayer out of a poor man's mouth reacheth to the ears of God*, &c.] The words [of God] are not in any Greek copy; and therefore, the sense is, That the prayer of the poor reacheth only to the ears of the proud man: but does not touch his heart, and is disregarded by him: so that the proud man's judgement shall come speedily upon him. *Arnald.*

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money, is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord, getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not wise, will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: bnt grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well-nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated whereſoever he dwelleth.

CHAP. XXII.

1 Of the slothful man, 3 and foolish daughter. 20 What will lose a friend.

A Slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up, will shake his hand.

3 An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly, is her father's heaviness.

8 *He that buildeth his house with other men's money*, &c.] He is heaping up ruin to himself. This alludes to the ancient custom of heaping up stones over the graves of persons remarkable for some crime, to perpetuate their infamy, and shew the public abhorrence for them. *Arnald.*

10 *The way of sinners is made plain with stones*, &c.] 'Tis like a paved way to walk in; but the end thereof is the pit of the grave; i. e. It leads to death, either thro' capital punishment inflicted by law, or divine vengeance.

15—*He will—add unto it.*] He will apply it to himself.

26 *The heart of fools is in their mouth*, &c.] This is very elegantly and strongly expressed.

27 *When the ungodly curseth Satan, he curseth his own soul.*] If by Satan be meant an adversary, accuser, and calumniator, as the context seems to countenance, the meaning is, when a wicked man or slanderer blames another for censoriousness, he condemns himself as an accuser of the brethren.

Notes on the Twenty-Second Chapter.

1 *A slothful man is compared to a filthy stone*, &c.] He is like a stone which falls into the dirt; no body will foul his hands to draw it from thence.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool, is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool, speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children being haughty through disdain and want of nurture, do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand and salt, and a mass of iron, is easier to bear, than a man without understanding.

16 As timber girt and bound together in a building, cannot be loosed with shaking: so the heart that is established by advised counsel, shall fear at no time.

17 A heart settled upon a thought of understanding, is as a fair plaistering on the wall of a gallery.

18 Pales set on an high place will never stand against the wind: so a fearful heart, in the imagination of a fool, cannot stand against any fear.

19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendship.

21 Though thou dreweſt a sword at thy friend yet despair not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for, these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned; nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend: neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 *A prayer for grace to flee sin.* 23 *The adulterous wife sinneth many ways.*

O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

6 *A tale out of season [is as] musick in mourning*, &c.] By tale here, according to the Greek, is meant any conversation out of season; but stripes and correction of wisdom are never out of time. This may be better rendered, But stripes and correction in season, and properly applied, are acts of wisdom.

23 *That thou mayest rejoice in his prosperity*, &c.] That thou mayest be a partaker of the things which he may have in his power, by a prosperous turn of affairs.

Notes on the Twenty-third Chapter.

Ver. 1 *O Lord, Father and Governor of all my whole life, leave me*

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins:

3 Let mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind.

5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent mind.

7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it, ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby.

9 Accuſtom not thy mouth to ſwearing, neither uſe thyſelf to the naming of the Holy One.

10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth, and nameth God continually, ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence: and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to intemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

15 The man that is accuſtomed to opprobrious words, will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be conſumed: a fornicator in the body of his fleſh will never ceaſe till he hath kindled a fire.

17 All bread is ſweet to a whore-monger, he will not leave off till he die.

18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and no body ſeeth me; what need I to fear? the moſt High will not remember my ſins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created; ſo alſo after they were perfected, he looked upon them all.

21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpecteth not, he ſhall be taken.

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me not, &c.] The firſt part of this chapter contains a prayer for grace to get the maſtery over ſin, for ſtrength to ſubdue pride, vain hopes, concupiſcence, a luxurious appetite, and preſumptuous impudence. He after this addreſſes himſelf to children, adviſing them to ſet a guard on their lips. This naturally leads him to ſpeak of the ſin and folly of vain ſwearing in common diſcourſe.

8 *The ſinner ſhall be left in his fooliſhneſs*, &c.] This ſhould be rendered, *taken* in his fooliſhneſs, namely, of ſpeaking without conſideration.

11 *If he ſhall offend, his ſin ſhall be upon him*, &c.] This is direct tautology. But the Greek, which our tranſlators render indeterminately *offend*, is, if he ſwear any raſh oath, and ſin inadvertently, not rightly underſtanding the thing about which he ſwears, he ſhall then be guilty.

12 *There is a word that is clothed about with death*, &c.] This crime, which the writer does not mention, as too odious, is blaſphemy, which he has ſufficiently diſtinguiſhed; for it was puniſhed with death among the Jews.

13 *Uſe not thy mouth to intemperate ſwearing*, &c.] Some copies read, Uſe not thy mouth to obſcene licence or unbecoming ſpeech: meaning either obſcenity or calumny, and opprobrious words.

14 *Remember thy father and thy mother*, &c.] According to Grotius the ſenſe is, Though thou be intimate with the great, and be thyſelf in a high ſtation, do not forget thy parents, nor ſpeak of them as if thou wert aſhamed of them.

22 Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another.

23 For firſt, ſhe hath diſobeyed the law of the moſt High; and ſecondly, ſhe hath treſpaſſed againſt her own huſband; and thirdly, ſhe hath played the whore in adultery, and brought children by another man.

24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.

25 Her children ſhall not take root, and her branches ſhall bring forth no fruit.

26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.

27 And they that remain ſhall know that there is nothing better than the fear of the Lord, and that there is nothing ſweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

2 *Wiſdom doth praiſe herſelf, ſheweth her beginning,* 4 *her dwelling,* 13 *her glory,* 17 *her fruit,* 26 *her increaſe and perfection.*

WISDOM ſhall praiſe herſelf, and ſhall glory in the midſt of her people.

2 In the congregation of the moſt High ſhall ſhe open her mouth, and triumph before his power.

3 I came out of the mouth of the moſt High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the ſea, and in all the earth, and in every people, and nation, I got a poſſeſſion.

7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide?

8 So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael.

9 He created me from the beginning before the world, and I ſhall never fail.

10 In the holy tabernacle I ſerved before him: and ſo was I eſtabliſhed in Sion.

11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypreſs-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in Engaddi, and as a roſe-plant in Jericho, as a fair olive-tree in a pleaſant field, and grew up as a plane-tree by the water.

15 I gave a ſweet ſmell like cinnamon and aſpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum, and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle.

16 As the turpentine-tree I ſtretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope; I therefore being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be deſirous of me, and fill yourſelves with my fruits.

20 For my memorial is ſweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty.

22 He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs.

23 All theſe things are the book of the covenant of the moſt high God, *even* the law which Moſes commanded for an heritage unto the congregations of Jacob.

24 Faint not to be ſtrong in the Lord; that

Notes on the Twenty-fourth Chapter

Ver. 1 *Wiſdom ſhall praiſe herſelf,* &c.] Wiſdom is the moſt noble principle which is implanted in the intelligent part of God's works.

he may confirm you, cleave unto him: for the Lord Almghty is God alone, and beſides him there is no other Saviour.

25 He filleth all things with his wiſdom, as Phiſon, and as Tigris in the time of the new fruits.

26 He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The firſt man knew her not perfectly: no more ſhall the laſt find her out.

29 For her thoughts are more than the ſea, and her counſels profounder than the great deep.

30 I alſo came out as a brook from a river, and as a conduit into a garden.

31 I ſaid, I will water my beſt garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a ſea.

32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

CHAP. XXV.

1 *What things are beautiful, and what hateful.*
13 *Nothing is worſe than a wicked woman.*

IN three things I was beautified, and ſtood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?

4 O how comely a thing is judgment for grey hairs, and for ancient men to know counſel!

5 Oh how comely is the wiſdom of old men, and underſtanding and counſel to men of honour!

6 Much experience is the crown of old men and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children, and he that liveth to ſee the fall of his enemy.

8 Well is him that dwelleth with a wife of underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf.

9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear.

10 Oh how great is he that findeth wiſdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedneſs, but the wickedneſs of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a ſerpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.

17 The wickedneſs of a woman changeth her face, and darkeneth her countenance like ſackcloth.

18 Her huſband ſhall ſit among his neigh-

31 *I will water my beſt garden*, &c.] By the beſt garden is meant the human mind.

Notes on the Twenty-fifth Chapter.

Ver. 1 *In three things I was beautified*, &c.] The author's ſentiments in the beginning of this chapter on things beautiful and hateful, &c. are the reſult of a ſound judgment formed on a thorough knowledge of mankind.

7 *He that liveth to ſee the fall of his enemy.*] This is according to the narrowneſs of the Jewiſh notions.

13 *Any plague, but the plague of the heart*, &c.] i. e. Sorrow or grief of mind.

17 *Darkeneth her countenance like ſackcloth.*] Some copies read, cloudeth her countenance like a bear.

bours; and when he heareth it, ſhall ſigh bitterly.

19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her.

20 As the climbing of a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and deſire her not for pleaſure.

22 A woman, if ſhe maintain her huſband, is full of anger, impudency, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart: a woman that will not comfort her huſband in diſtreſs, maketh weak hands and feeble knees.

24 Of the woman came the beginning of ſin, and through her we all die.

25 Give the water no paſſage: neither a wicked woman liberty to gad abroad.

26 If ſhe go not as thou wouldeſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

Of good and bad women.

BLESSED is the man that hath a virtuous wife; for the number of his days ſhall be double.

2 A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace.

3 A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he ſhall at all times rejoice with a chearful countenance.

5 There be three things that mine heart feareth; and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death.

6 But a grief of heart and ſorrow is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth with all.

7 An evil wife is a yoke ſhaken to and fro: he that hath hold of her, is as though he held a ſcorpion.

8 A drunken woman, and a gadder abroad, cauſeth great anger, and ſhe will not cover her own ſhame.

9 The whoredom of a woman may be known in her haughty looks and eye-lids.

10 If thy daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through overmuch liberty.

11 Watch over an impudent eye: and marvel not if ſhe treſpaſs againſt thee.

12 She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow.

13 The grace of a wife delighteth her huſband, and her diſcretion will fat his bones.

14 A ſilent and loving woman is a gift of the Lord; and there is nothing ſo much worth as a mind well inſtructed.

15 A ſhame-faced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the ſun when it ariſeth in the high heaven; ſo is the beauty of a good wife in the ordering of her houſe.

17 As the clear light is upon the holy candleſtick: ſo is the beauty of the face in ripe age.

18 As the golden pillars are upon the ſockets of ſilver: ſo are the fair feet with a conſtant heart.

19 My ſon keep the flower of thine age ſound; and give not thy ſtrength to ſtrangers.

20 When thou haſt gotten a fruitful poſſeſ-

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26 *If ſhe go not as thou wouldeſt have her*, &c.] What is ſaid here of women is to be underſtood of the bad among them; for a virtuous and deſerving woman is ſpoken of in the next chapter, in terms of the higheſt reſpect. The writer's intention ſeems to have been to ſhow what prudence is neceſſary in the choice of a wife.

Notes on the Twenty-ſixth Chapter.

Ve. 5 *The ſlander of a city*, &c.] Margin reads, An evil report.

10 *If thy daughter be ſhameleſs, keep her in*, &c.] Some copies read thus, Keep an early and conſtant guard over a daughter, leſt too much liberty and indulgence prove her ruin.

15 *Her continent mind cannot be valued.*] A woman keeping within proper bounds in all things, who has not only conjugal chaſtity, but temperance in all reſpects, or a moderation of the paſſions, and a ſtrict virtue in the whole conduct of life, is ineſtimable.

sion through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame; but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog; but she that is shame-faced will fear the Lord.

26 A woman that honoureth her husband, shall be judged wise of all; but she that dishonoureth him in her pride, shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty, and men of understanding that are not set by: and one that returneth from righteousness to sin, the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

CHAP. XXVII.

1 *Of sins in selling and buying.* 25 *He that diggeth a pit, shall fall into it.*

MANY have sinned for a small matter; and he that seeketh for abundance, will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth: so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed: so is the utterance of a conceit in the heart of man.

7 Praise no man before thou heareſt him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on as a glorious long robe.

9 The birds will resort unto their like: so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the undiscreet, observe the time: but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 The talk of him that sweareth much, maketh the hair stand upright: and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets, loseth his credit; and shall never find friend to his mind.

17 Love thy friend and be faithful unto him: but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his

22 *An harlot shall be accounted as spittle*, &c.] Or, according to the Margin, as a swine.

26 *She that dishonoureth him in her pride.* &c.] The strict rendering of the Greek here is, She that despiseth or dishonoureth her husband shall by all be accounted wicked for her pride.

28 *A merchant shall hardly keep himself from doing wrong.*] Considering the multiplicity of affairs in which a merchant is employed, and the diversity of persons with whom he is concerned, he finds it very difficult to hold the balance of justice exactly poised, so as no man shall have reason to complain.

Notes on the Twenty-seventh Chapter.

1. *Many have sinned for a small matter*, &c.] According to some, the true reading is, for the sake of gain or money; which seems most agreeable to the context.

12 *If thou be among the indiscreet, observe the time*, &c.] Meaning, that one should never enter into the company of such, unless absolute necessity, or urgent business obliges.

hand, ſo haſt thou let thy neighbour go, and ſhall not get him again.

20 Follow after him no more, for he is too far off, he is as a roe eſcaped out of the ſnare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth ſecrets, is without hope.

22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words: but at the laſt he will writhe his mouth, and ſlander thy ſayings.

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoſo caſteth a ſtone on high, caſteth it on his own head; and a deceitful ſtroke ſhall make wounds.

26 Whoſo diggeth a pit, ſhall fall therein: and he that ſetteth a trap ſhall be taken therein.

27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them.

29 They that rejoice at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30 Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

CHAP. XXVIII.

1 *Againſt revenge*, 8 *quarrelling*, 10 *anger*, 15 *and backbiting.*

HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man which is like himſelf: and doth he aſk forgiveneſs of his own ſins?

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe; [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance.

8 Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife.

9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, ſo it burneth: and as a man's ſtrength is, ſo is his wrath; and according to his riches his anger riſeth; and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire: and an haſty fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth.

13 Curſe the whiſperer and double-tongued, for ſuch have deſtroyed many that were at peace.

14 A back-biting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath it pulled down, and overthrown the houſes of great men.

25 *A deceitful ſtroke ſhall make wounds.*] The meaning ſeems to be, that he who intends to wound an enemy by a ſtroke levelled in the dark, may chance to wound his friend inſtead of the other.

Notes on the Twenty-eighth Chapter.

1 *He that revengeth ſhall find vengeance*, &c.] Revenge is a crime which deſerves the ſevereſt reprehenſion both from God and man. From God, as it invades his prerogative of rendering to every man according to his deeds; and from man, as it is a breach of that golden rule, Of doing to all men as we would be done to.

6 [*Remember*] *corruption and death*, &c.] This, ſays an ingenious author, is the ſhorteſt compendium of holy living that ever was given. 'Tis as if the writer had ſaid, many are the precepts and admonitions left us by wiſe and good men, for the moral conduct of good life; but would you have a ſhort and infallible directory of living well, do but remember corruption and death, and ye cannot be deficient in your duty. *Norris.*

7 *Wink at ignorance.*] i. e. At offences committed againſt thee; for ſo the Greek word tranſlated ignorance, is uſed in other places of this author.

13 *Curſe the whiſperer*, &c.] By curſing is meant, abhorring him as a deteſtable perſon, and deſerving of execration.

15 A

15 A backbiting tongue hath caſt out virtuous women, and deprived them of their labours.

16 Whoſo hearkeneth unto it, ſhall never find reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better than it.

22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof.

23 Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou edge thy poſſeſſion about with thorns, and bind up thy ſilver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

CHAP. XXIX.

1 *We muſt ſhew mercy, and lend*: 4 *but the borrower muſt not defraud the lender.* 9 *Of giving alms.*

HE that is merciful will lend unto his neighbour, and he that ſtrengtheneth his hand, keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee.

4 Many when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a man's hand; and for his neighbour's money he will ſpeak ſubmiſſly; but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he will hardly receive the half, and he will count as if he had found it: if not he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings: and for honour he will pay him diſgrace.

7 Many therefore have refuſed to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold.

12 Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction.

13 It ſhall fight for thee againſt thine enemies, better than a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour: but he that is impudent will forſake him.

15 Forget not the friendſhip of thy ſurety, for he hath given his life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And he that is of an unthankful mind, will leave him in [danger] that delivered him.

15 *A back-biting tongue.*] Margin, A third tongue.

Notes on the Twenty-Ninth Chapter.

1 *He that is merciful will lend unto his neighbour,*] &c. 'Tis an undoubted truth, that no man was born for himſelf; and, that if he has a larger ſhare of the bleſſings of this life than his neighbour, he ought to be the more benevolent and communicative to thoſe who have occaſion for his aſſiſtance; but above all things, we are required to be juſt in our dealings, and punctual in the performance of all our contracts and engagements.

6 *If he prevail, he ſhall hardly receive the half,* &c.] This probably ſhould be underſtood of the creditor, That if he be able to get any thing, he will ſcarcely receive half; and that which he recovers, he muſt look upon as ſo much gain: or it may fare ſtill worſe with the creditor; for perhaps he will not be able to get the leaſt part of the money he lent: and not only ſo, but the debtors turns his enemy without any reaſon; and treats him with abuſive language.

Notes

18 Suretiſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandered among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretiſhip: and he that undertaketh and followeth other men's buſineſs for gain, ſhall fall into ſuits.

20 Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame.

21 The chief thing for life is water and bread, and clothing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe.

24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words:

26 Come, thou ſtranger, and furniſh a table, and feed me of that thou haſt ready;

27 Give place, thou ſtranger, to an honourable man, my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to a man of underſtanding: the upbraiding of houſe-room, and reproaching of the lender.

CHAP. XXX.

It is good to correct our children, 7 and not to cocker them. 14 Health is better than wealth.

HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice of him among his acquaintance.

3 He that teacheth his ſon, grieveth the enemy: and before his friends he ſhall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that his like himſelf.

5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful.

6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry.

8 An horſe not broken becometh head-ſtrong: and a child left to himſelf will be wilful.

9 Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow unto thine heart.

13 Chaſtiſe thy ſon, and hold him to labour, leſt his lewd behaviour be an offence unto thee.

14 Better is the poor, being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body.

15 Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth.

16 There is no riches above a ſound body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual ſickneſs.

18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave.

Notes on the Thirtieth Chapter.

6 *He left behind him an avenger againſt his enemies*, &c.] In the Greek it is, An avenger *of his fame*: i. e. One who will vindicate his memory from all unjuſt aſperſions, and who by his own actions and behaviour will ſhow what a worthy man his father was, and who will do good alſo to thoſe who deſerved well of him.

9 *Afraid.*] Margin reads *Aſtoniſhed.*

13 *Hold him to labour*, &c.] This ſhould have been tranſlated, Labour in him; i. e. Take pains with him in order to inſtruct him.

19 What good doeth the offering unto an idol? for neither can it eat, nor ſmell: ſo is he that is perſecuted of the Lord.

20 He ſeeth with his eyes, and groaneth as an eunuch that embraceth a virgin, and ſigheth.

21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel.

22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days.

23 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein.

24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time.

25 A chearful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 Of the deſire of riches. 12 Of moderation and exceſs in eating, or drinking wine.

WATCHING for riches conſumeth the fleſh, and the care thereof driveth away ſleep.

2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep.

3 The rich hath great labour in gathering riches together, and when he reſteth he is filled with his delicates.

4 The poor laboureth in his poor eſtate, and when he leaveth off he is ſtill needy.

5 He that loveth gold ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof.

6 Gold hath been the ruin of many, and their deſtruction was preſent.

7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith.

8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold.

9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms.

12 If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion.

14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh.

15 Judge of thy neighbour by thyſelf: and be diſcreet in every point.

16 Eat, as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated.

19 Leave off firſt for manners ſake; and be not unſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 A very little is ſufficient for a man well-nurtured, and he fetcheth not his wind ſhort upon his bed.

20 Sound ſleep cometh of moderate eating, he riſeth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unſatiable man.

21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt reſt.

22 My ſon, hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee.

23 Whoſo is liberal of his meat, men ſhall

19—*So is he that is perſecuted of the Lord.*] Rather, he that is afflicted of the Lord; namely, with a grievous ſickneſs or diſeaſe.

Notes on the Thirty-Firſt Chapter.

1 *Watching for riches conſumeth the fleſh*, &c.] An inordinate purſuit of riches is attended with a continual and reſtleſs diſquiet; it impairs a man's health, waſtes his fleſh, and ſuffers him not to enjoy the common comforts of life. It often puſhes him upon unjuſtifiable actions, the conſequences of which may prove his deſtruction. But happy is he who gets his riches with a conſcience unblemiſhed, and knows how to make a right uſe of his wealth.

5 *He that followeth corruption, ſhall have enough thereof.*] The meaning is, that he who is too intent upon getting riches ſhall be corrupted, and betrayed by them: or, he that ſeeketh after money with greedineſs ſhall tranſgreſs often.

ſpeak well of him, and the report of his good houſe-keeping will be believed.

24 But againſt him that is a niggard of his meat, the whole city ſhall murmur, and the teſtimonies of his niggardneſs ſhall not be doubted of.

25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many.

26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs.

27 Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and chearfulneſs of the mind.

29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling.

30 Drunkenneſs increaſeth the rage of a fool till he offend: it diminiſheth ſtrength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him, with urging him [to drink.]

CHAP. XXXII.

1 *Of his duty that is chief or maſter in a feaſt.* 14 *Of the fear of God.* 18 *Of counſel.* 23 *Truſt not to any but thyſelf, and to God.*

IF thou be made the maſter [of a feaſt] lift not thyſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down.

2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well-ordering of the feaſt.

3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſick.

4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time.

5 A concert of muſick in a banquet of wine is as a ſignet of carbuncle ſet in gold.

6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſick with pleaſant wine.

7 Speak, young man, if there be need of thee: and yet ſcarcely when thou art twice aſked.

8 Let thy ſpeech be ſhort, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great men, make not thyſelf equal with them; and when ancient men are in place, uſe not many words.

10 Before the thunder goeth lightning, and before a ſhame-faced man ſhall go favour.

11 Riſe up betimes, and be not the laſt, but get thee home without delay.

12 There take thy paſtime, and do what thou wilt: but ſin not by proud ſpeech.

13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things.

14 Whoſo feareth the Lord will receive his diſcipline, and they that ſeek him early ſhall find favour.

15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord ſhall find judgment, and ſhall kindle juſtice as a light.

17 A ſinful man will not be reproved, but findeth an excuſe according to his will.

18 A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel.

19 Do nothing without advice, and when thou haſt once done, repent not.

20 Go not in a way wherein thou mayeſt fall, and ſtumble not among the ſtones.

31 *Preſs not upon him by urging him [to drink.]* There is another reading which ſome prefer, Preſs not upon him in meeting him; i. e. Do not, when you meet him again, reproach him about any thing he ſaid or did in his cups.

Notes on the Thirty-ſecond Chapter.

Ver. 13 *For theſe things bleſs him that made thee,* &c.] Or rather, And above theſe things, &c. This mind above all, to give thanks to the great Creator, who hath made ſo many good things for thy enjoyment.

15 *The hypocrite will be offended thereat.*] He who would be thought ſtudious of the law, when he is not ſo, ſhall be caught in ſome crime which he was in hopes would have lain hid, and ſuffer the penalty of the law for it.

21 Be not confident in a plain way.
22 And beware of thine own children.
23 In every good work truſt thy own ſoul, for this is the keeping of the commandments.
24 He that believeth in the Lord taketh heed to the commandment, and he that truſteth in him, ſhall fare never the worſe.

CHAP. XXXIII.

1 *The ſafety of him that feareth the Lord.* 7 *Times and ſeaſons are of God.*

THERE ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.
2 A wiſe man hateth not the law; but he *that* is an hypocrite therein, is as a ſhip in a ſtorm.
3 A man of underſtanding truſteth in the law, and the law is faithful unto him as an oracle.
4 Prepare what to ſay, and ſo thou ſhalt be heard: and bind up inſtruction, and then make anſwer.
5 The heart of the fooliſh is like a cart-wheel: and his thoughts are like a rolling axle-tree.
6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him.
7 Why doth one day excel another, when as all the light of every day in the year is of the ſun?
8 By the knowledge of the Lord they were diſtinguiſhed, and he altered ſeaſons and feaſts.
9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he made ordinary days.
10 And all men are from the ground, and Adam was created of earth.
11 In much knowledge the Lord hath divided them, and made their ways diverſe.
12 Some of them hath he bleſſed and exalted, and ſome of them hath he ſanctified and ſet near himſelf: but ſome of them hath he curſed and brought low, and turned out of their places.
13 As the clay is in the potter's hand, to faſhion it at his pleaſure: ſo man is in the hand of him that made him, to render to them as liketh him beſt.
14 Good is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly.
15 So look upon all the works of the moſt High, and there are two and two, one againſt another.
16 I awaked up laſt of all, as one that gathereth after the grape-gatherers; by the bleſſing of the Lord I profited, and filled my wine-preſs like a gatherer of grapes.
17 Conſider that I laboured not for myſelf only, but for all them that ſeek learning.
18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.
19 Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again.
20 As long as thou liveſt and haſt breath in thee, give not thyſelf over to any.
21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldeſt ſtand to their courteſy.
22 In all thy works keep to thyſelf the pre-eminence, leave not a ſtain in thine honour.
23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.
24 Fodder, a wand, and burdens *are* for the aſs: and bread, correction, and work, for a ſervant.
25 If thou ſet thy ſervant to labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty.

23 *In every good work, truſt thy own ſoul,* &c.] According to the context it ought to be rendered, In every action truſt in God with thy whole heart; for this is the keeping of the commandments.

Notes on the Thirty-third Chapter.

Ver. 1 *There ſhall no evil happen unto him that feareth the Lord,* &c.] A man who fears the Lord is ſufficiently ſecured againſt all poſſible evils: and he who makes the law the rule of his actions needs no ſurer guide, or better inſtruction.

3 *The law is faithful to him, as an oracle.*] Or rather, as the oracle, and as the aſking of Urim; meaning, that a man of underſtanding truſteth in the promiſes made in the law, which are as much to be depended upon as the anſwers received by Urim and Thummim.

25 *If thou ſet thy ſervant to labour, thou ſhalt find reſt,* &c.] Some

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any, and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

1 *Of dreams.* 13 *The praise and blessing of them that fear the Lord.* 18 *The prayer of the poor innocent.*

THE hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams, is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing, what can be cleansed? and from that thing which is false, what truth can come?

5 Divinations, and soothsayings, and dreams are vain, and the heart fancieth as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little; but he that hath travelled is full of prudence.

11 When I travelled, I saw many things, and I understood more than I can express.

12 I was oft-times in danger of death; yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live, for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear, nor be afraid, for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and a help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

Some versions have it, he will seek to rest; i. e. his thoughts will be chiefly employed in wishing for the hours of rest and sleep.

Notes on the Thirty-fourth Chapter.

Ver. 1 *Dreams lift up fools.*] As dreams are no more than the sportings of fancy, and vagaries of the imagination, when the senses are at rest; he who pretends to prognosticate either good or ill from them, puts his confidence in that which hath nothing to support it.

6 *If they be not sent from the most High,* &c.] Though dreams, generally speaking, are idle and false, and the reliance upon them a piece of fond credulity: yet were there some true ones that claimed a regard as being supernatural intimations of some great event to be fulfilled in its season. Such were all those prophetical ones in scripture, the completion of which attested their veracity and original. The heathens acknowledged in like manner two sorts of dreams; the one true, proceeding from God; the other false and deceitful. But what way is there, it may be asked, to distinguish mere natural dreams, the effect of fancy and imagination, from such as are really supernatural and divine? It may properly and safely be observed, that such dreams as were sent by God, had generally distinguishing marks of their divine authority and truth; as either the importance of the subject-matter, the time when they happened, or their being sent to persons of particular note and eminence, or their having unusual and preternatural circumstances attending them. It was an opinion generally received in the early ages of the world, that dreams so confirmed and attested were sent purposely from heaven: of this we have several instances related in scripture. *Arnald.*

12 *Yet I was delivered because of these things.*] It should be rendered, Through these things; i. e. by what I had learned through experience and travelling.

20 Whoſo bringeth an offering of the goods of the poor, doeth as one that killeth the ſon before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living, ſlayeth him; and he that defraudeth the labourer of his hire, is a blood-ſhedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curſeth, whoſe voice will the Lord hear?

25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing?

26 So is it with a man that faſteth for his ſins, and goeth again and doeth the ſame: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

1 *Sacrifices pleaſing to God.* 14 *The prayer of the fatherleſs, of the widow, and of the humble in ſpirit.*

HE that keepeth the law, bringeth offerings enow: he that taketh heed to the commandment, offereth a peace-offering.

2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe.

3 To depart from wickedneſs is a thing pleaſing to the Lord; and to forſake unrighteouſneſs, is a propitiation.

4 Thou ſhalt not appear empty before the Lord.

5 For all theſe things [are to be done] becauſe of the commandment.

6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the moſt High.

7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten.

8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hands.

9 In all thy gifts ſhew a chearful countenance, and dedicate thy tithes with gladneſs.

10 Give unto the moſt High according as he hath enriched thee; and as thou haſt gotten, give with a chearful eye.

11 For the Lord recompenſeth, and will give thee ſeven times as much.

12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is judge, and with him is no reſpect of perſons.

13 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed.

14 He will not deſpiſe the ſupplication of the fatherleſs: nor the widow when ſhe poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry againſt him that cauſeth them to fall?

16 He that ſerveth the Lord ſhall be accepted with favour, and his prayer ſhall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh he will not be comforted: and will not depart till the moſt High ſhall behold to judge righteouſly, and execute judgment.

18 For the Lord will not be ſlack, neither will the Mighty be patient towards them, till he have ſmitten in ſunder the loins of the unmer-

20 *Whoſo bringeth an offering of the goods of the poor,* &c.] God is the protector of the poor, whoſe bread in the next verſe is ſaid to be his life. To take this away, or by any act of violence to diminiſh his little ſubſtance, is in ſome ſort to take away his life. To offer to God what has been taken by oppreſſion, or fraud from the needy, is here, by a moſt appoſite and beautiful metaphor, compared with that ſhocking inſtance of cruelty, the ſpilling the blood of a ſon in the ſight of a fond and tender father. *Arnald.*

Notes on the Thirty-fifth Chapter.

Ver. 1 *He that keepeth the law,* &c.] i. e. He is as acceptable to God, as if he brought a multitude of offerings; for it is not the number of theſe, but the integrity of men's lives: not their incenſe, but their obedience, which God loves to be honoured by. Outward ſacrifices are only holy, when they are joined with the inward ſacrifice of the heart: and he no otherwiſe regards the outward religious works of piety, than as they are viſible marks of that ſpiritual and inviſible worſhip, which he claims as his due; and he is the very eſſence of true religion, John iv. 23. *Arnald.*

2 *He that requiteth a good turn,* &c.] The Greek is, He who giveth thanks to God is as acceptable as if he made an offering of fine flour.

8 *With a good eye.*] i. e. Liberally.

12 *Do not think to corrupt with gifts.*] Margin reads, Diminiſh nothing of thy offerings.

ciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy.

20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 *A prayer for the church againſt the enemies thereof.* 18 *A good heart, and a froward.*

HAVE mercy upon us, O Lord God of all: and behold us:

2 And ſend thy fear upon all the nations that ſeek not after thee.

3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power.

4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand, and thy right arm, that they may ſet forth thy wondrous works.

7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy.

8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works.

9 Let him that eſcapeth, be conſumed by the rage of the fire, and let them periſh that oppreſs the people.

10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Iſrael, whom thou haſt named thy firſt-born.

13 O be merciful unto Jeruſalem, thy holy city, the place of thy reſt.

14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory.

15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ſervants, according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches.

20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheareth the countenance, and a man loveth nothing better.

23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men.

24 He that getteth a wife, beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife, will wander up and down mourning.

26 Who will truſt a thief well appointed, that ſkippeth from city to city? ſo [who will believe] a man that hath no houſe, and lodgeth whereſoever the night taketh him?

Notes on the Thirty-ſixth Chapter.

Ver. 4 *As thou waſt ſanctified in us*, &c.] As thou gotteſt thee a great name formerly, by wonderfully delivering us out of the hands of the Egyptians in the ſight of many nations; and ſince by bringing us back from captivity out of ſo many kingdoms; ſo do thou raiſe the glory of thy name among us, by treating them according to their deſerts.

8 *Remember the covenant*, &c.] Or, as the Greek has it, *the oath*; by which muſt be underſtood the covenant aſſured with an oath to Abraham, and eſtabliſhed with Iſaac and Jacob, and afterwards confirmed to David.

24 *He that getteth a wife, beginneth a poſſeſſion*, &c.] He that hath a good wife in all reſpects, has laid the beſt foundation of his houſe; has the ſureſt grounds to build his hopes of happineſs upon, and of raiſing a family to his mind.

Notes

CHAP. XXXVII.

1 *How to know friends and counsellors.* 27 *Learn to refrain thine appetite.*

EVERY friend saith, I am his friend also: but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and a friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion which rejoiceth in the prosperity of a friend: but in the time of trouble will be against him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath (for he will counsel for himself) lest he cast the lot upon thee:

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness; nor with the slothful, for any work; nor with an hireling for a year, of finishing work; nor with an idle servant, of much business; hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee, than it.

14 For a man's mind is sometimes wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given him from the Lord: because he is deprived of all wisdom.

22 Another is wise to himself: and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people, and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing, and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

Notes on the Thirty-seventh Chapter.

Ver. 5 *Taketh up the buckler*, &c.] Grotius prefers a quite contrary reading, Taketh not up the buckler, &c. He will not defend or assist him, when any enemy attacks him, though he made great professions of service, whilst he was eating at his table.

8 *What need he hath.*] Margin, What use there is of him.

Lest he cast the lot upon thee.] It is conjectured, that the true reading of the Greek here should be, lest he cast something hard in thy way; i. e. lest he give thee some advice which may be an obstruction to thy designs, instead of forwarding them.

20 *Destitute of all food.*] Margin, Of wisdom.

29 Be not unſatiable in any dainty thing, nor too greedy upon meats.

30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler.

31 By ſurfeiting have many periſhed, but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 *Honour due to the phyſician, and why.* 16 *How to weep and mourn for the dead.*

HOnour a phyſician with the honour due unto him, for the uſes which you may have of him: for the Lord hath created him.

2 For of the moſt High cometh healing, and he ſhall receive honour of the king.

3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them.

5 Was not the water made ſweet with wood, that the virtue thereof might be known?

6 And he hath given men ſkill, that he might be honoured in his marvellous works.

7 With ſuch doth he heal (men) and taketh away their pains.

8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs.

11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat offering, as not being.

12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him.

13 There is a time when in their hands there is good ſucceſs.

14 For they ſhall alſo pray unto the Lord that he would proſper that which they give for eaſe and remedy to prolong life.

15 He that ſinneth before his maker, let him fall into the hand of the phyſician.

16 My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thyſelf: and then cover his body according to the cuſtom, and neglect not his burial.

17 Weep bitterly, and make great mone, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil ſpoken of: and then comfort thyſelf for thy heavineſs.

18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength.

19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart.

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to-day for thee.

23 When the dead is at reſt, let his remembrance reſt, and be comforted for him, when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows: and is diligent to give the kine fodder.

27 So every carpenter and work-maſter that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work.

30 *Exceſs of meats.*] Margin, Variety of meats.

Notes on the Thirty-eighth Chapter.

Ver. 8 *From him is peace over all the earth.*] Rather, from him is a ſweet odour diffuſed around; for ſo the word rendered *peace* may be tranſlated.

11 *Make a fat offering, as not being.*] Some render it, As if thou wert about to die: i. e. endeavour to make your peace with God, as if you were certain of dying then.

15 *He that ſinneth before his Maker, let him fall,* &c.] Or, he that ſinneth grievouſly againſt God ſhall fall, &c. as ſome verſions have it: i. e. ſhall be long and greatly afflicted with ſickneſs, ſo as to be almoſt continually under the hand of a phyſician.

25 *Of bullocks.*] Margin, *Of the breed of bullocks.*

28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace; the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly.

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work: and maketh all his work by number.

30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet; he applieth himſelf to lead it over; and he is diligent to make clean the furnace.

31 All theſe truſt to their hands: and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited; and they ſhall not dwell where they will, nor go up and down.

33 They ſhall not be ſought for in publick counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken.

34 But they will maintain the ſtate of the world, and [all] their deſire is in the work of their craft.

CHAP. XXXIX.

1 *A deſcription of him that is truly wiſe.* 12 *An exhortation to praiſe God for his works.*

BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies!

2 He will keep the ſayings of the renowned men: and where ſubtil parables are, he will be there alſo.

3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.

4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange countries, for he hath tried the good and the evil among men.

5 He will give his heart to reſort early to the Lord that made him, and will pray before the moſt High, and will open his mouth in prayer, and make ſupplication for his ſins.

6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer.

7 He ſhall direct his council, and knowledge, and in his ſecrets ſhall he meditate.

8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord.

9 Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation.

10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe.

11 If he die, he ſhall have a greater name than a thouſand: and if he live, he ſhall increaſe it.

12 Yet have I more to ſay, which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field:

14 And give ye a ſweet ſavour as frankin-

30 *Boweth down his ſtrength*, &c.] Margin, *Tempereth it with his feet.*

34 *They will maintain the ſtate*, &c.] Notwithſtanding they are not fit to be called into the council of the nation or the ſeat of judgment, &c. yet are they highly uſeful and neceſſary to the world for building of convenient habitations, preparing of food, or the neceſſary utenſils, &c.

Notes on the Thirty-ninth Chapter.

Ver. 1 *He that giveth his mind to the law*, &c.] A truly wiſe man employs himſelf in the law of God, ſtudying the philoſophy of the ancients, the meaning of prophecies, and attending to the parables and wiſe maxims of great men. His wiſdom entitles him to the company of princes, and commands reſpect in the remoteſt parts of the world; in public aſſemblies it will bring him into higher repute; it will get him an honourable name while living, and give him a ſweet memorial in the grave.

4 *He will travel through ſtrange countries*, &c.] The meaning of this is, that ſuch an one, on account of his great experience, will often be made choice of to be ſent as an ambaſſador to foreign courts: or elſe, that he will travel into foreign countries in order to enlarge his knowledge and experience of every thing.

cenſe, and flouriſh as a lily; ſend forth a ſmell, and ſing a ſong of praiſe; bleſs the Lord in all his works.

15 Magnify his name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him you ſhall ſay after this manner:

16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon.

17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave.

19 The works of all fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from everlaſting to everlaſting: and there is nothing wonderful before him.

21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes.

22 His bleſſing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath.

24 As his ways are plain unto the holy, ſo are they ſtumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: ſo evil things for ſinners.

26 The principal things for the whole uſe of man's life, are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All theſe things are for good to the godly; ſo to the ſinners they are turned into evil.

28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes; in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them.

29 Fire and hail, and famine and death, all theſe were created for vengeance;

30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction.

31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth, when need is; and when their time is come, they ſhall not tranſgreſs his word.

32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon.

34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved.

35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

CHAP. XL.

1 *Many miſeries in a man's life.* 17 *A virtuous wife and an honeſt friend rejoice the heart.*

GREAT travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and

22 *His bleſſing covered the dry land*, &c.] This verſe ſeems to be ſpoken in particular of the land of Canaan, which God filled with his bleſſings for the Iſraelites; as the following verſe ſeems to allude to God's deſtroying of Sodom and Gomorrah, with the cities of the plain, and cauſing the cities and the country around to become deſolate.

28 *There be ſpirits that are created for vengeance*, &c.] Whatever be the true meaning of the word ſpirits, this uſeful admonition will reſult from the paſſage; namely, that the wickedneſs of man will not eſcape the vengeance of the Lord, nor his crimes, however ſecretly they may have been committed, be buried in forgetfulneſs.

29 *Death*.] The word *death*, here implies the peſtilence.

32 *From the beginning I was reſolved*, &c.] When I had thoroughly conſidered the things above delivered, I was confirmed in the belief, that this world is governed by divine providence, and conſequently, that all the works of the Lord are exceeding good. I have therefore committed theſe particulars to writing, that ſucceeding ages may put their truſt in him that is able to ſave, and find comfort and ſupport under every affliction.

Notes on the Fortieth Chapter.

1 *Great travel is created for every man*, &c.] The life of man is one perpetual round of care, vexation, and trouble. If a man has nothing at preſent to diſturb him, yet the fear of death, and the apprehenſion of what may befal him after he has quitted his mortal tabernacle of clay, keep him in continual uneaſineſs; all are equally ſubject to the diſquietudes of the mind, and diſeaſes of the body; but they fall with a double weight on the ſinful ſoul.

the day of death [trouble] their thoughts, and [cauſe] fear of heart;

3 From him ſitteth on a throne of glory, unto him that is humbled in earth and aſhes;

4 From him that weareth purple and a crown, unto *him that is clothed with a linen* frock.

5 Wrath and envy, trouble and unquietneſs, fear and death, and anger and ſtrife, and in the time of reſt upon his bed his night ſleep, do change his knowledge.

6 A little or nothing is his reſt, and afterward he is in his ſleep as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battle:

7 When all is ſafe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all fleſh, both man and beaſt, and that is ſeven-fold more upon ſinners.

9 Death, and blood-ſhed, ſtrife, and ſword, calamities, famine, tribulation, and the ſcourge;

10 Theſe things are created for the wicked, and for their ſakes came the flood.

11 All things that are of the earth ſhall turn to the earth again: and that which is of the waters doth return into the ſea.

12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever.

13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with noiſe, like a great thunder in rain.

14 While he openeth his hand, he ſhall rejoice: ſo ſhall tranſgreſſors come to nought.

15 The children of the ungodly ſhall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river, ſhall be pulled up before all graſs.

17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever.

18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both.

19 Children, and the building of a city, continue a man's name: but a blameleſs wife is counted above them both.

20 Wine and muſick rejoice the heart: but the love of wiſdom is above them both.

21 The pipe and the pſaltery make ſweet melody; but a pleaſant tongue is above them both.

22 Thine eye deſireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiſs: bnt above both is a wife with her huſband.

24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both.

25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both.

26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My ſon, lead not a beggar's life, for better it is to die than to beg.

29 The life of him that dependeth on another man's table, is not to be counted for a life: for he polluteth himſelf with other men's meat, but a wiſe man well nurtured will beware thereof.

30 Begging is ſweet in the mouth of the

4 *Unto him that is clothed*, &c.] Margin, *To the porter.*

10 *Theſe things are created for the wicked*, &c.] i. e. They are ordained in a more particular manner for the wicked. They indeed ſometimes attend the righteous: but then we ſhould remember, that whatever afflictions they may ſuffer here, will be repaid with an eternal weight of glory in the life to come; whereas calamities are only forerunners of ſtill greater torments to the wicked; which will ſeize on them when they have paſſed the fearful valley that ſeparates time from eternity.

13 *The goods of the unjuſt ſhall be dried up like a river.*] It ſhould have been rendered, *like a torrent*, or, *land-flood.*

14 *So ſhall tranſgreſſors come to nought.*] It ought to be read, But tranſgreſſors ſhall come to nought.

18 *To labour, and to be content with that a man hath, is a ſweet life*, &c.] The meaning ſeems to be, that the life of ſuch who have juſt a competency without being obliged to labour, or even of thoſe who get it by their labour, is ſufficiently ſweet; but he is beyond either of them, on whom God, without his expecting of it, beſtows great riches.

22 *Thine eye deſireth favour and beauty.*] By *favour* is here to be underſtood *ſymmetry*, and by *corn while it is green*, the beauty of nature in the minuteſt things.

29 *He polluteth himſelf with other men's meat*, &c.] He expoſeth himſelf to contempt, and doth that which diſgraces him for the ſake of other men's meat.

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shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 *The remembrance of death.* 14 *Wisdom is to be uttered.* 16 *Of what things we should be ashamed.*

O Death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, and unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you ungodly men, which have forsaken the law of the most High God: for if you increase, it shall be to your destruction.

9 And if you be born, you shall be born to a curse; and if you die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name: for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness, is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my words: for it is not good to retain all shamefacedness, neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjust dealing before thy partner and friend:

19 And of theft in regard of the place where thou sojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of scorning to give and take:

20 And of silence before them that salute thee, and to look upon an harlot:

21 And to turn away thy face from thy

Notes on the Forty-first Chapter.

Ver. 1 *O death, how bitter is the remembrance of thee to a man,* &c.] When a man is in the height of his prosperity, and the abundance of all temporal blessings, and has nothing to fear, and nothing to disturb him, in the full enjoyment of whatever this world can produce for the gratifications of his most unbounded appetites, how grating must the consideration be, that death will as certainly one day deprive him of them all at once, as that he now enjoys them in their fullest extent? On the contrary, how welcome is death to him whose age and infirmities, whose distresses, poverty, and misfortunes have rendered life irksome, tedious, and undesirable?

4 *Why art thou against the pleasure of the most High?* &c.] This, if duly considered, is a very powerful argument to abate our dread of death; for why should we have such a dread of that which the Most High hath ordained? We have experienced his goodness in giving us life: and why are we afraid that his goodness will fail us in death?

9 *If you be born, you shall be born to a curse,* &c.] The reading in the Greek here seems to be faulty. Some have restored it according to the following sense: If ye shall beget children, ye shall only beget them to their destruction; i. e. they will be very short-lived, and not remain either to enjoy your substance, or keep up your name: and when ye die yourselves, ye shall be accounted among abominable things.

19 *Of scorning to give and take.*] The Greek is, Be ashamed to use any fraud with respect to what you pay or receive; or in making of contracts.

21 *Take away a portion or a gift,* &c.] If you are appointed to distribute a portion of any thing, or entrusted to bestow a gift, be ever ashamed to diminish any thing from it.

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kinſman, or to take away a portion or a gift, or to gaze upon another man's wife:

22 Or to be over-buſy with his maid, and come not near her bed: or of upbraiding ſpeeches before friends: and after thou haſt given, upbraid not:

23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets.

24 So ſhalt thou be truely ſhamefaced, and find favour before all men.

CHAP. XLII.

1 *Whereof we ſhould not be aſhamed.* 15 *The work and greatneſs of God.*

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby:

2 Of the law of the moſt High, and his covenant, and of judgment to juſtify the ungodly:

3 Of reckoning with thy partners and travellers, or of the gift of the heritage of friends:

4 Of exactneſs of balance and weights, or of getting much or little:

5 And of merchants indifferent ſelling, of much correction of children, and to make the ſide of evil ſervants to bleed.

6 Sure keeping is good where an evil wife is, and ſhut up where many hands are.

7 Deliver all things in number and weight, and put all in writing that thou giveſt out, or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the extreme aged that contendeth with thoſe that are young: thus ſhalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth, and the care for her taketh away ſleep: when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated.

10 In her virginity, leſt ſhe ſhould be defiled, and gotten with child in her father's houſe; and having an huſband, leſt ſhe ſhould miſbehave herſelf; and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing-ſtock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee aſhamed before the multitude.

12 Behold not every body's beauty, and ſit not in the midſt of women.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man than a courteous woman, a woman, *I ſay*, which bringeth ſhame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: In the words of the Lord are his works.

16 The ſun that giveth light, looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the Almighty Lord firmly ſettled, that whoſoever is, might be eſtabliſhed for his glory.

18 He ſeeketh out the deep, and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent work, of his wiſdom, and he is from everlaſting to

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Notes on the Forty-ſecond Chapter.

Ver. 1 *And accept no perſon to ſin thereby.*] The conjunctive particle *and*, ſtands here for *to wit*.

5 *Of much correction of children*, &c.] Rather, of much diſcipline, &c. i. e. Be not aſhamed of being aſſiduous in the inſtruction of your children; nor of chaſtizing your ſervant, if his crime deſerves it.

13 *From garments cometh a moth, and from women wickedneſs.*] Namely, wanton looks and alluring words, to ſtir up laſcivious deſires: and this may well be compared to a moth: for as it frets a garment without being perceived, till too late to prevent it: ſo wanton looks and words draw a man, before he is well guarded againſt them, to acts of impurity.

15 *In the words of the Lord are his works.*] i. e. His works are done by his words: he need only to ſpeak the word, and the thing is done.

16 *The ſun that giveth light, looketh upon all*, &c.] The ſenſe of this verſe is, That as the light of the ſun is ſeen through all the earth, ſo is the whole univerſe full of the majeſty of God. What is rendered in our verſions *the work thereof*, is in the Greek, *his work*; namely, God's work.

18 *He beholdeth the ſigns of the world.*] Calmet thinks the meaning of this is, that God ſees into all future events, and knows perfectly all the changes that happen in nature.

everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 Oh how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever, for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing unperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

CHAP. XLIII.

The works of God in heaven, in earth, and in the sea, are exceeding glorious and wonderful.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High.

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth hastily.

6 He made the moon also to serve in her season, for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One, they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it, very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened, and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hail-stones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind; as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grashoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon

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23 *All these things live and remain for ever.*] i. e. Retain and exercise their full force and power, fulfilling the purposes they are ordained to, and obeying the laws of God.

24 *All things are double one against another*, &c.] Each thing has its contrary in nature, and the one is opposed to the other; as the earth, an opaque body, to the sun a body of light, night to day, heat to cold.

25 *One thing establisheth the good of another*, &c.] These contraries set off each other by their mutual vicissitude; and contribute to render each other more beneficial, as well as more beautiful.

Notes on the Forty-third Chapter.

Ver. 1 *The pride of the height, the clear firmament*, &c.] The son of Sirach having led us thus far through a variety of useful observations, grave and wise maxims, and given many whole- and for managing our commerce and dealings with the world, interspersing in his discourses many noble encomiums on the excellence of wisdom, recommending piety and the fear of God, and establishing the belief of a Deity from the visible effects of his power in the creation, comes in this chapter to speak more particularly of the wonderful acts of God's wisdom and omnipotence, manifested through all his works.

14 *Through this the treasures are opened*, &c.] i. e. For the purpose of executing God's judgments, these treasures of his are opened: he prepares the great artillery of heaven; namely, either the winds to raise storms and tempest, or clouds, which assemble and come speedily together, like a flight of birds; and descend either in a deluge of rain, or fall in snow. *Arnald.*

15 *The hail-stones are broken small.*] The meaning of which seems to be, That the hail-stones leap here and there like small

every gathering together of water, and cloatheth the water as with a breast-plate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily*: a dew coming after heat, refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea, tell of the danger thereof; and when we hear it with our ears we marvel thereat.

25 For therein be strange and wonderous works, variety of all kind of beast, and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore, in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your strength, and be not weary; for you can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works:

33 For the Lord hath made all things, and to the godly hath he given wisdom.

CHAP. XLIV.

The praise of holy men.

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions.

5 Such as found out musical tunes, and recited verses in writing.

6 Rich men furnished with ability, living peaceably in their habitations.

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial, who are perished as though they had never been, and are become as though they had never been born, and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed stands fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

15 Their bodies are buried in peace, but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous in the time of wrath, he was taken in exchange [for the world] therefore was he left as a remnant unto the earth, when the flood came.

Notes on the Forty-Fourth Chapter.

1 *Let us now praise famous men and our fathers that begat us.*] Next to the praise due to the Almighty, for the wonders which are to be read in every part of the creation, we should not forget the eulogiums of those brave and famous men, whom God has made the instruments of his own glory, and the means of innumerable benefits to mankind. Their names and heroic actions are transmitted to their memories, and that their fame may be handed down to latest posterity.

16 *Enoch pleased the Lord*] In the list of those ancient renowned heroes, Enoch stands the foremost, who, for his singular piety, was exempted from the pains of death, and admitted in the flesh to the immediate presence of God.

17 *Noah was found*, &c.] Noah for his righteousness had the honour of seeing two worlds; and had a promise given him, that all flesh should no more perish with a flood.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him.

20 Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh, and when he was proved he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abram his father's sake] the blessing of all men, and the covenant.

23 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them.

CHAP. XLV.

1 *The praise of Moses,* 6 *of Aaron,* 23 *and of Phinees.*

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him *in* his faithfulness, and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his Judgments.

6 He exalteth Aaron an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him and gave him the priesthood among the people, he beautified him with comely ornaments, and cloathed him with a robe of glory.

8 He put upon him perfect glory: and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went, there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breast-plate of judgment, and with Urim and Thummim,

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes.

21 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children, and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto

19 *Abraham,* &c.] Abraham, in all his trials, was found a faithful servant of God; and for his faithfulness, the Almighty established his covenant with him, promising that in him all the nations of the earth should be blessed.

Notes on the Forty fifth Chapter.

1 *He brought out of him a merciful man which found favour,* &c.] From Jacob descended Moses, who was the peculiar favourite of heaven, God having eminently distinguished him above the rest of the people, honoured him before kings, given him the law to promulgate, brought him into his immediate presence, and shewed him part of his essential glory.

6 *He exalted Aaron,* &c.] Aaron was also highly exalted for his holiness, dignified with the priesthood, and ornamented with the holy garments, the breast-plate of judgment, and the Urim and Thummim: nor were these honours confined to him alone; his children inherited them to the latest posterity, and were the continual intercessors between God and his people. When conspiracies were formed against him in the wilderness, God destroyed his enemies with a consuming fire. And tho' God gave him no inheritance among his brethren; yet he had a much better lot, even God himself [illegible]

him by an everlasting covenant, and to his seed, so long as the heaven shall remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the first-fruits of the increase, especially he prepared bread in abundance:

21 For they ate of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart, when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever.

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, and their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

1 *The praise of Joshua,* 9 *Caleb,* 13 *of Samuel.*

JESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great, for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side, and the great Lord heard him.

6 And with hail-stones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Pethhoron] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunneh, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

23 *The third in glory,* &c.] Phinees deserves the third place in this sacred catalogue of worthies, for his zeal in defending the honour of God, when idolatry had been introduced among the people.

Notes on the Forty-sixth Chapter.

Ver. 1 *Jesus the son of Nave,* &c.] Joshua, here called Jesus the son of Nave, was Israel's renowned general, and the successor of Moses. He led the people forth to war; fought their

9 The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age: ſo that he entered up on the high places of the land, and his ſeed obtained it for an heritage,

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

18 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

12 Let their bones flouriſh out of their place, and let the name of them that were honoured, be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, eſtabliſheda kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion.

16 He called upon the mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking lamb.

17 And the Lord thundred from heaven, and with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

19 And before his long ſleep he made proteſtations in the ſight of the Lord and his anointed, I have not taken any man's goods, ſo much as a ſhoe: and no man did accuſe him.

20 And after his death he prophéſied, and ſhewed the king his end, and lift up his voice from the earth in prophecy, to blot out the wickedneſs of the people.

CHAP. XLVII.

1 *The praiſe of Nathan,* 2 *of David,* 12 *of Solomon, his glory and infirmities,* &c.

AND after him roſe up Nathan to propheſy in the time of David.

2 As is the fat taken away from the peace-offerings, ſo was David choſen out of the children of Iſrael.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath?

6 For he called upon the moſt high Lord, and he gave him ſtrength in his right hand to ſlay that mighty warrior, and ſet up the horn of his people.

6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory.

7 For he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the Holy One moſt high, with words of glory, with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs.

10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of

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battles, and ſettled them in their promiſed inheritance in the land of Canaan.

9 *The Lord gave ſtrength unto Caleb.*] Caleb was a zealous aſſertor of God's honour, particularly at the time when he and Joſhua withſtood the whole congregation; who, on the evil report which the reſt of the ſpies brought of the promiſed land, were for returning to Egypt: for this their courageous act, thoſe two only of the whole multitude of Iſrael, were ſuffered to paſs over into Canaan.

13 *Samuel the prophet.*] Samuel was greatly beloved of God: by him the firſt kings of Iſrael were anointed: he was a righteous judge, and an equitable diſpenſer of the law.

Notes on the Forty-ſeventh Chapter.

Ver. 1 *After him roſe up Nathan,* &c.] Nathan ſucceeded Samuel, and propheſied in the reign of David, who was ſelected from the people in his youth, to do great things for the honour of God, and the good of his country. Being ſtrengthened and inſpired by the Almighty, he had the courage to meet, and the good fortune to kill the giant Goliath; by which brave exploit he raiſed his reputation, even above that of the king; nor was he only famous for heroic deeds in the field of battle; but his piety was equal to his bravery, and he was as zealous in the duties of religion, as courageous againſt his enemies.

12 *After*

kings, and a throne of glory in Iſrael.

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood filled it with underſtanding!

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

16 Thy name went far unto the iſlands; and for thy peace thou waſt beloved.

17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thy honour, and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of his people, and one that had no underſtanding, who turned away the people through his counſel. There was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin:

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, till the vengeance came upon them.

CHAP. XLVIII.

1 *The praiſe of Elias,* 12 *of Eliſeus,* 17 *and of Ezekias.*

THEN ſtood up Elias the prophet as fire, and his word burnt like a lamp.

2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number.

3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire.

4 O Elias, how waſt thou honoured in thy wonderous deeds! and who may glory like unto thee!

5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead by the word of the moſt High.

6 Who broughteſt kings to deſtruction, and honourable men from their bed.

7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgmenr of vengeance.

8 Who anointedſt kings to take revenge, and prophets to ſucceed after him.

9 Who waſt taken up in a whirl-wind of fire, and in a chariot of fiery horſes.

10 Who waſt ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob.

11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live.

12 *After him roſe up a wiſe ſon,* &c.] His ſon Solomon erected a moſt magnificent manſion for the reſidence of his God, who gave him wiſdom ſuperior to all his predeceſſors, and raiſed his reputation, giving him a name more renowned than the moſt famous philoſophers that were his co-temporaries, for his knowledge and deep inſight into the myſteries of nature, and dark receſſes of wiſdom. Yet indulging his ſenſual appetite for women, he ſtained his honour, and forfeited the favour of God; ſo that he had children who were a diſgrace to his family, and a curſe to the people.

Notes on the Forty-eighth Chapter.

Ver. 1 *Then ſtood up Elias the prophet as fire,* &c.] When Iſrael, through the bad example of their kings, had forſaken the true God, he raiſed up the prophet Elias, who zealouſly aſſerted the honour of Jehovah, and was enabled to do many miraculous works. At his word, fire came from heaven, and a famine upon the land; the dead was raiſed by his prayer, and by the ſame power kings were deprived of life, and great men depoſed from their elevated ſtations. He authorized kings to execute vengeance, and appointed his ſucceſſors in the prophetic dignity; and at laſt he aſcended the heights of heaven in a fiery chariot.

12 Elias it was who was covered with a whirl-wind: and Eliseus was filled with his spirit: whilst he lived he was not moved *with the presence* of any prince, neither could any bring him into subjection.

13 No word could overcome him, and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing *to God*, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands towards him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

1 *The praise of Josias,* 4 *of David and Ezekias,* 6 *of Jeremy,* 8 *of Ezekiel,* 11 *Zorobabel,* &c.

THE remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the most High: *even* the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory unto a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right.

12 *Eliseus was filled with his spirit,* &c.] Eliseus, his servant and successor, was blessed with the same spirit; for he was never daunted at the frowns of kings: his life was a continued series of miraculous actions: and when he lay in his grave, the lifeless corpse wrought a miracle, 2 Kings, chap. xiii. 21.

13 *After his death his body prophesied.*] To prophesy, besides the foretelling of future events, denotes here to work miracles; for the writer refers to what happened when a dead corpse being cast into the sepulchre where Elisha's body lay, it revived.

7 *Ezekias,* &c.] Ezekias (Hezekiah) was a good king, and did many beneficial acts for the public; wherefore, when he was besieged by a mighty army which he was unable to encounter by his own strength, God himself appeared for him, and overthrew his enemies by the intercession of Isaiah the prophet.

Notes on the Forty-ninth Chapter.

Ver. 1 *The remembrance of Josias is like the composition of the perfume,* &c.] King Josias has left a sweet memorial of his name and good deeds. He not only served God most religiously himself, but zealously exerted all his power to convert his people to the true worship.

10 And of the twelve prophets let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope.

11 How ſhall we magnify Zorobabel? even he was as a ſignet on the right hand.

12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

CHAP. L.

1 *Of Simon the ſon of Onias.* 22 *How the people were taught to praiſe God, and pray.* 27 *The concluſion.*

SIMON the high prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple.

3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs.

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging.

5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary.

6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full;

7 As the ſun ſhining upon the temple of the moſt High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roſes in the ſpring of the year, as lillies by the rivers of waters, and as the branches of the frankincenſe-tree in the time of ſummer:

9 As fire and incenſe in the cenſer, and as a veſſel of beaten gold ſet with all manner of precious ſtones:

10 And as a fair olive tree budding forth fruit, and as a cypreſs tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable.

12 When he took the portions out of the prieſts hands, he himſelf ſtood by the hearth of the altar, compaſſed with his brethren round about as a young cedar in Lebanus, and as palm-trees compaſſed they him round about.

13 So were all their ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael.

14 And finiſhing the ſervice at the altar, that he might adorn the offering of the moſt high Almighty.

15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a ſweet-ſmelling ſavour unto the moſt high King of all.

16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty, the moſt High.

18 The ſingers alſo ſang praiſes with their

10 *Of the twelve prophets let the memorial be bleſſed*, &c.] He ſpeaks here of the twelve minor prophets, whoſe prophecies complete the Old Teſtament. From the mention of theſe here, it ſeems manifeſt, that the canon of the ſacred books was already made, when this tract of Eccleſiaſticus was compoſed, and the prophecies digeſted into one body.

Notes on the Fiftieth Chapter.

Ver. 1 *Simon the high-prieſt.*] Large encomiums are beſtowed on Simon the high-prieſt. From which, and from the holy rapture which the ſon of Sirach ſeems to be in, when ſpeaking of thoſe happy times that Iſrael enjoyed under Simon, and likewiſe from his exhortation to bleſs the Lord for thoſe glorious things of which he ſeems to have been a partaker, and from his prayer that thoſe mercies may be confirmed and continued to his people; from all theſe, it is very probable that he lived in or pretty near the time of this Simon the high-prieſt.

voices, with great variety of ſounds was there made ſweet melody.

19 And the people beſought the Lord the moſt High, by prayer before him that is merciful, till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Iſrael, to give the bleſſing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the moſt High.

22 Now therefore bleſs ye the God of all, which only doeth wonderous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever.

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation.

26 They that ſit upon the mountain of Samaria, and they that dwell amongſt the Philiſtines, and that fooliſh people that dwell in Sichem.

27 Jeſus the ſon of Sirach of Jeruſalem hath written in this book, the inſtruction of underſtanding and knowledge, who out of his heart poured forth wiſdom.

28 Bleſſed is he that ſhall be exerciſed in theſe things, and he that layeth them up in his heart ſhall become wiſe.

29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord leadeth him who giveth wiſdom to the godly. Bleſſed be the Lord for ever. Amen, amen.

CHAP LI.

¶ *A prayer of Jeſus the ſon of Sirach.*

I Will thank thee, O Lord and King, and praiſe thee, O God my Saviour, I do give praiſe unto thy name.

2 For thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been my helper againſt mine adverſaries:

3 And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had;

4 From the choaking of fire on every ſide, and from the midſt of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accuſation to the king from an unrighteous tongue my ſoul drew near even unto death, my life was near to the hell beneath.

7 They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliveredſt ſuch as wait for thee, and ſaveſt them out of the hands of the enemies.

9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving: and ſo my prayer was heard.

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25 *There be two*, &c.] With reſpect to this author's hating from his heart the three whole nations, it is to be remembered, that in his days Chriſt was not yet come upon earth to inculcate upon human nature, the loving of our enemies, and wiſhing well to thoſe who wiſh us ill.

27 *Jeſus the ſon of Sirach*, &c.] Dr. Prideaux thinks that theſe three laſt verſes are the words of the tranſlator, as well as the following prayer.

Notes on the Fifty-firſt Chapter.

Ver. 1 *I will thank thee, O Lord and King*, &c.] The firſt part of this chapter contains a prayer of Jeſus, the ſon of Sirach. The purport of which is to pay his grateful acknowledgments to God for the many mercies and deliverances he had experienced in the courſe of his life; and from the ſeveral topics of his thankſgiving, we may learn the different kinds of troubles, difficulties, diſtreſſes, and dangers, with which he had been afflicted and ſurrounded; and from which, upon his earneſt ſollicitations at the throne of grace, he had been happily delivered.

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, you unlearned, and dwell in the house of learning.

24 Wherefore are you slow, and what say you of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

18 *I purposed to do after her.*] I determined to direct my actions according to the dictates of wisdom.

BARUCH

BARUCH.

THE ARGUMENT.

Dr. Prideaux *obſerves, that it is altogether uncertain of what authority the book of* Baruch *is, by whom it was written, or whether any thing related therein be hiſtorically true, or the whole of it a fiction.* Grotius *thinks it wholly feigned by ſome* Helleniſtical Jew *under* Baruch's *name, and ſo do many others, and it cannot be denied but that they have ſtrong reaſons on their ſide. The ſubject of the book is an epiſtle ſent, or feigned to be ſent, by king* Jehoiachin, *and the* Jews *in captivity with him at* Babylon *to their brethren the* Jews, *that were ſtill left in* Judea *and* Jeruſalem, *with an hiſtorical preface premiſed, in which it is related, how* Baruch *being then at* Babylon, *did in the name of the ſame king and the people by their appointment draw up the ſaid epiſtle, and afterwards read it to them for their approbation; and how that the collection being then made, which is abovementioned, the epiſtle with the money was ſent to* Jeruſalem. *There are three copies of it, one in* Greek, *and the other two in* Syriac.

CHAP. I.

2 *Baruch wrote a book in Babylon:* 7 *The Jews ſend money and the book to the brethren at Jeruſalem.*

AND theſe are the words of the book, which Baruch, the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſadias, the ſon of Chelcias, wrote in Babylon.

2 In the fifth year and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.

3 And Baruch did read the words of this book, in the hearing of Jechonias the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book.

4 And in the hearing of the nobles, and of the king's ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, faſted and prayed before the Lord.

6 They made alſo a collection of money, according to every man's power.

7 And they ſent it to Jeruſalem, unto Joachim the high-prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem.

8 At the ſame time when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made,

9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon.

Notes on the Firſt Chapter.

Ver 1 *Theſe are the words of the book which Baruch*, &c.] After Baruch has given us his own genealogy, he informs us of the preciſe time of his reading this book to the people, elders, and nobility, then reſiding in Babylon, and of what happened thereupon; namely, that the people were ſo ſenſibly affected by it, that they made a collection, and ſent it together with this book to Joachim the high-prieſt at Jeruſalem; at the ſame time that the king of Babylon returned the holy veſſels he had taken out of the temple. He intimates alſo the deſign for which the money had been collected among the Jews at Babylon, namely, to buy the offerings and incenſe which were to be prepared for the altar of the Lord at Jeruſalem; and exhorts them to pray for the life of the king and his ſon, that ſo they who were yet captive in Babylon, might live peaceably and quietly under that government; and that they would ſupplicate the Almighty to turn away his wrath from them.

10 And they ſaid, Behold, we have ſent you money to buy you burnt-offerings and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord your God,

11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of Heaven.

12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight.

13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye ſhall read this book which we have ſent unto you, to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.

15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem,

16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers.

17 For we have ſinned before the Lord,

18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee*, this day.

21 Nevertheleſs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us:

22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

CHAP. II.

The prayer and confeſſion which the Jews at Babylon made, and ſent in that book unto the brethren in Jeruſalem.

THerefore the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda,

2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes,

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them.

5 Thus we were caſt down, and not exalted, becauſe we have ſinned againſt the Lord our

10 *Manna.*] Greek corruptedly for *mincha*, i. e. *a meat-offering.*

Notes on the Second Chapter.

1 *Therefore the Lord hath made good his word, which he pronounced againſt us, &c.*] Here begins the prayer and confeſſion which the Jews at Babylon had made for themſelves, and ſent to their brethren at Jeruſalem. They confeſs the juſtice of God in bringing upon them thoſe plagues and calamities which were threatened by Moſes, Deut. xxviii. in caſe of their diſobedience: that notwithſtanding the ſeverity of God's judgments upon them; yet they had not humbled themſelves, but continued in their rebellious practices againſt him. Wherefore they now beſeech the Lord, who wonderfully delivered their fore-fathers from their bondage in Egypt, that on their ſincere repentance, he would be merciful to them, and deliver them from their preſent captivity. They ſtrengthen their confidence in the goodneſs of God, that he will do, according to what he had promiſed by his ſervant Moſes, Lev. xxvi. Deutr. xxviii. That if in their captivity they would humble themſelves, and turn to the Lord with all their hearts, he would remember his covenant with their anceſtors, and deliver them from their enemies.

5 *We were caſt down*] The Greek is, We were beneath, and not above.

God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 And now, O Lord God of Israel, that hast brought thy people out of the Land of Egypt with a mighty hand, and high arm, and with signs and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold, for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name (hast thou laid waste) as *it is to be seen* this day, for the wickedness of the house of Israel, and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine.

28 As thou spakest by thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small *number*, among the nations where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people: but in

17 *Whose souls.*] Greek, *Spirit*, or *life*.

Notes

the land of their captivities they ſhall remember themſelves.

31 And ſhall know that I am the Lord their God: for I will give them an heart, and ears to hear.

32 And they ſhall praiſe me in the land of their captivity, and think upon my name.

33 And return from their ſtiff-neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it; and I will increaſe them, and they ſhall not be diminiſhed.

35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

CHAP. III.

The reſt of their prayer and confeſſion contained in that book, which Baruch wrote and ſent to Jeruſalem.

O Lord Almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becauſe we have ſinned before thee.

3 For thou endureſt for ever, and we periſh utterly.

4 O Lord Almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us.

6 Remember not the iniquities of our forefathers: but think upon thy power, and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee.

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead?

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelled in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth,

17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold wherein men truſt, and made no end of their getting?

Notes on the Third Chapter.

Ver. 1 *O Lord Almighty, God of Iſrael,* &c.] The Jews in captivity proceed in their prayer and confeſſion begun in the preceding chapter. In the bitterneſs of their anguiſh, they pour out complaints and ſupplications to God, beſeeching him to regard their extreme afflictions, and to bury in oblivion the iniquity of their fathers. They conceive hopes of his mercy becauſe he had inclined their hearts to call upon his name, and to praiſe him in their captivity; and remind him of their ſufferings and ſlavery in their preſent ſubjection inflicted on them in conſequence of the ſins of their progenitors. At the end of the prayer and confeſſion, Baruch, addreſſing himſelf to Iſrael, intreats them to hearken to the inſtructions of wiſdom. He interrogates them concerning the length of their captivity, and the cauſe of their pollutions in a ſtrange country. The cauſe was plain; namely, their contempt of wiſdom, and diſobedience to the law of God.

Notes

18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Canaan, neither hath it been seen in Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and searchers out of understanding: none of these have known the way of wisdom, or remember her paths.

24 O Israel, how great is the house of God, and how large is the place of his possession!

25 Great, and hath none end: high, and unmeasurable.

26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them.

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, hath filled it with four-footed beasts.

33 He that sendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with chearfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 Afterward he did shew himself upon earth, and conversed with men.

CHAP. IV.

The book of commandments is that wisdom which was commended in the former chapter.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life: but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God, are made known unto us.

5 Be of good chear my people, the memorial of Israel.

6 Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God that brought you up, and ye have grieved Jerusalem that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

Notes on the Fourth Chapter.

1 *This is the book of the commandments of God*, &c.] Baruch commends this book as containing God's everlasting law; and that those who observe and obtain it, shall obtain life; but the transgressors of it, certain death. He therefore exhorts them to lay hold of it, that their minds may be illuminated thereby. He comforts his brethren with the consideration that the will of God is made known to them: and that, though by reason of their sins, they were captives in a strange land, and Jerusalem, for the iniquities of its inhabitants, was desolate and laid waste; yet God would deliver them from their enemies.

20 *In*

12 Let no man rejoice over me a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trode in the paths of diſcipline in his righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied child.

16 Theſe have carried away the dear-beloved children of the widow, and left her that was alone, deſolate without daughters.

17 But what can I help you?

18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left deſolate.

20 I have put off the cloathing of peace, and put upon me the ſackcloth of my prayer: I will cry unto the Everlaſting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlaſting, that he will ſave you, and joy is come unto me from the Holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again, with joy and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivity; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children, ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembered of him that brought theſe things upon you.

28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that gave thee that name, will comfort thee.

31 Miſerable are they that afflicted thee, and rejoiced at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoiced at thy ruin, and was glad of thy fall: ſo ſhall ſhe be grieved for her own deſolation.

34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure, and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee towards the eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come whom thou ſenteſt away, they come gathered together from the eaſt to the weſt, by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

1 *Jeruſalem is moved to rejoice,* 5 *and to behold their return out of captivity with glory.*

PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever.

20 *In my days.*] Margin, *In the time of my affliction.*
26 *My delicate ones.*] Margin, My darlings.

Notes on the Fifth Chapter.

1 *Put off, O Jeruſalem, the garment of thy mourning,* &c.] Ba-

2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head, of the glory of the Everlaſting.

3 For God will ſhew thy brightneſs unto every country under heaven.

4 For thy name ſhall be called of God for ever, The peace of righteouſneſs, and the glory of God's worſhip.

5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, ſhould be caſt down, and vallies filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

The EPISTLE of JEREMY.

CHAP. VI.

1 *The cauſe of their captivity is their ſin:* 3 *The place whereto they were carried is Babylon.*

A Copy of an epiſtle which Jeremy ſent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nabuchodonoſor king of the Babylonians.

3 So when ye be come unto Babylon, ye ſhall remain there many years, and for a long ſeaſon, namely, ſeven generations: and after that I will bring you away peaceably from thence.

4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them.

6 But ſay ye in your hearts, O Lord, we muſt worſhip thee.

7 For mine angel is with you, and I myſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with ſilver, yet are they but falſe, and cannot ſpeak.

9 And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments [being] gods of ſilver, and gods of gold, and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces becauſe of the duſt of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a ſcepter as though he were a judge of the country.

15 He hath alſo in his right hand a dagger,

ruch continues his exhortation for Jeruſalem to rejoice and inveſt herſelf with the garment of righteouſneſs, with which ſhe ſhall once more appear glorious in the eyes of the whole world. He bids her look towards the eaſt, and behold her children, who were dragged away from her, on foot returning to her with joy and gladneſs, and triumphing in the Lord, who will level all obſtructions, lead them in the light of his glory, and make them partakers of his mercy and righteouſneſs.

Notes on the Sixth Chapter.

1 *A copy of an epiſtle which Jeremy ſent*, &c.] If this epiſtle was written by the prophet Jeremiah, it was undoubtedly penned immediately upon the taking of Jeruſalem by the Chaldeans, and while the people were in the enemy's camp, and not yet carried out of the land into their captivity. However, it is generally looked upon as fictitious: St. Jerome calls it Ψευδογραφον, i. e. a falſe or feigned writing.

and an ax: but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth, is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust, through the feet of them that come in.

18 And as the doors are made sure on every side, upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples, with doors, with locks and bars, lest *their gods* be spoiled with robbers,

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are knawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that comes out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this you may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

25 The things wherein there is no breath, are bought for a most high price.

26 They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves, neither if one set them upright, can they move of themselves: neither if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and abuse: in like manner their wives lay up part thereof in salt, but unto the poor and impotent they give nothing of it.

29 Menstruous women, and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests set in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They rore and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner, they can neither give riches, nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who if they shall see one dumb that cannot speak, they bring him and intreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them: For they have no knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that pas-

41 *They bring him and intreat Bel.*] Margin, *Bid him call upon Bel.*

seth by, lie with him, she reproacheth her fellow that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them, can never continue long: how should then the things that are made of them be gods!

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known here after that they are false:

51 And it shall manifestly appear to all nations and kings, that they are no gods, but the works of men's hands, and that there is no work of God in them?

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burnt asunder like beams.

56 Moreover, they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen, and after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods, doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said, that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings.

67 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert and help themselves.

69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scare-crow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body that is cast into the dark.

61 *After the same manner.*] Margin, *The same wind bloweth.*

72 And you shall know them to be no gods, by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath none idols: for he shall be far from reproach,

72 *By the bright purple.*] Margin, *By the purple and brightness.*

THE

SONG of the Three Holy CHILDREN,

Which followeth in the third Chapter of Daniel, after this Place, *Fell down bound into the Midst of the burning fiery Furnace.* That which followeth is not in the Hebrew, to wit, *And they walked*, unto these Words, *Then Nebuchadnezzar*, verse 24.

THE ARGUMENT.

This Song of the Three Children was never received into the Jewish *canon; and neither is, nor as appears, ever was extant in the* Hebrew *or* Chaldee *language. Though the earliest ages of Christianity received this addition as apocryphal, yet they read and esteemed it as a good formulary of pious thoughts and devout prayers to be used in the midst of extreme calamity and imminent dangers. From the tenth verse there is ground to conjecture, that it is of the same scope with the book of* Baruch; *and therefore that the author of one might possibly have written the other.*

2 *Azarias his prayer and confession in the flame.*
28 *The song of the three children in the furnace.*

AND they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire, said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised, and glorified for evermore.

Notes on the Song of the Three Children.

Ver. 1 *They walked in the midst of the fire, praising God, &c.*] No sooner were these three brethren fallen into the midst of the fiery furnace, the flame of which was so furious that it destroyed those who were appointed executioners of this tyrannic decree, but they immediately got on their feet; and by the assistance of an angel, who was visibly present to secure them from the fierceness of the fire, they not only retained the full use of their limbs, but the faculties of speech and reason, as free and perfect as though they had been quite at large. This they rightly judged was the fittest occasion that possibly could have offered, to proclaim the glory of the true God whom they worshipped, and who now so eminently appeared to defend them from the rage of the flames, and the fury of a bigotted tyrant. Therefore, after Azarias had finished a devout supplication to God, finding that the fire had no power to hurt their bodies, they all three joined in a song of praise to the Almighty.

This song is diversified into a great number of particulars; and concludes with calling upon one another to bless and praise the Lord for their wonderful deliverance from the rage of the burning furnace.

4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

5 In all the things that thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins.

6 For we have ſinned, and committed iniquity, departing from thee.

7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment.

9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world.

10 And now we cannot open our mouths, we are become a ſhame and reproach to thy ſervants, and to them that worſhip thee.

11 Yet deliver us not up wholly, for thy name's ſake, neither diſannul thou thy covenant:

12 And cauſe not thy mercy to depart from us, for thy beloved Abraham's ſake, and for thy ſervant Iſaac's ſake, and for thy holy Iſrael's ſake;

13 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore.

14 For we, O Lord, are become leſs than any nation, and be kept under this day in all the world, becauſe of our ſins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy.

16 Nevertheleſs, in a contrite heart, and an humble ſpirit, let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee.

18 And now we follow thee with all our heart, we fear thee, and ſeek thy face.

19 Put us not to ſhame: but deal with us after thy loving kindneſs, and according to the multitude of thy mercies.

20 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt be aſhamed;

21 And let them be confounded in all their power and might, and let their ſtrength be broken;

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 And the king's ſervants that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood;

24 So that the flame ſtreamed forth above the furnace forty and nine cubits.

25 And it paſſed through, and burnt thoſe Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven:

27 And made the midſt of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying,

29 Bleſſed art thou, O Lord God of our fathers: and to be praiſed and exalted above all for ever.

30 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever.

31 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever.

32 Bleſſed art thou that beholdeſt the

23 *Roſin.*] Margin, Or *naphtha*, which is a certain kind of fat and chalky clay.

depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever.

33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever.

34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever.

35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

36 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever.

37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

38 O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever.

41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

42 O every ſhower and dew bleſs ye the Lord: praiſe and exalt him above all for ever.

43 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever.

44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever.

45 O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever.

46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever.

48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever.

49 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever.

50 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

51 O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever.

52 O let the earth bleſs the Lord: praiſe and exalt him above all for ever.

53 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever.

54 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever.

55 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever.

56 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever.

57 O ye whales, and all that move in thy waters, bleſs ye the Lord: praiſe and exalt him above all for ever.

58 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever.

59 O all ye beaſts and cattle, bleſs ye the Lord: praiſe and exalt him above all for ever.

60 O ye children of men, bleſs ye the Lord: praiſe and exalt him above all for ever.

61 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever.

62 O ye the prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

63 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever.

66 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace *and* burning flame: even out of the midſt of the fire hath he delivered us.

67 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever.

68 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him and give him thanks: for his mercy *endureth* for ever.

35 *Exalt him above all.*] Margin, Or *highly exalt*; and ſo in the reſt.

66 *From hell.*] i. e. From the grave.

THE

HISTORY of SUSANNA,

Set apart from the Beginning of Daniel, becauſe it is not in the Hebrew, as neither the Narration of Bel and the Dragon.

THE ARGUMENT.

Though the Papiſts allow this book to be of the ſame authority with the reſt of the book of Daniel, *yet it was never received into the canon of holy writ by the* Jewiſh *church, nor any of the antients.* Africanus, Euſebius, *and* Apollinarius, *have rejected it not only as being uncanonical, but alſo as fabulous. It is extant neither in the* Hebrew *nor* Chaldee *language; nor is there any evidence that it ever was ſo; but it was probably written in* Greek *by ſome* Helleniſtical Jew.

Two judges hide themſelves in the garden of Suſanna, to have their pleaſure of her.

THERE dwelt a man in Babylon, called Joacim.

2 And he took a wife, whoſe name was Suſanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents alſo were righteous, and taught their daughter according to the law of Moſes.

4 Now Joacim was a great rich man, and had a fair garden joining unto his houſe, and to him reſorted the Jews: becauſe he was more honourable than all others.

5 The ſame year were appointed two of the ancients of the people to be judges, ſuch as the Lord ſpake of, that wickedneſs came from Babylon from ancient judges, who ſeemed to govern the people.

6 Theſe kept much at Joacim's houſe: and all that had any ſuits in law came unto them.

7 Now when the people departed away at noon, Suſanna went into her huſband's garden to walk.

8 And the two elders ſaw her going in every day, and walking: ſo that their luſt was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgments.

10 And albeit they both were wounded with her love: yet durſt not one ſhew another his grief.

11 For they were aſhamed to declare their luſt, that they deſired to have do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſaid to the other, Let us now go home; for it is dinner-time.

Notes on the Hiſtory of Suſanna.

Ver. 1 *There dwelt a man in Babylon, called Joacim.*] In this hiſtory of Suſanna we have an account of her huſband's and her own family. She dwelt at Babylon, being carried thither into captivity with her huſband. She was a woman of extraordinary beauty, and of as much piety and fear of God. The captive Jews who were then at Babylon uſed to aſſemble at Joacim's houſe for the determination of their affairs; and every year they appointed two judges for the deciſion of ſuch difficulties as might ariſe with regard to themſelves, that they might not be obliged to have recourſe to heathens, in order to decide cauſes among the Iſraelites.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place, and after they had asked one another the cause, they acknowledged their lust; then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before, with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there, save the two elders that had hid themselves, and watched her.

17 Then said she to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden-doors, and went out themselves at privy-doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth the two elders rose up, and ran unto her, saying,

20 Behold, the garden-doors are shut, that no man can see us, and we are in love with thee, therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away the maids from thee.

22 Then Susanna sighed, and said, I am straightened on every side: for, if I do this thing, it is death unto me: and if I do not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy-door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also, full of mischievous imagination against Susanna to put her to death,

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife: and so they sent.

30 So she came with her father and mother, her children and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her *face* (for she was covered) that they might be filled with her beauty.

33 Therefore her friends, and all that saw her wept.

34 Then the two elders stood up in the mids of the people, and laid their hands upon her head.

35 And she weeping, looked up towards heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the

14 *So when they were gone out.*] The enormity of their intended guilt instigated each to conceal it from the other. They were not afraid, it seems, to perpetrate a crime in the sight of heaven, which they were fearful of owning to the partner of their iniquities; as if the punishment of mortals was more to be feared than that of God, and an earthly tribunal more awful than a heavenly one.

23 *It is better for me to fall into your hands*, &c.] This virtuous woman had a true sense of the power and justice of God, whose anger she dreaded more than death, and considered his favour of more value than all the short-lived pleasures the world has to bestow.

42 *O everlasting God*, &c.] Susanna had no other way of vindicating her innocence than by appealing to the Most High. She therefore directed her prayers to him that was able to save; to that Being who is of purer eyes than to behold iniquity, and who will surely punish the wickedness of the children of men. Nor were her prayers in vain; the Lord heard them, and inspired Daniel with wisdom to deliver her.

garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel,

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them towards him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them, said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside, one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime, are come *to light*.

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, under a mastick-tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Canaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together: Who answered, under an holm-tree.

59 Then said Daniel unto him, Well, thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

64 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders (for Daniel had convicted them of false witness by their own mouth.)

62 And according to the law of Moses, they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

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54 *A Mastick-tree.*] Gr. *A Lentisk-tree.*

58 *A Holm tree.*] Margin, or, *A kind of Oak.*

62 *They put them to death.*] These two elders were probably stoned to death, as Susanna was to have, been had their wicked sentence been carried into execution.

THE

Hiſtory of the Deſtruction of BEL and the DRAGON,

Cut off from the End of DANIEL.

The ARGUMENT.

This hiſtory is wholly fabulous and apocryphal, as will appear by comparing with the true narrative of Daniel. *St.* Jerom *gives it no better title than that of the Fables of* Bel *and the* Dragon.

19 *The fraud of Bel's prieſts is diſcovered by Daniel:* 33 *He is preſerved in the lions den,* 42 *and his enemies caſt into the ſame.*

AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom.

2 And Daniel converſed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.

4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel?

5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven and the earth, and hath ſovereignty over all fleſh.

6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living god? ſeeſt thou not how much he eateth and drinketh every day?

7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing.

8 So the king was wroth, and called for his prieſts, and ſaid unto them, If ye tell me not who this is that devoureth theſe expences, ye ſhall die.

9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word.

10 (Now the prieſts of Bel were three-ſcore and ten, beſides their wives and children) and the king went with Daniel into the temple of Bel.

11 So Bel's prieſts ſaid, Lo, we go out:

Notes on the Hiſtory of Bel and the Dragon.

Ver. 2 *Daniel converſed with the king.*] Margin, or, lived with the king.

4 *The king worſhipped it, and went daily to adore it,* &c.] We here ſee a king ſo bigotted to the worſhip of a ſenſeleſs idol, that nothing leſs than ocular demonſtration will convince him of his error.

11 *Lo, we go out,* &c.] The crafty practices of thoſe prieſts, who made a property of the king's credulity, and converted his erroneous piety to their own advantage, is worth remarking. They flattered themſelves that their wicked practices would never be detected, and therefore boldly put the whole affair to an iſſue. But they found to their confuſion, that the cloſeſt deſigns, tho' concluded under the impenetrable mantle of the night, are often expoſed to the eyes of the whole world. And hence we ſhould do well to remember, that all our actions are open to the eye of Omnipotence, who will execute juſtice without any reſ-

but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet.

12 And to-morrow, when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel that ſpeaketh falſly againſt us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and conſumed thoſe things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the king's ſignet, and ſo departed.

15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up all.

16 In the morning betime the king aroſe, and Daniel with him.

17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, Ye, O king, they be whole.

18 And as ſoon as he had opened the door the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women, and children. And then the king was angry.

21 And took the prieſts with their wives and children, who ſhewed him the privy doors where they came in, and conſumed ſuch things as were upon the table.

22 Therefore the king ſlew them, and delivered Bel into Daniel's power, who deſtroyed him and his temple.

23 And in that ſame place there was a great dragon, which they of Babylon worſhipped.

24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo he liveth, he eateth and drinketh, thou canſt not ſay that he is no living god: therefore worſhip him.

25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God.

26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did ſeethe them together, and made lumps thereof: this he put in the dragon's mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, Lo, theſe are the gods you worſhip.

28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the prieſts to death.

29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe.

30 Now when the king ſaw that they preſſed him ſore; being conſtrained, he delivered Daniel unto them.

31 Who caſt him into the lions den: where he was ſix days.

32 And in the den there were ſeven lions, and they had given them every day two car-

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reſpect to perſons; and therefore ſhould be careful never to perform actions in ſecret, which would confound us at being expoſed to the world.

23 *A great dragon*, &c.] The ſtory of the dragon is much in the ſame taſte with that of Bel; and the iſſue of it proved what Daniel intended, namely, that the almighty Creator of the world was the only true object of divine worſhip.

28 *When they of Babylon heard that, they took great indignation*, &c.] Tho' the deſign of Daniel was conſiſtent and praiſeworthy, both with regard to reaſon and religion, as his actions tended only to expoſe the wicked devices of theſe prieſts, yet the effect of bigotry and ſuperſtition was great; the people were ſo enraged at the deſtruction of their gods, that nothing would ſatisfy them but the blood of him who had removed the veil of falſhood; and proved, beyond the poſſibility of contradiction, that they had been vilely impoſed upon by crafty men.

cases and two sheep? which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet called Habbacuc, who had made pottage, and had broken bread in a bowl: and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go carry the dinner that thou hast into Babylon unto Daniel, who is in the lions den.

35 And Habbacuc said, Lord, I never saw Babylon: neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee, and love thee.

39 So Daniel arose and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

32 *Two carcases.*] Margin, *Two slaves.*

PRAYER of MANASSES King of JUDA,

When he was holden Captive in BABYLON.

THE ARGUMENT.

This prayer, tho' truly pious, and full of divine ſentiments, ſeems more likely to be the form of a prayer compoſed for the uſe of ſome great prince, who, conſcious of his own wickedneſs, repented of his ſins, and ſet himſelf to ſeek the Lord with his whole heart, as probably Manaſſeh *did, when he was carried priſoner to* Babylon, *than a prayer actually made by himſelf. Though there is an expreſſion in* 2 Chron. xxxiii. 19, *which ſhows, at leaſt, that there was ſuch a prayer of his compoſing kept upon record; and it is ſcarce poſſible to pen one more expreſſive of his miſery and repentance, than this before us.*

O LORD, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatning towards ſinners is importable: but thy merciful promiſe is unmeaſurable, and unſearchable; for thou art the moſt high Lord, of great compaſſion and long-ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs, haſt promiſed repentance and forgiveneſs to them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners, that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſands of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquity. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe *; for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore, I bow the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine inqiuities: wherefore I humbly beſeech thee forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

Remarks on the the prayer of Manaſſes.

O Lord, Almighty God of our fathers, &c.] The author begins his prayer very properly with an addreſs to the God of the Jewiſh patriarchs: he then raiſes his thoughts to contemplate the omnipotence of God in the creation and formation of the univerſe; and ſeems aſtoniſhed at the wonderful contrivance, and beautiful diſpoſition of all his works: but when he conſiders the majeſty and glory of Jehovah, and the terrors of his juſtice to ſinners, he is ſtruck with wonder and amazement, till he recollects the infinite goodneſs of the Almighty, the thought of which baniſhes deſpair, and gives him hopes of mercy and ſalvation.

* *Neither have any releaſe.*] Or, as the margin, *neither take my breath.*

Notes

THE FIRST BOOK OF THE MACCABEES.

THE ARGUMENT.

Dr. Prideaux *obſerves, That this firſt book of the* Maccabees *was originally written in the* Chaldee *language, or that ſpoken by the* Jews *after their return from* Babylon: *in which language it was extant in St.* Jerom's *time. The author is not certainly known; but the moſt probable opinion is, that it was compoſed in the time of* John Hyrcanus, *when the wars of the* Maccabees *were over, either by* Hyrcanus *himſelf, who was prince and high-prieſt of the* Jews *near thirty years, and began his government at the time where this hiſtory ends; or by ſome others employed by him. From the* Chaldee *it was tranſlated into* Greek, *and from that into* Latin: *our verſion is from the* Greek. *This firſt book is a very accurate and excellent hiſtory, and comes neareſt of any extant to the ſtile and manner of the ſacred hiſtorians. It contains the hiſtory of forty years from the reign of* Antiochus Epiphanes *to the death of* Simon *the high-prieſt*; i. e. *from the year of the world* 3829 *to* 3869, *namely* 131 *years before* Chriſt. *This book follows the* Jewiſh *æra: the ſecond book that of* Alexandria, *which begins ſix months after.*

CHAP. I.

14 Antiochus gave leave to ſet up the faſhions of the Gentiles in Jeruſalem, 22 and ſpoiled it, &c.

AND it happened, after that Alexander, *ſon* of Philip, the Macedonian, who came out of the land of Chettiim, had ſmitten Darius king of the Perſians and Medes, that he reigned in his ſtead, the firſt over Greece,

2 And made many wars, and wan many ſtrong holds, and ſlew the kings of the earth,

3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after theſe things he fell ſick, and perceived that he ſhould die.

6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years and *then* died.

8 And his ſervants bare rule every one in his place.

9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them

Notes on the Firſt Chapter.

1 *Over Greece.*] By Greece is here meant the kingdoms of Syria and Egypt, ſo called by the Jews at that time, and not that properly called Greece in the Latin and Greek writers. By Chittim is meant Macedonia: and the ſmiting here mentioned, relates to that complete victory which Alexander gained over Darius at Arbela.

6 *Parted his kingdom among them.*] By this is meant his leaving the care and management of his kingdom in truſt for his ſon to his principal officers.

to *In*

many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus, *surnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe days went there out of Iſrael wicked men, who perſuaded many, ſaying, Let us go, and make a covenant with the heathen that are round about us: for ſince we departed from them, we have had much ſorrow.

12 So this deviſe pleaſed them well.

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtoms of the heathen:

15 And made themſelves uncircumciſed, and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots and elephants, and horſemen, and a great navy,

18 And made war againſt Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, aud went up againſt Iſrael and Jeruſalem with a great multitude.

21 And entered proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof.

22 And the table of the ſhew-bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude,

30 And ſpeak peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide.

32 But the women and children took they captive, and poſſeſſed the cattle.

33 Then built they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare.

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

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10 *In the hundred and thirty and ſeventh year of the kingdom of the Greeks.*] i. e. Of their rule over Syria, which began with Seleucus.

14 *They built a place of exerciſe.*] Margin, Or ſet up an open

34 *They put therein a ſinful nation,* &c.] This ſeems to ſignify, That to the garriſon which Antiochus placed there, many profligate and impious Jews joined themſelves.

36 *It was a place to lie in wait againſt the ſanctuary.*] i. e. To

37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it:

38 Inſomuch that the inhabitants of Jeruſalem fled becauſe of them: whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her.

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honour into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all ſhould be one people,

42 And every one ſhould leave his laws: ſo all the heathen agreed according to the commandment of the king.

43 Yea, many alſo of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem, and the cities of Juda, that they ſhould follow the ſtrange laws of the land.

45 And forbid burnt-offerings, and ſacrifice, and drink-offerings in the temple; and that they ſhould profane the ſabbaths and feſtival days:

46 And pollute the ſanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and ſacrifice ſwines fleſh, and unclean beaſts:

48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king, *he ſaid*, he ſhould die.

51 In the ſelf-ſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land:

53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now the fifteenth day of *the month* Caſleu, in the hundred forty and fifth year, they ſet up the abomination of deſolation upon the altar, and builded idol-altars throughout the cities of Juda on every ſide;

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whereſoever was found with any the book of the teſtament, or if any conſented to the law, the king's commandment was, that they ſhould put him to death.

58 Thus did they by their authority unto the Iſraelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did ſacrifice upon the idol-altar, which was upon the altar of God.

60 At which time, according to the commandment, they put to death certain women, that had cauſed their children to be circumciſed.

61 And they hanged the infants about their

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39 *Her feaſts were turned into mourning, her ſabbaths into reproach*, &c.] They were not kept holy, but as common days, and all ſecular buſineſs tranſacted upon them.

44 *That they ſhould follow the ſtrange laws of the land.*] Margin, Or the laws and rites of the ſtrangers in the land, namely, the Macedonians, who were now in poſſeſſion of it.

45 *Forbid burnt-offering, and ſacrifice*, &c.] By this edict the daily ſacrifice at the temple was ſtopped for the ſpace of three years, according to Joſephus: and hereby was fulfilled Daniel's prophecy, chap. xi. ver. 31. *made Iſrael hide themſelves in holes in every place of ſuccour.*

54 *They ſet up the abomination of deſolation upon the altar*, &c.] The Jews were wont to call an idol an abomiation: and on account of its being ſet up, not only the temple but the city itſelf was deſerted by all the pious.

59 *They did ſacrifice upon the idol-altar, which was upon the altar of God.*] They erected an altar to the idol upon the altar of God. This they did probably, that they might put it out of the power of the pious Jews to make any offerings upon that altar; and the Jewiſh law did not allow of their making any

necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit, many in Iſrael were fully reſolved and confirmed in themſelves, not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

CHAP. II.

6 *Mattathias lamenteth the caſe of Jeruſalem:* 50 *He dieth, and inſtructeth his ſons,* 66 *and maketh Judas Maccabeus his general.*

IN thoſe days aroſe Mattathias *the ſon* of John, *the ſon* of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin.

2 And he had five ſons, Joannan called Caddis:

3 Simon called Thaſſi:

4 Judas, who was called Maccabeus:

5 Eleazar called Avaran, and Jonathan, whoſe ſurname was Apphus.

6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem,

7 He ſaid, Woe is me; wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in her kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away; of a free-woman ſhe is become a bond-ſlave.

12 And behold, our ſanctuary, even our beauty and our glory is laid waſte, and the Gentiles have profaned it.

13 To what end therefore ſhall we live any longer?

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the king's officers, ſuch as compelled the people to revolt, came unto the city Modin, to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the king's officers, and ſaid to Mattathias on this wiſe, Thou art a ruler, and an honourable and great man in this city, and ſtrengthened with ſons and brethren:

18 Now therefore come thou firſt, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the king's friends, and thou and thy children ſhall be honoured with ſilver and gold and many rewards.

19 Then Mattathias anſwered and ſpake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give conſent to his commandments:

20 Yet will I and my ſons and my brethren walk in the covenant of our fathers.

21 God forbid that we ſhould forſake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion either on the right hand, or the left.

23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all to ſacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger ac-

Notes on the Second Chapter.

Ver. 6 *When he ſaw the blaſphemies that were committed,* &c.] By blaſphemies is here meant not merely blaſphemous ſpeeches, but impious deeds.

11 *Of a free-woman ſhe is become a bond-ſlave.*] Judea retained its freedom ſo far under the Macedonians by the favour of Alexander the Great, as to live according to its own laws and religious ceremonies; but was reduced quite to ſlavery under Antiochus.

cording to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgement, went down into the wilderness to dwell there;

30 Both they, and their children, and their wives, and their cattle, because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which you have done hitherto suffice: come forth, and do according to the commandment of the king, and you shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave them the battle with all speed.

36 Howbeit, they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth shall testify for us, that you put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then there came unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution, joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now, when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

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30 *Afflictions increased sore upon them.*] Greek, Evils were multiplied upon them.

34 *Neither will we do the king's commandment, to profane the sabbath-day.*] It was one of Antiochus's commandments to work on the sabbath-day.

42 *A company of Assideans.*] The Assideans seem to have been [illegible] did more than the law required: the meaning of such as were voluntarily devoted unto the law seems to be, that they took up arms in the defence of their religion, though the law laid no obligation upon them to do so.

46 *Valiantly.*] Margin, *By force.*

48 *They recovered the law out of the hand of the Gentiles, &c.*] [illegible]

50 Now therefore, my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs?

53 Joſeph, in the time of his diſtreſs, kept the commandment, and was made lord of Egypt.

54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlaſting prieſthood.

55 Jeſus, for fulfilling the word, was made a judge in Iſrael.

56 Caleb, for bearing witneſs before the congregation, received the heritage of the land.

57 David, for being merciful, poſſeſſed the throne of an everlaſting kingdom.

58 Elias, for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Miſael, by believing, were ſaved out of the flame.

60 Daniel, for his innocency, was delivered from the mouth of lions.

61 And thus conſider ye throughout all ages, that none that put their truſt in him, ſhall be overcome.

62 Fear not then the words of a ſinful man; for his glory ſhall be dung and worms.

63 To-day he ſhall be lifted up, and to-morrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing.

64 Wherefore, ye my ſons, be valiant, and ſhew yourſelves men in the behalf of the law, for by it ſhall you obtain glory.

65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take alſo unto you all thoſe that obſerve the law, and avenge ye the wrong of your people.

68 Recompence fully the heathen, and take heed to the commandments of the law.

69 So he bleſſed them, and was gathered to his fathers.

70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchres of his fathers, at Modin, and all Iſrael made great lamentation for him.

CHAP. III.

1 *The valour and fame of Judas Maccabeus:* 10 *He overcometh the forces of Samaria and Syria.*

THEN his ſon Judas called Maccabeus roſe up in his ſtead.

2 And all his brethren helped him, and ſo did all they that held with his father, and they fought with chearfulneſs the battle of Iſrael.

3 So he gat his people great honour, and put on a breaſt-plate as a giant, and girt his warlike harneſs about him, and he made battles, protecting the hoſt with his ſword.

4 In his acts he was like a lion, and like a lion's whelp roring for his prey.

5 For he purſued the wicked, and ſought them out, and burnt up thoſe that vexed his people.

6 Wherefore the wicked ſhrunk for fear of him, and all the workers of iniquity were troubled, becauſe ſalvation proſpered in his hand.

7 He grieved alſo many kings, and made Jacob glad with his acts, and his memorial is bleſſed for ever.

8 Moreover he went through the cities of Juda, deſtroying the ungodly out of them, and turning away wrath from Iſrael:

55 *Jeſus.*] i. e. Joſhua.

57 *David, for being merciful, poſſeſſed the throne,* &c.] David's mercifulneſs to his enemy Saul, when he had him in his power, and alſo to Shimei, who had uſed him ſo ill in his diſtreſſes, was very ſignal: and towards his people in general he was very tender-hearted: for this and his other virtues he obtained a grant of the kingdom to his poſterity for a very long ſucceſſion.

59 *Ananias, Azarias, and Miſael.*] The ſame as Shadrach, Meſheck, and Abednego.

66 *Let him be your captain, and fight the battle,* &c.] Margin, Fight ye the battle of the people.

Notes on the Third Chapter.

Ver. 7 *He grieved alſo many kings,* &c.] By kings here are to be underſtood only prefects over different provinces: for there was only one king, called Antiochus, who had any concern in this matter.

9 So that he was renowned unto the utmoſt part of the earth, and he received unto him ſuch as were ready to periſh.

10 Then Apollonius gathered the Gentiles together, and a great hoſt out of Samaria, to fight againſt Iſrael.

11 Which thing when Judas perceived, he went forth to meet him, and ſo he ſmote him, and ſlew him: many alſo fell down ſlain, but the reſt fled.

12 Wherefore Judas took their ſpoils, and Apollonius's ſword alſo, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard ſay that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He ſaid, I will get me a name and honour in the kingdom, for I will go fight with Judas and them that are with him, who deſpiſe the king's commandment.

15 So he made him ready to go up, and there went with him a mighty hoſt of the ungodly to help him, and to be avenged of the children of Iſrael.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a ſmall company.

17 Who, when they ſaw the hoſt coming to meet them, ſaid unto Judas, How ſhall we be able, being ſo few, to fight againſt ſo great a multitude *and* ſo ſtrong, ſeeing we are ready to faint with faſting all this day?

18 Unto whom Judas anſwered, It is no hard matter for many to be ſhut up in the hands of a few; and with *the God of* heaven it is all one to deliver with a great multitude, or a ſmall company.

19 For the victory of battle ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven.

20 They come againſt us in much pride and iniquity to deſtroy us, and our wives and children, and to ſpoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himſelf will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as ſoon as he had left off ſpeaking, he leapt ſuddenly upon them, and ſo Seron and his hoſt was overthrown before him.

24 And they purſued them from the going down of Bethoron, unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them;

26 Inſomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard theſe things, he was full of indignation; wherefore he ſent and gathered together all the forces of his realm, *even* a very ſtrong army.

28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready whenſoever he ſhould need them.

29 Nevertheleſs, when he ſaw that the money of his treaſures failed, and that the tributes in the country were ſmall becauſe of the diſſenſion and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally, as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Perſia, there to take the tributes of the countries, and to gather much money.

32 So he left Lyſias, a nobleman, and one of the blood royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his ſon Antiochus, until he came again.

9 *He received unto him.*] Greek, He gathered together.

29 *When he ſaw that the money of his treaſures failed*, &c.] The great tribute which Antiochus might have drawn from Judea, had he left the inhabitants to the quiet poſſeſſion of their laws and privileges in their own country, dwindled to nothing upon his depriving them of theſe by violence and perſecution, and ſo forcing them to quit their lands whence the king's revenues were to ariſe.

30 *For he had abounded above the kings that were before him.*] A profuſe liberality is one of the characters by which the prophet Daniel, chap. xi. ver. 24. has deſcribed the great oppreſſor of the Jewiſh nation: ſo that every characteriſtic whereby that prophet foretold this oppreſſor is applicable to Antiochus.

34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit*, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred sorty and seventh year; and having passed the river Euphrates, he went through the high countries:

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nycanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand *foot*-men, and seven thousand horsemen, to go into the land of Juda, and to destroy it as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria, and of the land of the Philistines, joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in the borders, (for they knew not how the king had given commandment to destroy the people, and utterly abolish them)

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was troden down, and aliens kept the strong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha over against Jerusalem; for in Maspha was the place where they prayed afore-time in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes;

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priests garments, and the first-fruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For the sanctuary is troden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us, to destroy us: what things they imagine against us thou knowest.

53 How shall we be able to stand against them, except thou, *O God*, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

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46 *In Maspha was the place where they prayed afore-time in Israel*] As they could not repair to the temple on acconnt of the enemy, they repaired to a place which had been afore-time used for the solemn invocation of God's name; according to Judges xx. 1. and 1 Sam. vii 5.

48 *Laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.*] Margin, *For the which the heathen had made diligent search, that they might paint therein the likeness of their idols*: the Macedonians sought to paint the likeness of their idols in the book of the law, that they might not only render it useless to the Jews, but grieve them sore by seeing the sacred book profaned by pictures of idols. This seems to have been the book which had been used in the temple, and brought by some from thence when they fled out of Jerusalem.

50 *What shall we do with these*, &c.] The Nazarites according to the law were, when their vow was fulfilled, to show themselves in the temple, and offer a sacrifice there, according to the ordinance of the law, and so to be released from their vow: but the enemy being in possession of the temple, they could not do this: and therefore in their invocation to God they said, What shall we do with these?

Notes

55 And after this, Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations that are assembled together against us, to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to behold the calamities of our people, and our sanctuary.

60 Nevertheless, as the will *of God* is in heaven, so let him do.

CHAP. IV.

6 *Judas defeateth the plot,* 14 *and forces of Gorgias,* 23 *and spoileth their tents,* &c.

THEN took Gorgias five thousand *foot*-men, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong, and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day;

11 That so all the heathen may know that there is one, who delivereth and saveth Israel.

12 Then the strangers lift up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit, all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them, about three thousand men.

16 This done, Judas returned again with his host from pursuing them:

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us.

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain.

20 Who, when they perceived that the Jews had put their host to flight, and were burning the tents (for the smoke that was seen declared what was done.)

Notes on the Fourth Chapter.

Ver. 6 *Armour.*] Margin reads *Target.*

7 *Well harnessed.*] i. e Completely armed.

17 *There is a battle before us.*] We have another party of the enemy to engage, namely Gorgias's detachment, as is explained in the following verse.

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped, came and told Lysias what had happened.

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following, Lysias gathered together threescore thousand chosen men *of foot*, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen;

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction;

33 Cast them down with the sword of them that love thee, and let all those that know thy name, praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas's soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar prophaned, and the gates burnt up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests chambers pulled down;

39 They rent their clothes and made great lamentation, and cast ashes upon their heads.

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned:

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it; wherefore they pulled it down,

22 *They fled every one into the land of strangers.*] i. e. Quite out of Judea into the territories of the Idumeans and Phœnicians.

24 *It is good.*] Margin, *He is good.*

25 *Thus Israel had a great deliverance that day.*] This signal victory not only delivered them from the present imminent danger, but contributed much to recover the public liberty of their country.

29 *They came into Idumea.*] Probably it ought to be read, into Judea; and so Josephus has it.

36 *Let us go up to cleanse and dedicate the sanctuary.*] Or repair; to purge the temple of idols and renew the divine worship there, is what is meant by dedicating it.

41 *Until he had cleansed the sanctuary.*] Judas being of the sacerdotal race directed and assisted upon this occasion in the purification of the temple.

46 And laid up the ſtones in the mountain of the temple in a convenient place, until there ſhould come a prophet, to ſhew what ſhould be done with them.

47 Then they took whole ſtones, according to the law, and built a new altar, according to the former:

48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts.

49 They made alſo new holy veſſels, and into the temple they brought the candleſtick, and the altar of burnt-offerings, and of incenſe, and the table.

50 And upon the altar they burnt incenſe, and the lamps that were upon the candleſtick they lighted, that they might give light in the temple.

51 Furthermore, they ſat the loaves upon the table, and ſpread out the vails, and finiſhed all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month (which *is called* the month Caſleu) in the hundred forty and eighth year, they roſe up betimes in the morning,

53 And offered ſacrifice, according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look at what time, and what day the heathen had profaned it, even in that was it dedicated with ſongs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs.

56 And ſo they kept the dedication of the altar eight days, and offered burnt-offerings with gladneſs, and ſacrificed the ſacrifice of deliverance and praiſe.

57 They deckt alſo the forefront of the temple with crowns of gold, and with ſhields; and the gates, and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren, with the whole congregation of Iſrael, ordained that the days of the dedication of the altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs.

60 At that time alſo they builded up the mount Sion with high walls, and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down, as they had done before.

61 And they ſet there a garriſon to keep it: and fortified Bethſura to preſerve it, that the people might have a defence againſt Idumea.

CHAP. V.

3 *Judas ſmiteth the children of Eſau, Bean, and Ammon:* 25 *His exploits in Galaad.* 51 *He deſtroyeth Ephron.*

NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much.

2 Wherefore they thought to deſtroy the generation of Jacob that was among them, and there-upon they began to ſlay and deſtroy the people.

47 *They took whole ſtones*, &c.] i. e. Such as had not been hewn, or which no iron tool had been upon, agreeably to the preſcription of the law, Exod. xx. 25.

48 *Made up the ſanctuary.*] By the ſanctuary ſeems to be meant here the holy of holies. It is probable that the heathen did the greateſt damage to this, as being accounted the moſt holy place by the Jews, and that they laid it open to the reſt of the temple: and therefore the making of it up again ſeems to ſignify ſeparating it from the reſt of the temple.

51 *Spread out the vails*, &c.] There was one vail that conſtantly parted the holy of holies from the temple, and another vail to let down before the whole body of the temple upon particular occaſions.

52 *In the hundred forty and eighth year*, &c.] i. e. From the time that Seleucus began to reign, or the time that the empire of the Greeks was eſtabliſhed in Syria.

56 *The ſacrifice of deliverance and praiſe.*] Margin, or, *Peace-offering.*

60 *They builded up the mount Sion with high walls*, &c.] The whole city of Jeruſalem is frequently called Mount Sion, when ſpoken of diſtinctly from the temple: ſo that they repaired Jeruſalem, part of which, the Macedonians had burnt; and they fortified it more ſtrongly than it had been before.

Notes on the Fifth Chapter.

1 *Now when the nations round about had heard*, &c.] By theſe is meant the Idumeans, Ammonites, Moabites, Phœnicians, &c. All which nations were inveterate againſt the Jews, and could not brook to ſee them proſper.

3 Then Judas fought againſt the children of Eſau in Idumea at Arabattine, becauſe they beſieged Iſrael: and he gave them a great overthrow, and abated their courage, and took their ſpoils.

4 Alſo he remembered the injury of the children of Bean, who had been a ſnare and an offence unto the people, in that they lay in wait for them in the ways.

5 He ſhut them up therefore in the towers, and encamped againſt them, and deſtroyed them utterly, and burnt the towers of that *place* with fire, and all that were therein.

6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were diſcomfited before him; and he ſmote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad aſſembled themſelves together againſt the Iſraelites that were in their quarters, to deſtroy them, but they fled to the fortreſs of Dathema;

10 And ſent letters unto Judas and his brethren: The heathen that are round about us are aſſembled together againſt us, to deſtroy us.

11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt.

12 Come now therefore and deliver us from their hands, for many of us are ſlain.

13 Yea, all our brethren that were in the places of Toby, are put to death: their wives and their children alſo they have carried away captives, and borne away their ſtuff, and they have deſtroyed there about a thouſand men.

14 While theſe letters were yet reading, behold, there came other meſſengers from Galilee, with their clothes rent, who reported on this wiſe,

15 And ſaid, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are aſſembled together againſt us to conſume us.

16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together, to conſult what they ſhould do for their brethren that were in trouble, and aſſaulted of them.

17 Then ſaid Judas unto Simon his brother, Chooſe thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joſeph the *ſon* of Zacharias, and Azarias, captains of the people, with the remnant of the hoſt in Judea, to keep it.

19 Unto whom he gave commandment, ſaying, Take ye the charge of this people, and ſee that you make not war againſt the heathen, until the time that we come again.

20 Now unto Simon were given three thouſand men to go into Galilee, and unto Judas eight thouſand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, ſo that the heathen were diſcomfited by him.

22 And he purſued them unto the gate of Ptolemais; and there were ſlain of the heathen about three thouſand men, whoſe ſpoils he took.

23 And thoſe that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*,

3 *They beſieged Iſrael*, &c.] Rather, made incurſions upon Iſrael; for ſo Joſephus explains it, and not as any formal beſieging of them.

4 *He remembered the injury of the children of Bean*, &c.] Thoſe called here the children of Bean were ſome men of great power among the Idumeans, who had been a great plague to the Iſraelites, by laying ambuſhes to deſtroy them, as they paſſed on the highways and travelled out of Judea into any of the neighbouring countries.

9 *In their quarters.*] In their neighbourhood.

15 *All Galilee of the Gentiles are aſſembled together*, &c.] i. e. All the Gentiles which inhabit in Galilee; for at this time not only Jews were ſettled in Galilee, but a great number of thoſe who did not worſhip the true God. Theſe joined themſelves at this time with the Philiſtines againſt the Jews.

23 *Thoſe that are in Galilee and in Arbattis*, &c.] Margin, *Captive Jews.* Some, inſtead of rendering Arbattis as the name of a place, make it thoſe who were in plain uncultivated places; meaning that Simon took under his protection thoſe of the Jews whom he found in places without defence, or in wild deſert places to which they had fled for refuge, and brought them with him into Judea.

and brought them into Judea with great joy.

24 Judas Maccabeus alſo and his brother Jonathan went over Jordan, and travelled three days journey in the wilderneſs.

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were ſhut up in Boſora and Boſor, and Alema, Caſphor, Maked, and Carnaim (all theſe cities are ſtrong and great)

27 And that they were ſhut up in the reſt of the cities of the country of Galaad, and that againſt to-morrow they had appointed to bring their hoſt againſt the forts, and to take them, and to deſtroy them all in one day.

28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto Boſora; and when he had won the city, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burnt the city with fire.

29 From whence he removed by night and went till he came to the fortreſs.

30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war to take the fortreſs: for they aſſaulted them.

31 When Judas therefore ſaw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great ſound,

32 He ſaid unto his hoſt, Fight this day for your brethren.

33 So he went forth behind them in three companies, who ſounded their trumpets, and cried with prayer.

34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with a great ſlaughter: ſo that there were killed of them that day about eight thouſand men.

35 This done, Judas turned aſide to Maſpha: and after he had aſſaulted it, he took it and ſlew all the males therein, and received the ſpoils thereof, and burnt it with fire.

36 From thence went he and took Caſphon, Maged, Boſor, and the other cities of the country of Galaad.

37 After theſe things gathered Timotheus another hoſt, and encamped againſt Raphon beyond the brook.

38 So Judas ſent *men* to eſpy the hoſt, who brought him word, ſaying, All the heathen that be round about us are aſſembled unto them, even a very great hoſt.

39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight againſt thee: upon this Judas went to meet them.

40 Then Timotheus ſaid unto the Captains of his hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him: for he will mightily prevail againſt us.

41 But if he be afraid, and camp beyond the river, we ſhall go over unto him, aud prevail againſt him.

42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook: unto whom he gave commandment, ſaying, ſuffer no man to remain in the camp, but let all come to the battle.

43 So he went firſt over unto them, and all the people after him: then all the heathen being diſcomfited before him, caſt away their weapons, and fled into the temple that was at Carnahim.

44 But they took the city, and burnt the temple, with all that were therein. Thus was Carnaim ſubdued, neither could they ſtand any longer before Judas.

25 *Where they met with the Nabathites*, &c.] Theſe were a people of Arabia, ſprung from Nebajoth, the firſt born of Iſhmael, Gen. xxv. 13.

28 *He ſlew all the males*, &c.] The law recommended ſuch a method of proceeding, Deut. xx. 13.

29 *The fortreſs.*] This is to be underſtood of the caſtle of Dathema mentioned verſe 9, where a number of the Jews had been ſhut up.

30 *Betimes in the morning they looked*, &c.] This verſe is expreſſed ſomething obſcurely: the meaning is, that in the morning Judas's party ſaw a great number of The Gentiles going to make an attack upon the caſtle in which their brethren the Jews had taken refuge.

36 *The other cities of the country of Galaad.*] i. e. Thoſe which the Moabites poſſeſſed.

42 *The ſcribes of the people.*] i. e. The muſter-maſters of the army.

44 *They took the city.*] i. e. Judas and his company.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan, into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover, these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit, the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen whersoever their name was heard of:

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to

50 *Till at length the city was delivered into his hands.*] It does not appear that it surrendered; but he took it by force.

53 *Judas gathered together those that came behind,* &c.] i. e. He caused all the army to halt, till those that were in the rear came up; and took care that no hurt should be done to them by any sudden incursion from their enemies: he comforted and encouraged them all the way.

62 *These men came not of the seed of those by whose hand deliverance was given,* &c.] They were not of that family whom God had chosen to deliver Israel by. This plainly attributes the surprising successes of the Maccabees to the divine favour and protection; and that they were expressly appointed by God to deliver the Jewish nation from the Macedonian yoke.

65 *The towns thereof.*] Gr. The daughters thereof.

66 *Samaria.*] Rather Mareshah, as Josephus has it; Samaria was at a great distance from the rout which Judas now took.

67 *They went out to fight unadvisedly.*] i. e. Without first imploring the divine help, and perhaps contrary to Judas's advice:

so

ſhew their valour, were ſlain in battle, for that they went out to fight unadviſedly.

68 So Judas turned to Azotus in the land of the Philiſtines, and when he had pulled down their altars, and burnt their carved images with fire, and ſpoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 *Antiochus dieth, and confeſſeth that he is plagued for the wrong done to Jeruſalem.*

ABout that time, king Antiochus travelling through the high countries, heard ſay that Elymais in the country of Perſia, was a city greatly renowned for riches, ſilver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breaſt-plates, and ſhields, which Alexander *ſon* of Philip the Macedonian king, who reigned firſt among the Grecians, had left there.

3 Wherefore he came and ſought to take the city, and to ſpoil it; but he was not able, becauſe they of the city having had warning thereof,

4 Roſe up againſt him in battle: ſo he fled, and departed thence with great heavineſs, and returned to Babylon.

5 Moreover, there came one who brought him tidings into Perſia, that the armies which went againſt the land of Judea, were put to flight:

6 And that Lyſias, who went forth firſt with a great power, was driven away of the Jews: and that they were made ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies, whom they had deſtroyed:

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and his city Bethſura.

8 Now when the king heard theſe words, he was aſtoniſhed, and ſore moved: whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myſelf, into what tribulation am I come, and how great a flood *of miſery* is it wherein now I am! for I was bountiful, and beloved in my power.

12 But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore that for this cauſe theſe troubles are come upon me, and behold, I periſh through great grief in a ſtrange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm.

15 And gave him the crown, and his robe, and his ſignet, to the end he ſhould bring up his ſon Antiochus, and nouriſh him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

10 Now when Lyſias knew that the king was dead, he ſet up Antiochus his ſon (whom he had brought up, being young) to reign in his ſtead, and his name he called Euphator.

18 About this time they that were in the tower, ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt, and the ſtrengthening of the heathen.

ſo that God ſeems to have had intention to convince them, that it was not by the ſtrength of their own hand, that they gained ſuch great victories over the Macedonians; but through his bleſſing upon them.

Notes on the Sixth Chapter.

2 *Who reigned firſt among the Grecians.*] i. e. That is, who was the firſt of the Grecians that reigned over Syria and Egypt.

13 *I perceive therefore*, &c.] It deſerves to be obſerved how this haughty tyrant was humbled and brought to a confeſſion: for it was on account of his own wicked deeds, that his troubles came upon him, and brought him to an end in a land remote from his royal ſeat.

18 *About this time they that were in the tower*, &c.] When Judas took poſſeſſion of Jeruſalem he had not time to beſiege the Macedonian garriſon which was in the tower of David, being

19 Wherefore Judas purposing to destroy them, called all the people together, to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.

21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves.

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments.

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover, as many of us as they could light on, they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also, and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had the charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they *of Bethsura* came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early, marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover, they divided the beasts among the armies, and for every elephant they appointed a thousand men armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: whersoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts there were strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side, at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the vallies below, they marched on safely and in order.

41 Wherefore all that heard the noise of

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obliged to go and attack the neighbouring nations that were gathered against him. But these being now all quelled, he turned his thoughts to reduce it, as they much annoyed the Israelites in going to or from the temple.

21 *Certain of them that were besieged got forth.*] These were apostate Jews who had joined themselves with the Macedonian garrison.

34 *To the end they might provoke the elephants to fight*, &c.] They shewed the elephants the juice of red grapes and mulberries, here called blood, as being of the colour of it.

38 *Giving them signs what to do*, &c.] Margin reads, stirring them up, and being compassed with the ranks, or, defended with the vallies; so that according to this reading, the foot were animated and defended by the horse in the passes of the mountains.

their multitude, and the marching of the company, and the rattling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near, and entered into battle, and there were ſlain of the king's army ſix hundred men,

43 ¶ Eleazar alſo *ſurnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him,

44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageouſly through the midſt of the battle, ſlaying on the right hand and on the left, ſo that they were divided from him on both ſides,

46 Which done, he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the reſt of the Jews* ſeeing the ſtrength of the king, and the violence of his forces, turned away from them.

48 ¶ Then the king's army went up to Jeruſalem to meet them, and the king pitched his tents againſt Judea, and againſt mount Sion.

49 But with them that were in Bethſura he made peace: for they came out of the city, becauſe they had no victuals there, to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a garriſon there to keep it.

51 As for the ſanctuary, he beſieged it many days: and ſet there artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings.

52 Whereupon they alſo made engines againſt their engines, and held them battle a long ſeaſon.

53 Yet at the laſt their veſſels being without victuals (for that it was the ſeventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the reſidue of the ſtore)

54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves, every man to his own place.

55 At that time Lyſias heard ſay, that Philip, (whom Antiochus the king, whiles he lived, had appointed to bring up his ſon Antiochus, that he might be king)

56 Was returned out of Perſia and Media, and the king's hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs.

57 Wherefore he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us.

58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nations;

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things, becauſe we aboliſhed their laws.

60 So the king and the princes were content: wherefore he ſent unto them to make peace, and they accepted thereof.

61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entered into mount Sion: but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and

45 *So that they were divided.*] Margin, ſo that he cut them in pieces.

49 *They came out of the city.*] Margin reads, Add out of Joſephus, *They yielded themſelves.*

51 *Set there artillery*, &c.] Rather, made mounts for ſhot; i. e. mounts to place engines upon to caſt darts, fire, &c.

52 *They alſo made engines.*] They, i. e. the Jews.

57 *The place we lay ſiege unto is ſtrong, and the affairs*, &c.] The ſecond temple was in a citadel form, fortified with walls, &c. ſo as to be a very ſtrong place. What Lyſias meant "by the affairs of the kingdom lie upon us," was, leſt Philip, under the ſanction of being protector to the prince, ſhould get the power of every thing into his hands.

60 *So the king and princes were content*, &c.] Thus we ſee how the Divine Providence works, and makes uſe of the paſſions of men to bring about its purpoſes, and to ſerve thoſe who put their confidence in it. Lyſias's envy to Philip prevailed over his hatred to the Jews, though this undoubtedly was moſt inveterate, from the diſgrace he had received from his being routed by them with forces far inferior to his.

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returned unto Antiochia, where he found Philip to be master of the city: so he fought against him and took the city by force.

CHAP. VII.

1 *Antiochus is slain, and Demetrius reigneth in his stead.* 5 *Alcimus would be high priest.*

IN the hundred and one and fiftieth year, Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom;

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus (who was desirous to be high-priest) for their captain.

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made amongst us and in the king's land, and let him punish them, with all them that aid them.

8 Then the king chose Bacchides a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high-priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words, for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the childen of Israel that sought peace of them.

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you, nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them, for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him; so Bacchides went to the king.

Notes on the Seventh Chapter.

Ver. 1 *Demetrius the son of Seleucus departed from Rome*, &c.] Demetrius being an hostage in Rome at the time of his father's death, his uncle Antiochus Epiphanes seized upon the kingdom of Syria: but at length resolved to quit Rome with no more than eight approved friends and their servants, and make an attempt to recover his right. He first came to Tripoli in Syria, where he was received as rightful king, and his party increased so that he was able to march on to the capital, and take both Antiochus and Lysias prisoners.

5 *Alcimus who was desirous to be high-priest*, &c.] Alcimus, as Josephus writes, was already high-priest: so that the meaning is, he was desirous of continuing in the office: and therefore he endeavoured to ingratiate himself with the king of Syria, under whose dominion Judea was; thinking that unless he had that prince's interest, the office would not be secured to him.

8 *Who ruled beyond the flood*, &c.] i. e. Beyond the river Euphrates; for *the river* by way of distinction in the Jewish writers always means this. Bacchides was governor of Mesopotamia.

12 *A company of scribes.*] Or, men in authority.

13 *The Assideans were the first*, &c.] These Assideans seem to have been harmless undesigning men, who, not intending evil themselves, suspected none of others.

17 *The flesh of thy saints have they cast out*, &c.] This is a quotation from Psalm lxxix. ver. 2, 3.

21 But Alcimus contended for the high prieſthood.

22 And unto him reſorted all ſuch as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country.

25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could.

26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully, with friendly words, ſaying,

28 Let there be no battle between me and you, I will come with a few men, that I may ſee you in peace.

29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence.

30 Which thing, after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more.

31 Nicanor alſo, when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſides Capharſalama.

32 Where there were ſlain of Nicanor's ſide about five thouſand men, and *the reſt* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary, certain of the prieſts and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them; and abuſed them ſhamefully, and ſpake proudly.

35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage.

36 Then the prieſts entered in, and ſtood before the altar, and the temple, weeping, and ſaying,

37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people.

38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethoron, where an hoſt out of Syria met him.

40 But Judas pitched in Adaſa with three thouſand men, and there he prayed, ſaying,

41 *O Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out and ſmote an hundred fourſcore and five thouſand of them:

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

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21 *Alcimus contended for the high prieſthood.*] i. e. Laboured to continue himſelf in that office.

24 *Took vengeance of them that had revolted*, &c.] Or, fled from him to the enemy: Judas and his men were ſo alert, that the contrary party kept themſelves in their ſtrong holds, and were afraid to make any incurſions into the country.

29 *Prepared to take away Judas by violence.*] There was an ambuſh laid to ſurpriſe Judas upon a ſignal given by Nicanor: but Judas diſcovered the plot.

32 *There were ſlain of Nicanor's ſide about five thouſand*, &c.] This verſe is obſcure; it ought to be rendered, "There were ſlain by Nicanor's party about five thouſand men;" namely, of the Jews: *And the remainder of the Jews fled into the city of David:* by which is here meant the temple, as Joſephus expreſly ſays. And it appears from the next verſe, that the Macedonians were at this time in poſſeſſion of the fortreſs in that part of Jeruſalem called the city of David.

34 *Abuſed them ſhamefully*, &c.] The Greek is, *defiled them ſhamefully*; which ſeems to ſignify his grievouſly offending their ears with profane and blaſphemous ſpeeches.

36 *Stood before the altar and the temple*, &c.] Rather, they ſtood between the altar and the porch of the temple.

43 So the thirteenth day of the month Adar the hoſts joined battle: but Nicanor's hoſt was diſcomfited, and he himſelf was firſt ſlain in the battle.

44 Now when Nicanor's hoſt ſaw that he was ſlain, they caſt away their weapons, and fled.

45 Then they purſued after them a day's journey, from Adaſa unto Gazera, ſounding an alarm after them with their trumpets.

46 Whereupon, they came forth out of all the towns of Judea round about, and cloſed them in; ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanor's head and his right hand which he ſtretched out ſo proudly, and brought them away and hanged them up towards Jeruſalem.

48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in reſt a little while.

CHAP. VIII.

1 *Judas is informed of the power and policy of the Romans,* 20 *and maketh a league with them.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done amongſt the Galatians, and how they had conquered them, and brought them under tribute,

3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there;

4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year:

5 Beſides this, how they had diſcomfited in battle Philip, and Perſeus king of the Citims, with others that lift up themſelves againſt them, and had overcome them:

6 How alſo Antiochus the great king of Aſia, that came againſt them in battle, having an hundred and twenty elephants, with horſemen and chariots, and a very great army, was diſcomfited by them;

7 And how they took him alive, and covenanted that he, and ſuch as reigned after him, ſhould pay a great tribute, and give hoſtages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and deſtroy them;

10 And that they, having knowledge thereof, ſent againſt them a certain captain, and fighting with them, ſlew many of them, and carried away captives their wives and their

43 *He himſelf was firſt ſlain in the battle.*] Thus did the Divine providence give to the Jews, though inferior in number, a moſt ſignal victory. The loſs of their general, which happened on the firſt onſet, ſo diſpirited his whole army, that they made reſiſtance no longer. Thus can God bring to paſs whatſoever he pleaſes, even without an exertion of miraculous power, by employing particular circumſtances to work his purpoſes.

45 *Sounding an alarm after them with their trumpets.*] i. e. The Jews ſounded their trumpets in ſuch a manner as ſignified their having gotten a complete victory; and that the enemy were flying before them.

47 *His right hand, which he ſtretched out ſo proudly.*] In a threatening manner againſt the temple.

Notes on the Eighth Chapter.

Ver. 1 *The fame of the Romans.*] The Romans are here ſpoken of ſuch as they were before the third Punic war, till which time their virtues and abilities were remarkable.

2 *The Galatians.*] Or, the Gallo-Grecians; the margin reads, *Frenchmen.*

6 *Antiochus the great king of Aſia.*] He had Syria and many other provinces of Aſia under his dominion.

7 *They took him alive,* &c.] It does not appear, that the Romans ever took him captive; but reduced him to the neceſſity of ſuing for peace, and complying with their terms.

8 *The country of India, and Media, and Lydia,* &c.] This is a miſtake of the tranſcribers crept into the Greek copies; for certain it is, that neither India nor Media were in the power of the Romans at the time here ſpoken of: ſo that it ought undoubtedly to be read Ionia, Myſia, and Lydia, ſince theſe were actually taken from Antiochus by the Romans, and given to king Eumenes.

children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrong holds, and brought them to be their ſervants unto this day.

11 *It was told him* beſides, how they deſtroyed, and brought under their dominion all other kingdoms and iſles, that at any time reſiſted them;

12 But with their friends, and ſuch as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them:

13 Alſo, that whom they would help to a kingdom, thoſe reign; and whom again they would, they diſplace: finally, that they were greatly exalted:

14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby.

15 Moreover, how they had made for themſelves a ſenate-houſe, wherein three hundred and twenty men ſat in council daily, conſulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation amongſt them.

17 In conſideration of theſe things Judas choſe Eupolemus the ſon of John, *the ſon* of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them.

18 *And to entreat them* that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you, to make a confederacy and peace with you, and that we might be regiſtered your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy:

23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo, and enemy be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart.

26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore.

27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them.

28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other ſhall think meet to add or diminiſh

15 *Three hundred and twenty men ſat.*] The number of ſenators was not abſolutely fixed: Plutarch and other authors make them, in the time of the Gracchi, to have been three hundred.

18 *They ſaw that the kingdom of the Grecians*, &c.] This means that the Romans might ſee that the Macedonian kings plainly intended to enſlave the Jewiſh people; and that therefore it was becoming the dignity and humanity of the Romans to take them under their protection.

26 *Neither ſhall they give any thing unto them*, &c.] They ſhall demand no pay for the ſuccours which they ſhall lend the Romans, or their confederates; but it ſhall be at their own charge.

30 *If hereafter the one party or the other*, &c.] The ſenſe of this is, that alterations in the articles of the league might be propoſed at any time by either nation, without its being looked upon as a breach of the league: and that if ſuch alterations ſhould be agreeable to both nations, they ſhould be made as binding as the league itſelf.

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any thing, they may do it at their pleasures, and whatsoever they shall add or take away, shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea:* 7 *The army of Judas flee from him,* 17 *and he is slain.* 30 *Jonathan is in his place.*

FUrthermore, when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host.

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maseloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year, they encamped before Jerusalem.

4 From whence they removed, and went to Berea, with twenty thousand *foot*men, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who, seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host *of Bacchides* removed out of their tents, and stood overagainst them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the fore-ward were all mighty men.

12 As for Bacchides, he was in the right wing, so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him, hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Is-

Notes on the Ninth Chapter.

Ver. 2 *Galgala.*] Margin, Galilea.

9 *Let us now rather save our lives,* &c.] Let us now rather consult how to save our lives, seeing we are so very few, than regard any matter of glory at present, that we may return again with a reinforcement, and fight against them with greater probability of success.

10 *Let us not stain our honour.*] The Greek is, Let us not leave any just cause behind us, why our glory should be spoken against.

11 *Overagainst them.*] i. e. The Jews.

rael made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there rose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen amongst them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince, and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John and all that he had and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, aud were bringing the bride from Nadabatha, with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up and hid themselves under the covert of the mountain.

39 Where they lift up their eyes and looked, and behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums and instruments of musick, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the mariage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard thereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for

24 *The country revolted, and went with them.*] Namely, with Bacchides and his company. Great numbers, but not the whole country, joined his party: for it is evident from what follows that Judas's friends still held out.

34 *He came near to Jordan on the sabbath-day.*] Margin reads, Which when Bacchides understood on the sabbath-day, &c.

35 *That they might leave with them their carriage, which was much.*] By their carriage, or, as it may be rendered, their stuff, is to be understood their goods and implements of various kinds, which it would be burthensome to carry with them.

44 *Let us go up now and fight for our lives*, &c.] He represented to them that the case was not the same with them now as it was before, when they encamped in the wilderness of Thecoe, where they could retire at any time, and avoid an engagement. But now there was no retiring, as they were hemmed in on every side: and therefore they must fight, or perish: and their lives being thus in danger, it was lawful for them to engage, though it was on the sabbath-day.

it ſtandeth not with us to-day as in time paſt:
45 For behold, the battle is before us and behind us, and the water of Jordan on this ſide and that ſide, the marſh likewiſe and wood, neither is there place for us to turn aſide.
46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.
47 With that they joined battle, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.
48 Then Jonathan and they that were with him leapt into Jordan, and ſwam over unto the farther bank: howbeit, the other paſſed not over Jordan unto them.
49 So there were ſlain of Bacchides ſide that day about a thouſand men.
50 Afterward returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, *theſe did he ſtrengthen* with high walls, with gates, and with bars,
51 And in them he ſet a garriſon, that they might work malice upon Iſrael.
52 He fortified alſo the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals.
53 Beſides, he took the chief men's ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept.
54 Moreover, in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets.
55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindred: for his mouth was ſtopped, and he was taken with a palſy, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.
56 So Alcimus died at that time with great torment.
57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years.
58 Then all the ungodly men held a council, ſaying, Behold, Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night.
59 So they went and conſulted with him.
60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them.
61 Wherefore they took of the men of the country that were authors of that miſchief, about fifty perſons, and ſlew them.
62 Afterward Jonathan and Simon, and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the breaches thereof, and made it ſtrong.
63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea.
64 Then went he and laid ſiege againſt Bethbaſi; and they fought againſt it a long ſeaſon, and made engines of war.
65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth.
66 And he ſmote Odonarkes and his brethren and the children of Phaſiron in their tent.
67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war.
68 And fought againg Bacchides, who was diſcomfited by them, and they afflicted him ſore: for his counſel and travel was in vain.

49 *About a thouſand men.*] Joſephus ſays, about two thouſand.
50 *To Jeruſalem,* &c.] i. e. To the fort or town called the city of David in the firſt chapter, where during all theſe troubles the Macedonians had ſtill kept a garriſon.
55 *His mouth was ſtopped, and he was taken with a palſy.*] This ſeems to have been a Divine judgment inflicted on Alcimus for his attempting to take away thoſe diſtinctions between the Jews and Gentiles in the temple which God had ſtill thought proper to have kept up.
63 *To them that were of Judea.*] Margin, To ſuch of the country as were his friends to take his part.
66 *He ſmote Odonarkes and his brethren,* &c.] Jonathan ſeems to have taken a circuit; and to have penetrated ſo far as to come upon the rear of Bacchides his army; which when his brother Simon ſaw from the walls or towers of Bethbaſi, he ſallied out, and burnt all the engines of the beſiegers, whilſt they were drawn off by Jonathan's attack, and fell upon them in front: ſo that they were attacked both ways, and routed.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken afore-time out of the land of Judea, he returned, and went his away into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people, and he destroyed the ungodly men out of Israel.

CHAP. X.

1 *Demetrius maketh large offers to have peace with Jonathan:* 25 *his letters to the Jews.*

IN the hundred and sixtieth year, Alexander the *son* of Antiochus, *surnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan, with loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us.

5 Else he will remember all the evils, that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower.

8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls, and the mount Sion round about with square stones, for fortification; and they did so.

12 Then the strangers that were in the fortresses which Bacchides had built, fled away:

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments, remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting.

19 We have heard of thee, that thou art a

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73 *Thus the sword ceased from Israel*, &c.] i. e. The Macedonians no longer harrassed the inhabitants of Judea. By the ungodly men are meant those who had apostatized from the law, and paid no regard to its precepts.

Notes on the Tenth Chapter.

Ver. 6 *He commanded also that the hostages*, &c.] Namely, those which Bacchides had put there, according to what we find in ver. 53. of the preceding chapter, by way of check upon their parents and kindred, out of fear of what should be done to them upon any revolt.

11 *Mount Sion.*] By mount Sion is meant here the whole city of Jerusalem, except the tower or fortress, and the temple, the Macedonian garrison still keeping possession of the tower.

14 *It was their place of refuge.*] This Bethsura seems to have been a place of general rendezvous of the apostate Jews, where they lived in open contempt of the law.

man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high-prieſt of thy nation, and to be called the king's friend (and therewithal he ſent him a purple robe, and a crown of gold) and *require thee* to take our part, and keep friendſhip with us.

21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very ſorry, and ſaid,

23 What have we done, that Alexander hath prevented us, in making amity with the Jews to ſtrengthen himſelf?

24 I alſo will write unto them words of encouragement, *and promiſe them* dignities and gifts, that I may have their aid.

25 He ſent unto them therefore to this effect: King Demetrius unto the people of the Jews, ſendeth greeting.

26 Whereas you have kept covenants with us, and continued in our friendſhip, not joining yourſelves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye ſtill to be faithful unto us, and we will well recompence you for all things you do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your ſake I releaſe all the Jews from tributes, and from the cuſtoms of ſalt, aud from crown-taxes,

30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria, and Galilee, from this day forth for evermore.

31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jeruſalem, I yield up my authority over it, and give it to the high-prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it.

33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and I will, that all my officers remit their tributes, even of their cattle.

34 Furthermore, I will that all the feaſts, and ſabbaths, and new moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall be all days of immunity and freedom for all the Jews in my realm.

35 Alſo no man ſhall have authority to meddle *with them*, or to moleſt any of them in any matter.

36 *I will* further, that there be enrolled amongſt the king's forces about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the king's forces.

37 And of them *ſome* ſhall be placed in the king's ſtrong holds, of whom alſo *ſome* ſhall be ſet over the affairs of the kingdom, which are of truſt: and I will that their overſeers and governors be of themſelves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high-prieſts.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expence of the ſanctuary.

40 Moreover I give every year fifteen thou-

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21 *Jonathan put on the holy robe*, &c.] Namely, the robe of the high prieſt.

29 *The cuſtoms of ſalt*, &c.] By *the cuſtoms of ſalt* ſeems to be meant the acknowledgment paid to the king for all the ſalt taken out of the ſalt-pits in Judea: by *crown-taxes*, the crowns of gold which the Jews uſually preſented every year to the kings they were ſubject to.

31 *Let Jeruſalem be alſo holy and free.*] i. e. It ſhall never be ſubject to receive any foreign garriſon. By tenths and tributes in this verſe ſeems to be meant an exemption from all taxes paid to the king.

40 *Out of the king's accounts.*] i. e. From the revenues ariſing from the royal lands.

ſand ſhekels of ſilver out of the king's accounts from the places appertaining.

41 And all the overplus which the officers payed not in, as in former time, from henceforth ſhall be given towards the works of the temple.

42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple, out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.

43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building alſo and repairing of the works of the ſanctuary, expences ſhall be given of the king's accounts.

45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the king's accounts, as alſo for the building of the walls in Judea.

46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembered the great evil that he had done in Iſrael? for he had afflicted them very ſore.

47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over againſt Demetrius.

49 And after the two kings had joined battle, Demetrius' hoſt fled: but Alexander followed after him, and prevailed againſt them.

50 And he continued the battle very ſore until the ſun went down, and that day was Demetrius ſlain.

51 Afterward Alexander ſent ambaſſadors to Ptolemee king of Egypt with a meſſage to this effect;

52 Foraſmuch as I am come up again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country,

53 (For after I had joined battle with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom)

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy ſon-in-law, and will give both thee and her gifts, according to thy dignity.

55 Then Ptolemee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſatteſt in the throne of their kingdom.

56 And now will I do to thee, as thou haſt written: meet me therefore at Ptolemais, that we may ſee one another, for I will marry my daughter to thee, according to thy deſire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year:

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold and many preſents, and found favour in their ſight.

61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them.

62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

41 *All the overplus which the officers paid not in*, &c.] This ſeems to be a grant that all the arrears which were due from the collectors of the taxes and tributes ſhould be paid in for the uſe of the temple.

58 *Where king Alexander meeting him, gave unto him*, &c.] This is ſo ungrammatically expreſſed, that it intimates as if Alexander gave his daughter to Ptolemais; whereas quite the contrary is meant.

63 *That no man complain againſt him of any matter*, &c.] What ſeems to be meant here is, that he ſhould not be ſpoken againſt, on account of the difference of his religion from that of the Grecians.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him amongſt his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore, in the hundred threeſcore and fifth year, came Demetrius, ſon of Demetrius, out of Crete into the land of his fathers.

68 Whereof when king Alexander heard tell, he was right ſorry, and returned into Antioch.

59 Then Demetrius made Apollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high prieſt, ſaying,

70 Thou alone lifteſt up thyſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached, and why doſt thou vaunt thy power againſt us in the mountains?

71 Now therefore, if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Aſk and learn who I am, and the reſt that take our part, and they ſhall tell thee, that thy foot is not able to ſtand before our face: for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him.

75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there.

76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan wan Joppe.

77 Whereof when Apollonius heard, he took three thouſand horſemen, with a great hoſt *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thouſand horſemen in ambuſh.

80 And Jonathan knew that there was an ambuſhment behind him: for they had compaſſed in his hoſt, and caſt darts at the people from morning till evening.

81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the enemy's horſes were tired.

82 Then brought Simon forth his hoſt, and ſet them againſt the footmen (for the horſemen were ſpent) who were diſcomfited by him, and fled.

83 The horſemen alſo, being ſcattered in the field, fled to Azotus, and went into Bethdagon their idol's temple for ſafety.

84 But Jonathan ſet fire on Azotus, and the cities round about it, and took their ſpoils; and the temple of Dagon, with them that were

65 *Partaker of his dominion.*] Margin, Governor of a province.

70 *I am laughed to ſcorn for thy ſake,* &c.] I am derided for waging war ſo long with ſuch an handful of people, without bringing it to an iſſue.

73 *Where is neither ſtone nor flint,* &c.] Where there is no cave to retreat to; where the battle muſt be fought with warlike weapons, and not with ſtones. The Jews were wont from their mountainous retreats to annoy and keep off the enemy by hurling down huge ſtones upon them.

77 *Went to Azotus as one that journeyed.*] Or, as though he intended only to paſs through it.

Therewithal, drew him forth, &c.] This may be better rendered, And therewithal he led his company into the plain, as having a great number of horſemen, and therefore the plain was the moſt proper place for him to engage in.

81 *The people ſtood ſtill,* &c.] The meaning ſeems to be, that Jonathan ordered his men to ſtand upon the defenſive only, with their ſhields held cloſe to one another over their heads, ſo that the enemy's darts fell only upon their ſhields, without wounding the ſoldiers, till at length the enemy's horſe grew faint and jaded with being ſo long in the field.

fled into it, he burnt with fire.

85 Thus there were burnt and slain with the sword, well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron, with the borders thereof, in possession.

CHAP. XI.

12 Ptolemeus taketh away his daughter from Alexander, and entereth upon his kingdom. 20 *Jonathan besiegeth the tower at Jerusalem:* 61 *His exploits in divers places.*

AND the king of Egypt gathered together a great host, like the sand that lieth upon the sea-shore, and many ships, and went about, through deceit, to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father-in-law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and lodged.

7 Afterward, Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore having gotten the dominion of the cities, by the sea, unto Seleucia upon the sea-coast, imagined wicked councils against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter, whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth *his host*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted.

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87 *After this returned*, &c.] Thus the divine providence brought about the good of the Jews through the competition of Demetrius and Alexander.

Notes on the Eleventh Chapter.

4 *Them that he had burnt in the battle*, &c.] The meaning is, them which Jonathan had destroyed by setting fire to Azotus, &c. as in the preceding chapter.

6 *And lodged.*] Margin, *And slept.*

12 *He took his daughter from him.*] It is likely that he desired his daughter Cleopatra to come to him upon some pretence or other; and then he detained her, obliging her to marry Demetrius: whereupon he openly avowed his designs upon Alexander; which, till then, he seems to have concealed.

14 *Alexander was in Cilicia, because those that dwelt in those parts had revolted from him.*] The sense is, the case was, those in Syria, meant here "by those that dwelt in those parts," had revolted, and therefore he retired into Cilicia, which continued faithful to him, for safety: and thus Josephus relates it.

17 For Zabdiel the Arabian took off Alexander's head, and ſent it unto Ptolemee.

18 King Ptolemee alſo died the third day after, and they that were in the ſtrong holds were ſlain one of another.

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 At the ſame time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of war againſt it.

21 Then certain ungodly perſons, who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte.

23 Nevertheleſs, Jonathan, when he heard this, commanded to beſiege it *ſtill:* and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril;

24 And took ſilver and gold, and raiment, and divers preſents beſides, and went to Ptolemais, unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people had made complaints againſt him,

26 Yet the king intreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends.

27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him pre-heminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governments, with the country of Samaria; and he promiſed him three hundred talents.

29 So the king conſented, and wrote letters unto Jonathan of all theſe things after this manner.

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting.

31 We ſend you here a copy of the letter which we did write unto our couſin Laſthenes concerning you, that you might ſee it.

32 King Demetrius unto his father Laſthenes ſendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good-will towards us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

35 And as for other things that belong unto us, of the tithes and cuſtoms pertaining unto us, as alſo the ſalt-pits, and the crown-taxes, which are due unto us, we diſcharge them of them all for their relief.

36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place.

38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander.

18 *Ptolemee alſo died the third day.*] Joſephus and other hiſtorians write that he died of a grievous wound which he received in his head in battle.

They that were in the ſtrong holds were ſlain one of another.] Margin, Thoſe that were in the holds were ſlain of thoſe that were in the holds.

40 And lay ſore upon him to deliver him *this young Antiochus*, that he might reign in his fathers ſtead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long ſeaſon.

41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve.

43 Now therefore thou ſhalt do well, if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand.

48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king.

49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying,

58 Grant us peace, and let the Jews ceaſe from aſſaulting us and the city.

51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem, having great ſpoils.

52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheleſs he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned and was crowned.

55 Then there gathered unto him all the men of war whom Demetrius had put away, and fought againſt Demetrius, who turned his back and fled.

56 Moreover, Tryphon took the elephants, they and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon alſo he made captain from the place called The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth, and paſſed through the cities beyond the water, and all the

41 *Caſt thoſe of the town out of Jeruſalem*, &c.] i. e. Withdraw all the Macedonian garriſons out of Judea, as they were guilty of exceſſes towards the inhabitants.

46 *They of the city kept the paſſages of the city*, &c.] Demetrius having retired into the ſecureſt part of his palace, was beſieged as it were by the people, who kept poſſeſſion of all the avenues from the palace to the city, that the king might neither eſcape nor receive any aſſiſtance.

47 *Diſperſing themſelves through the city, ſlew that day*, &c.] This ſeems obſcurely expreſſed: for it is not probable that three thouſand men would have diſperſed themſelves among one hundred and twenty thouſand of the enraged inhabitants. The caſe ſeems to have been this; the Jews from the top of the royal palace flung down ſtones and darts upon the multitude gathered beneath; by ſuch means and by ſetting ſome houſes near the palace on fire, which ſoon ſpread, as they were of wood, they ſlew ſo many of them.

50 *Grant us peace.*] Margin, be friends with us.

59 *His brother Simon alſo he made a captain*, &c.] Namely, of all his forces quartered from the boundary of Tyre to the borders of Egypt.

60 *Beyond the water*, &c.] i. e. beyond the river Jordan.—By all the forces of Syria gathering themſelves is meant, all the old ſtanding forces of the kingdom of Syria which Demetrius had before

forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius's princes were come to Cades which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host they pitched at the water of Genesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And behold, the host of strangers met them in the plain, who having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of Calphi, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day, about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans, and Lacedemonians;* 35 *He fortifieth the castles in Judea,* 48 *and is shut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end you should renew the friendship which you had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, and to the Lacedemonians their brethren, send greeting.

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that you are our brethren, as the copy here underwritten doth specify.

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before disbanded: these joined Jonathan because he declared for the young Antiochus.

64 *Left Simon his brother in the country.*] To take care of the affairs of Judea.

68 *The host of strangers met them in the plain.*] By this is meant Demetrius's army, as Josephus explains it, who, having privately laid ambushes, marched forward to meet Jonathan.

Notes on the Twelfth Chapter.

1 *That the time served him.*] Namely, that his affairs succeeded well, he sent an embassy to Rome, in order to strengthen the alliance which had been formerly made between the two nations, as in ch. viii.

7 *From Darius,* &c.] This ought to be read, "from Areus, who then reigned among you:" for so Josephus has it, as also Livy and Pausanias; since no Darius reigned among the Lacedemonians.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you, for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since you sent unto us.

11 We therefore, at all times, without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us, have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends in these wars.

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniares sent.

20 Areus king of the Lacedemonians, to Onias the high priest, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are the stock of Abraham:

22 Now therefore, since this is come to our knowledge, you shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore *our ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius's princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him, that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but

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9 *Therefore we also, albeit we need none of these things*, &c.] The sense of this verse, as Josephus explains it, is, That Jonathan wrote the Lacedemonians word that he was convinced of the kindred between them, without any testimony of theirs from the holy scriptures: in which he learned that they were descended from different branches of the same progenitors. The Lacedemonians are supposed to have derived their origin from the descendants of Abraham by Keturah. What is rendered in this verse *to comfort us*, may be rendered *to instruct us*.

11 *We---do remember you in the sacrifices which we offer*, &c.] The Jews did not hold it unlawful to offer up prayers for men of other religions; but usually did it for all those with whom they were in friendship.

12 *We are right glad of your honour.*] The Lacedemonians were at that time in friendship with the Romans, and in a very flourishing condition.

19 *This is the copy of the letters which Oniares sent.*] This ought to be read, as it stands in Josephus, "This is the copy of the letters (letter) which Areus sent to Onias."

23 *Your cattle and goods are ours, and ours are yours.*] We will mutually assist each other with all our power, and act as if we were but one people; each revenging the injury done to the other as if done to themselves.

26 *They were appointed to come upon them in the night-season.*] This the spies learned of some which they took prisoners in their returning to Jonathan, as Josephus informs us.

28 *They kindled fires in their camp.*] Thinking Jonathan had a design to attack them, they left their camp; but lighted up fires in it in order to conceal their departure.

overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country.

33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned aſide to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he ſet a garriſon there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong holds in Judea,

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell, nor buy in it.

37 Upon this they came together to build up the city, foraſmuch as *part of* the wall toward the brook on the eaſt ſide was fallen down, and they repaired that which was called Caphenatha.

38 Simon alſo ſet up Adida in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him, wherefore he ſought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men choſen for the battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf.

44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us?

45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming.

46 So Jonathan believing him, did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates, and took him, and all them that came with him they ſlew with the ſword.

49 Then ſent Tryphon an hoſt of footmen and horſemen into Galilee, and into the great plain, to deſtroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together prepared to fight.

51 They therefore that followed upon them perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were ſore afraid, wherefore all Iſrael made great lamentation.

53 Then all the heathen that were round about them ſought to deſtroy them: for ſaid

36 *Raiſing a great mount between the tower and the city*, &c.] He propoſed to build ſuch a high wall between the tower and the city of Jeruſalem as ſhould cut off all communication: ſo that none ſhould be able to bring the garriſon any proviſions from the city.

45 *Come thou with me to Ptolemais, for I will give it thee*, &c.] This was one of the four governments which Antiochus, or Tryphon for him, had promiſed to give Jonathan, ch. xi. 57.

50 *When they knew that Jonathan and they that were with him were taken and ſlain*, &c.] Fame reported more than was true; for it appears from the next chapter that Jonathan was not ſlain at this time.

Notes

they, they have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from amongst men.

CHAP. XIII.

8 *Simon is made captain in his brother Jonathan's room.* 27 *Jonathan's tomb.* 40 *Simon winneth Gaza, and the tower at Jerusalem.*

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I and my brethren and my father's house have done for the laws and the sanctuary, the battles also and troubles which we have seen,

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore, be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation and the sanctuary, and our wives and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brothers.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power to Joppe, who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the childern and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place whersoever he went.

21 Now they that were in the tower, sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and sent them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night; but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

Notes on the Thirteenth Chapter.

Ver. 11 *Casting out them that were therein,* &c.] They ejected all the inhabitants, as being inclined to Tryphon's interest: so that only the Jewish garrison which had been placed there before, ver. 34. of the preceding chapter, and those which went at this time, remained in the town.

15 *Concerning the business which was committed unto him.*] Margin, *Or the offices which he had.*

21 *They that were in the tower, sent messengers,* &c.] Namely, the tower of Jerusalem, the garrison in which were greatly in want of provisions by reason of the wall erected, ver. 36. of the foregoing chapter.

24 Afterward Tryphon returned, and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his fathers.

26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight with hewn ſtone behind and before.

28 Moreover, he ſet up ſeven pyramids one againſt another, for his father and his mother, and his four brethren.

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him.

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land.

33 Then Simon built up the ſtrong holds in Judea, and fenced them about with high towers and great walls, and gates and bars, and laid up victuals therein.

34 Moreover Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did was to ſpoil.

35 Unto whom king Demetrius anſwered, and wrote after this manner:

36 King Demetrius unto Simon the high-prieſt, and friend of kings, as alſo unto the elders and nation of the Jews, ſendeth greeting.

37 The golden crown and the ſcarlet robe which ye ſent unto us, we have received: and we are ready to make a ſtedfaſt peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatſoever covenants we have made with you, ſhall ſtand; and the ſtrong holds which ye have builded ſhall be your own.

39 As for any overſight or fault committed unto this day, we forgive it, and the crown-tax alſo which ye owe us: and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventieth year.

42 Then the people of Iſrael began to write in their inſtruments and contracts, In the firſt year of Simon the high-prieſt, the governor and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about; he made alſo an engine of war, and ſet it by the city, and battered a certain tower, and took it.

44 And they that were in the engine, leapt into the city; whereupon there was a great uproar in the city:

45 Inſomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace.

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

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29 *About the which he ſet great pillars*, &c.] He made a portico of pillars, each one entire ſtone, as Joſephus relates, who ſays they were all ſtanding in his time: he alſo hung their armour upon theſe pillars, a thing cuſtomary then to ſet great men's armour over their ſepulchres, unleſs repreſentatives of them were cut in the ſtone, as the words ſeem to inſinuate; and alſo ſhips were carved upon them, as having dominion over the maritime coaſts, chap. xi. ver. 59.

34 *Simon choſe men, and ſent to king Demetrius*, &c.] This ſhould be rendered, he had choſen men and ſent them to Demetrius, before the latter had been made priſoner by the Parthians.

39 *If there were any other tribute.*] By this ſeems to be meant the tax paid upon all things, that were either brought into, or carried out of Jeruſalem, which by this edict was remitted.

40 *Look who are meet among you to be in our court*, &c.] Though this ſeems to ſignify ſome higher honour than being admitted as ſoldiers into the king's ſervice, and receiving his pay, yet the original means no more: and this was accounted a great privilege, as may be concluded from chap. x. ver. 36. There it is confined to a certain number, but here it is extended to as many as were qualified for it.

41 *In the hundred and ſeventieth year.*] i. e. Reckoning from the year in which Seleucus began his reign, the Jews began to act as a free people, and not to pay tribute to any foreign prince.

45 *To grant them peace.*] The Greek is, *To give them his right hand.*

47 So Simon was appeased towards them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were; and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them; which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month, in the hundred seventy and one year, with thanksgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts, and dwelt in Gazara.

CHAP. XIV.

3 *Demetrius is taken by the king of Persia.* 4 *The good deeds of Simon to his country:* 26 *A memorial of his acts is set up in Sion.*

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive.

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon: for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned to the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy.

12 For every man sat under his vine, and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

48 *He put all uncleanness out of it*, &c.] All kind of idolatrous worship, and every thing belonging to it.

50 *To be one with them.*] Margin, *To make peace with them.*

52 *The hill of the temple*, &c.] By this is meant the temple itself, which Simon made stronger, as Josephus informs us, by throwing down the tower and that part of the mountain which commanded the temple.

Notes on the Fourteenth Chapter.

Ver. 1 *In the hundred threescore and twelfth year*, &c.] Here the history goes back with regard to the affairs of Demetrius; for now the writer relates those things which happened to him before Tryphon murdered Antiochus, and seized upon his kingdom, but omitted to speak of them in their proper place, that he might not break the thread of his history with regard to the Jews.

7 *Gathered together a great number of captives*, &c.] i. e. He at various times made several captives.

9 *Of good things*] Margin, *Of the wealth of the land.*

14 Moreover, he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon, he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry.

17 But as ſoon as they heard that his brother Simon was made high-prieſt in his ſtead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copy of the letters that the Lacedemonians ſent, The rulers of the Lacedemonians, with the city, unto Simon the high-prieſt, and the elders and prieſts, and reſidue of the people of the Jews, our brethren, *ſend* greeting.

21 The ambaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we were glad of their coming.

22 And did regiſter the things that they ſpake in the council of the people, in this manner, Numenius *ſon* of Antiochus, and Antipater *ſon* of Jaſon, the Jews ambaſſadors, came unto us to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copy of their ambaſſage in public records, to the end the people of the Lacedemonians might have a memorial thereof: futhermore, we have written a copy thereof unto Simon the high-prieſt.

24 After this, Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them.

25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons?

26 For he and his brethren, and the houſe of his father have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing, The eighteenth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high-prieſt,

28 At Saramel in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Foraſmuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people;

31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary.

32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judæa, together with Bethſura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there.

34 Moreover, he fortified Joppe which lieth upon the ſea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.)

14 *The law he ſearched out*, &c.] He had regard to the law, and took care to make it reſpected.

20 *The rulers of the Lacedemonians, with the city*, &c.] i. e. The magiſtracy and people: for, after Cleomenes, the Lacedemonians had no king.

22 *In the council of the people.*] Margin, *In the public records.*

28 *At Saramel in the great congregation*, &c.] Some think that Saramel is a corruption, and ſhould be read Jeruſalem: others think that the common hall, where they uſed to meet upon public affairs, is meant here.

32 *The valiant men*] Margin, *The men of war.*

34 *Gazara.*] Margin, *Gaza.*

35 The people therefore seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor, and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy places:

37 But he placed Jews therein, and fortified it for the safety of the country, and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high-priesthood, according to those things.

39 And made him one of his friends, and honoured him with great honour.

40 For he heard say, that the Romans had called the Jews their friends and confederates, and brethren; and that they had entertained the ambassadours of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governour and high-priest for ever, until there should arise a faithful prophet;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that *(I say)* he should take charge of the sanctuary;

43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold;

44 Also that it should be lawful for none of the people or priests, to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high-priest, and captain, and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAP. XV.

4 *Antiochus desireth leave to pass through Judea, and granteth great honours to the Jews:* 27 *He quarrelleth with Simon,* 38 *and sendeth some to annoy Judea.*

MOreover, Antiochus son of Demetrius the king, sent letters from the isles of the sea, unto Simon the priest, and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high-priest, and prince of his nation, and to the people of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

35 *For the faith which he kept,* &c.] For the fidelity which he exercised in governing his nation, not encroaching upon their liberty, or committing any act of oppression. Margin, *Unto religion.*

36 *Did much hurt in the holy places.*] They used to sally out, and wound and kill those who went to and came from the temple.

38 *King Demetrius also confirmed him in the high-priesthood, according to those things.*] Namely, those things mentioned in the decree or public act made in honour of Simon.

41 *Well pleased that Simon should be their governor,* &c.] i. e. He and his posterity in the male line, until there arose one worthy of credit, who, by his predictions and miracles should prove himself to be a true prophet.

42 *That he should take charge of the sanctuary,* &c.] i. e. The chief inspection was given to him of all new works added to the temple, and of all repairs of it.

Notes on the Fifteenth Chapter.

Ver. 3 *Certain pestilent men.*] Alexander and Tryphon were the men he thus contemptuously speaks of.

4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem, and the ſanctuary, let them be free; and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be owing to the king, let it be forgiven thee from this time forth for ever more.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, ſo that your honour ſhall be known throughout the world.

10 In the hundred threeſcore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled into Dora, which lieth by the ſea-ſide.

12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen.

14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town, on the ſea-ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius and his company from Rome, having letters to the kings and countries: wherein were written theſe things;

16 Lucius conſul of the Romans unto king Ptolemee, greeting.

17 The Jews ambaſſadors, our friends and confederates, came unto us, to renew the old friendſhip and league, being ſent from Simon the high-prieſt, and from the people of the Jews.

18 And they brought a ſhield of gold of a thouſand pound.

19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities, or countries, nor yet aid their enemies againſt them.

20 It ſeemed alſo good to us to receive the ſhield of them.

21 If therefore there be any peſtilent fellows, that have fled from their country unto you, deliver them unto Simon the high-prieſt, that he may puniſh them according to their own law.

22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes, and Arſaces,

23 And to all the countries, and to Sampſames, and the Lacedemonians, and to Delus, Mindus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high-prieſt.

25 So Antiochus the king camped againſt Dora the ſecond *day*, aſſaulting it continually, and making engines, by which means he ſhut up Tryphon, that he could neither go out nor in.

26 At that time Simon ſent him two thouſand choſen men to aid him; ſilver alſo and gold, and much armour.

27 Nevertheleſs he would not receive them,

9 *We will honour thee,---and thy temple,* &c.] By ſending magnificent gifts to the temple.

10 *Into the Land of his fathers,* &c.] Namely, Upper Syria, as Joſephus expreſſes it.

22 *The ſame things wrote he likewiſe unto Demetrius,* &c.] The letters were addreſſed to Demetrius, as being alive and upon the throne when the ambaſſadors ſet out from Rome. Attalus was king of Pergamus, and Ariarathes, or Arathes, king of Cappadocia.

23 *To all the countries,* &c.] Namely, all in friendſhip with the Romans.

27 *Brake all the covenants which he had made,* &c.] Joſephus ſays, that Antiochus received the men and money which Simon ſent him, but afterwards would not perform any thing of what he had promiſed him.

but brake all the covenants which he had made with him afore, and became ſtrange unto him.

28 Furthermore he ſent unto him Athenobius one of his friends, to commune with him, and ſay, You withhold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm.

29 The borders thereof ye have waſted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or elſe give me for them five hundred talents of ſilver; and for the harm that you have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight againſt you.

32 So Athenobius the king's friend came to Jeruſalem. and when he ſaw the glory of Simon, and the cupboard of gold and ſilver plate, and his great attendance, he was aſtoniſhed, and told him the king's meſſage.

33 Then anſwered Simon, and ſaid unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in poſſeſſion a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandeſt Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius anſwered him not a word;

36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ſhip unto Orthoſias.

38 Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen,

39 And commanded him to remove his hoſt toward Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people; but as for the king *himſelf*, he purſued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people priſoners, and ſlay them.

41 And when he had built up Cedron, he ſet horſemen there, and an hoſt of *footmen*, to the end that iſſuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

1 Judas and John prevail againſt the forces ſent by Antiochus: Simon and two of his ſons treacherouſly murdered.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldeſt ſons Judas and John, and ſaid unto them, I and my brethren, and my father's houſe have ever from our youth unto this day fought againſt the enemies of Iſrael; and things have proſpered ſo well in our hands, that we have delivered Iſrael oftentimes.

3 But now I am old, and ye by *God's* mercy are of a ſufficient age: be ye inſtead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he choſe out of the country twenty thouſand men of war with horſemen, who went out againſt Cendebeus, and reſted that night at Modin.

5 And when as they aroſe in the morning, and went into the plain, behold, a mighty great hoſt both of footmen and horſemen came againſt them: howbeit, there was a water-brook betwixt them.

6 So he and his people pitched over againſt

31 *Give me for them five hundred talents*, &c.] The ſenſe of this verſe ſeems to be, That Antiochus demanded five hundred talents of ſilver by way of purchaſe; and five hundred more for the damage which had been done, and the amount of the tributes of theſe places during the time that the Jews had been in poſſeſſion of them.

39 *He commanded him to build up Cedron.*] Or, as the Margin, Gedor, a city in the tribe of Dan, on the confines of the Idumeans. The Greek word here tranſlated *gates*, rather ſignifies the ſtraits of ſome mountain.

Notes

them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 *That done*, he divided his men, and set the horsemen in the midst of the footmen: for the enemy's horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded: but John still followed after them, until he came to Cedron, which *Cendebeus* had built.

10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold.

12 For he was the high-priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himself to Jericho with his sons Mattathias and Judas, in the hundred threescore and seventh year, in the eleventh month called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit, he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon in the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John, and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

12 Now one had run afore to Gazara, and told John that his father and brethren were slain, and *(quoth he) Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high-priest after his father.

Notes on the Sixteenth Chapter.

Ver. 8 *The remnant gat them to the strong hold.*] i. e. To Cedron, or rather, Gedor, as it should be read.

19 *Unto the tribunes he sent letters*, &c.] Greek, *Captains of thousands.*

24 *Behold these are written in the chronicles*, &c.] Josephus relates in what manner he was, through the favour of the people, made high-priest after his father, though an elder brother was alive. It appears as if the author of this book of Maccabees died, or was prevented by some misfortune from carrying on his history any further than to the relation of the attempt which Ptolemee made to destroy John in Gazara, mentioned ver. 22. and that these two last verses were added by some other hand.

THE

THE SECOND BOOK OF THE
MACCABEES.

THE ARGUMENT.

This book is an epitome of a larger history written by one Jason, *but long since lost. Both the author and abridger seem to have been* Hellenists *by their manner of computation and stile; or rather, it looks like a collection of some valuable pieces relating to the* Jewish *history, from the attempt of* Heliodorus *upon the treasury of the temple, to the signal victory which* Judas Maccabeus *gained over* Nicanor *fifteen years after*; i. e. *from the year of the world* 3828 *to* 3843. Prideaux *says, this second book does by no means equal the accurateness and excellency of the first; and in particular that this letter is spurious.* See his Connexion.

CHAP. I.

A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus.

THE brethren the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will with a good courage, and a willing mind.

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be as one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burnt the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem, and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea, by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in nam of a dowry.

Notes on the First Chapter.

Ver. 10 *Unto Aristobulus, king Ptolemeus' master.*] Aristobulus was probably the instructor of Ptolemy in the laws and customs of the Jews, or one of his philosophical masters.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore, whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the *month* Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the *feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept *it* sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias being sent from the king of Persia, did send of the posterity of those priests that had hid it, to the fire: But when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, (*I say*) both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous and merciful, and the only and gracious King,

25 The only giver of all things, the only just almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priest sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king enclosing the place made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many call it Nephi.

CHAP II.

1 *What Jeremy the prophet did:* 5 *How he hid the tabernacle, the ark, and the altar.*

IT is also found in the records, that Jeremy the prophet commanded them that were

Notes on the Second Chapter.

Ver. 1 *It is also found in the records*, &c.] The letter begun in the last chapter is here continued, and some farther account given of the holy fire, the discovery and application of which was mentioned in the preceding part of this letter.

carried away, to take of the fire, as it hath been ſignified:

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not err in their minds, when they ſee images of ſilver and gold, with their ornaments.

3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts.

4 It was alſo contained in the ſame writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him, came to mark the way: but they could not find it.

7 Which when Jeremy perceived, he blamed them, ſaying, As for that place, it ſhall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo, as it was ſhewed under Moſes, and as when Solomon deſired that the place might be honourably ſanctified.

9 It was alſo declared, that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt-offerings.

11 And Moſes ſaid, Becauſe the ſin-offering was not to be eaten, it was conſumed.

12 So Solomon kept thoſe eight days.

13 The ſame things alſo were reported in the writings and commentaries of Neemias; and how he, founding a library, gathered together the acts of the kings and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.

14 In like manner alſo Judas gathered together all thoſe things that were loſt by reaſon of the war we had, and they remain with us.

15 Wherefore, if ye have need thereof, ſend ſome to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well if ye keep the ſame days.

17 We hope alſo, that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary,

18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven, into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon,

21 And the manifeſt ſigns that came from heaven, unto thoſe that behaved themſelves manfully to their honour for Judaiſm: ſo that being but a few, they overcame the whole country, and chaſed barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws, which were going down, the Lord being gracious unto them with all favour:

23 *All theſe things (I ſay)* being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficulty which they find that deſire to look into the narrations of the ſtory, for the variety of the matter,

14 *That were loſt.*] Margin, or, *fell out during the war.*

17, 18 *We hope alſo that,* &c.] The Greek is, Now God it is that ſaved all his people, and rendered the heritage, and the kingdom, and the prieſthood, and the ſanctuary, as he promiſed in the law: for we hope in God that he will ſhortly, &c.

25 We have been careful, that they that will read, might have delight, and that they that are desirous to commit to memory, might have ease, and that all into whose hands it comes, might have profit.

26 Therefore to us that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many, we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story.

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, That it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

1 *Of the honour done to the temple by the kings of the Gentiles.* 4 *Simon uttereth what treasures are in the temple.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high-priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high-priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches which did not pertain to the account of the sacrifices was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high-priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high-priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

27 *For the pleasuring of many.*] Margin, *To deserve well of many.*

Notes on the Third Chapter.

Ver. 4 *Simon of the tribe of Benjamin.*] We have here a very remarkable instance of revenge. Simon, who had unjustly quarrelled with Onias, was filled with wrath because he had not the power of overcoming him, and applied to Apollonius, informing him that there were prodigious sums laid up in the temple, and might easily be converted to the king's use. Thus, rather than not gratify his revengeful temper, he preferred an information against the temple itself, hoping that the high-priest would suffer sufficiently for the affront he had given him, tho' he well knew that if the treasure was taken from the temple the loss would fall heaviest on the widows and orphans, who had never injured him.

Notes

12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them, that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus, becauſe of the king's commandment given him, ſaid, That in any wiſe it muſt be brought into the king's treaſury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no ſmall agony throughout the whole city.

15 But the prieſts proſtrating themſelves before the altar in their prieſts veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept.

16 Then whoſo had looked the high-prieſt in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind.

17 For the man was ſo compaſſed with fear, and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women, girt with ſack-cloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates, and ſome to the walls, and others looked out of the windows.

20 And all holding their hands towards heaven, made ſupplication.

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high-prieſt, being in ſuch an agony.

22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure, for thoſe that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power, cauſed a great apparition, ſo that all that preſumed to come in with him, were aſtoniſhed at the power of God, and fainted, and were ſore afraid.

25 For there appeared unto him an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his forefeet, and it ſeemed that he that ſat upon the horſe had complete harneſs of gold.

26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him, took him up, and put him into a litter.

28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God.

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſtraightways certain of Heliodorus' friends prayed Onias that he would call upon the moſt High, to grant him his life, who lay ready to give up the ghoſt.

32 So the high-prieſt ſuſpecting, leſt the king ſhould miſconceive that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high-prieſt was making an atonement, the ſame young men, in the ſame clothing, appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high-prieſt great thanks, inſomuch as for his ſake the Lord hath granted thee life.

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAP. IV.

1 *Simon slandereth Onias:* 34 *Andronicus traiterously murdereth him:* 36 *For which the king causeth him to be put to death.*

THIS Simon now (of whom we spake afore) having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice;

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high-priest,

8 Promising unto the king by interception three hundred and threescore talents of silver, and of another revenue, eighty talents:

9 Besides this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews, by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law.

12 For he built gladly a place of exercise under the tower itself, and brought the chief

Notes on the Fourth Chapter.

1 *This Simon now*, &c.] The traitor Simon, seeing Heliodorus thus terrified, tho' he must have been convinced that it was done by the immediate and miraculous intervention of the Divine power, to punish the presumption of a proud mortal, was yet so diabolically malicious, as to assert that the terror of Heliodorus was nothing more than a contrivance of Onias to prevent his taking the money. This at length became a party-cause; and so enraged and violent were the partizans of Simon, that insults and murders were the effects of their contention.

7 *But after the death of Seleucus*, &c.] Onias had now another and more dangerous enemy to struggle with, namely, his own brother Jason, who endeavoured to deprive him of the priesthood; in order to obtain which he offers the king a prodigious sum of money for his assistance therein, besides a large gratuity for the king's permission to educate the Jewish youth in the customs and rites of the heathen. Both these requests Jason obtained of the king: and so hearty was he in prosecuting this odious business, that no regard was any longer had for the laws of Moses, the sanctity of the temple, or the true worship of God. Every thing sacred was profaned; and the Grecian games were preferred to the established religion and Jewish customs, which their ancestors had received from God himself.

young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon that ungodly wretch, and not high-prieſt:

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth;

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things.

17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year, was kept at Tyrus, the king being preſent,

19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges.

20 This money then, in regard of the ſender, was appointed to Hercules' ſacrifice; but becauſe of the bearers thereof, it was employed to the making of galleys.

21 Now when Apollonius the *ſon* of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolemeus* Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem:

22 Where he was honourably received of Jaſon and of the city, and was brought in with torch-light and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward Jaſon ſent Menelaus the aforeſaid Simon's brother, to bear the money to the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him for the glorious appearance of his power, got the prieſthood to himſelf, offering more than Jaſon by three hundred talents of ſilver.

25 So he came with the king's mandate, bringing nothing worthy the high-prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood; and Soſtratus *left* Crates, who was governor of the Cyprians.

30 While thoſe things were in doing, they of Tarſus and Mallos made inſurrection, becauſe they were given to the king's concubine called Antiochis.

31 Then came the king in all haſte to appeaſe matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus, and the cities round about.

33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus taking Androni-

14 *The game of Diſcus.*] Margin reads, *Or Diſcus, which was a ſtone with an hole in the midſt.*

19 *Special meſſengers.*] Greek, *Who were religious ambaſſadors.*

21 *For the coronation.*] Margin, *Or the anthronizing.*

cus apart, prayed him to get Onias into his hands; who being perſwaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were ſuſpected *by him*, yet perſwaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation, and were much grieved for the unjuſt murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment, as he had deſerved.

39 Now when many ſacrileges had been committed in the city by Lyſimachus, with the conſent of Menelaus, and the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away.

40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly.

41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt that was next at hand, caſt them all together upon Lyſimachus, and thoſe that ſet upon them.

42 Thus many of them they wounded, and ſome they ſtruck to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſides the treaſury.

43 Of theſe matters therefore there was an accuſation laid againſt Menelaus.

44 Now when the king came to Tyrus, three men, that were ſent from the ſenate, pleaded the cauſe before him:

45 But Menelaus being now convicted, promiſed Ptolemee the *ſon* of Dorymenes, to give him much money, if he would pacify the king towards him.

46 Whereupon Ptolemee taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, cauſed them to be honourably buried.

50 And ſo through the covetouſneſs of them that were in power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

CHAP. V.

2 *Of the ſigns and tokens ſeen in Jeruſalem.* 15 *The ſpoiling of the temple.* 27 *Maccabeus fleeth into the wilderneſs.*

ABOUT the ſame time Antiochus prepared his ſecond voyage into Egypt:

2 And then it happened, that through all the city, for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in

40 *Auranus.*] Margin, *Tyraunus.*

Notes on the Fifth Chapter.

Ver. 1 *About the ſame time Antiochus prepared his ſecond voyage into Egypt.*] Whilſt theſe contentions prevailed between Menelaus and the Jews, God was pleaſed to give them ſome fearful warnings of what he was about to bring upon them. Dreadful viſions of warlike encounters between men and horſes were ſeen in the air for forty days ſucceſſively; with which the people were ſo terrified, that they unanimouſly joined in their prayers to God that he would avert thoſe evils which ſeemed to be threatened, or make them favourable omens of future proſperity to their nation.

cloth of gold, and armed with lances like a band of ſoldiers.

3 And troops of horſemen in aray, encountering and running one againſt another, with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not *his* countrymen whom he conquered)

7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country and countrymen, he was caſt out into Egypt.

9 Thus he that had driven many out of their country, periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour, by reaſon of his kindred.

10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of three whole days, fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold than ſlain.

15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus, that traitor to the laws and to his own country, being his guide:

16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many ſins, this man, as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury.

19 Nevertheleſs, God did not chooſe the people for the place's ſake, but the place for the people's ſake.

20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in

3 *Multitude of pikes.*] Margin, *Or ſtaves.*

8 *As an open enemy.*] Margin, *As an executioner.*

21 *When Antiochus, &c.*] Antiochus, having amaſſed a prodigious booty, ſuddenly departed to Antioch; leaving ſuch governors behind him as he knew would not ſcruple to execute his tyrannic purpoſes upon the poor oppreſſed people. And ſo inveterate was his malice againſt this unhappy nation, that he ſent another army under the command of his general Apol-

his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there:

23 And at Garizim, Andronicus; and besides, Menelaus, who, worse than all the rest, bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius, with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women, and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running thro' the city with weapons, slew great multitudes.

27 But Judas Maccabeus, with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

CHAP. VI.

1 *The Jews are compelled to leave the law of God.*
4 *The temple is defiled.*

NOT long after this, the king sent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that, brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days, or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles, should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children, whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt to-

lonius, in order to destroy all the men who were of advanced age and capable of bearing arms, and to sell the women and youths for slaves. Apollonius, on his coming to Jerusalem, thought proper to disguise his horrid design under the fair pretence of peace, which the Jews incautiously crediting, came together as usual to worship on the sabbath-day, when he furiously set upon them and made a terrible slaughter; from which Judas Maccabeus with nine others escaping, fled to the wilderness, where they subsisted on herbs and the natural productions of the earth.

Notes on the Sixth Chapter.

1 *Not long after this, the king sent an old man*, &c.] Antiochus, still raging against the Jews, takes another resolution, tho' as barbarous as any of his former decrees against them; which was, to compel them to renounce the worship of the true God, and to embrace idolatry. For this purpose he chuses a proper instrument, an ancient man of Athens, or, as the Latin interpreters say, of Antioch, whom he sends on this impious business to Jerusalem. His orders were, to force the Jews to forsake their laws; to abolish the worship of the sanctuary; to give the temple at Jerusalem the title of Jupiter Olympius; that in Gerizim, of Jupiter the defender of strangers; or, as Josephus has it, Jupiter Hellenius, which was done at the request of the inhabitants of the place, as it is related in Josephus.

8 *Of the heathen.*] Margin, *of the Grecians.*

gether, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations, whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us,

15 Leſt that being come to the height of ſin, afterwards he ſhould take veageance of us.

16 And therefore he never withdraweth his mercy from us. And though he puniſh with adverſity, yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth, and to eat ſwine's fleſh.

19 But he chooſing rather to die gloriouſly, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment;

20 As it behoved them to come that are reſolute to ſtand out againſt ſuch things as are not lawful for love of live to be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king;

22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour.

23 But he began to conſider diſcreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law made and given by God: therefore he anſwered accordingly, and willed them ſtraightways to ſend him to the grave.

24 For it becometh not our age *(ſaid he)* in any wiſe to diſſemble, whereby many young perſons might think that Eleazar, being fourſcore years old and ten, were now gone to a ſtrange religion,

25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable.

26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead.

27 Wherefore now manfully changing this life, I will ſhew myſelf ſuch an one as mine age requireth;

28 And leave a notable example to ſuch as be young, to die willingly and courageouſly for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment,

29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded as they thought from a deſperate mind.

30 But when he was ready to die with ſtripes, he groaned, and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The conſtancy and cruel death of ſeven brethren and their mother in one day.

IT came to paſs alſo, that ſeven brethren with their mother were taken, and compelled by

29 *From a deſperate mind.*] Margin, or, *madneſs*, or, *pride*.

Notes on the Seventh Chapter.

1 *It came to paſs alſo that ſeven brethren with their mother*, &c.] In this chapter we have a particular account of the martyrdom of a mother and her ſeven ſons, who ſuffered with unparalleled conſtancy and firmneſs the moſt exquiſite tortures that the inven-

tion

the king, againſt the law, to taſte ſwine's fleſh, and were tormented with ſcourges and whips.

2 But one of them that ſpake firſt, ſaid thus, What wouldeſt thou aſk or learn of us? we are ready to die, rather than to tranſgreſs the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one another with the mother, to die manfully, ſaying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces, declared, ſaying, And he ſhall be comforted in his ſervants.

7 So when the firſt was dead after this manner, they brought the ſecond to make him a mocking-ſtock: and when they had pulled off the ſkin of his head with the hair, they aſked him, Wilt thou eat before thou be puniſhed throughout every member of thy body?

8 But he anſwered in his own language, and ſaid, No. Wherefore he alſo received the next torment in order as the former did.

9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the King of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.

10 After him was the third made a mocking-ſtock: and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully,

11 And ſaid courageouſly, Theſe I had from heaven; and for his laws I deſpiſe them, and from him I hope to receive them again.

12 Inſomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead alſo, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he ſaid thus, It is good, being put to death by men, to look for hope from God, to be raiſed up again by him: as for thee, thou ſhalt have no reſurrection to life.

15 Afterward they brought the fifth alſo, and mangled him.

16 Then looked he unto the king, and ſaid, Thou haſt power over men, thou art corruptible, thou doeſt what thou wilt: yet think not that our nation is forſaken of God.

17 But abide a while, and behold his great power, how he will torment thee and thy ſeed.

18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God: therefore marvellous things are done *unto us*.

19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed.

20 But the mother was marvellous above all, and worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted every one of them in her own language, filled with courageous ſpirit; and ſtirring up her womaniſh thoughts with a manly ſtomach, ſhe ſaid unto them,

22 I cannot tell how you came into my womb; for I neither gave you breath nor life, neither was

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tion of the tyrant Antiochus could furniſh, or his executioners act, rather than violate a precept of their law, which forbad the eating of ſwine's fleſh. So great was their veneration for the name of God, ſo noble their concern for the honour of his law, that life itſelf was a triſle of no account, when by their deaths God was to be glorified, and his law preſerved inviolate. Such are the principles of true heroiſm, neither voluntarily to court death, nor meanly to avoid it, by ſacrificing a good cauſe and clear conſcience to preſerve a ſhort and tranſitory life.

If we ſtrictly examine the ſeveral anſwers which theſe generous youths made in the midſt of their tortures to the tyrant's offers of life and pardon on recanting their alledged errors, we muſt admire their piety, reſolution, and courage. If we conſider the extremity of their tortures, we muſt believe they were firmly perſuaded of a happy immortality. In whatever view we contemplate their behaviour and ſufferings, we find ſufficient matter to raiſe our veneration for their piety and bravery, and enough to excite us to an imitation of their virtues.

Notes

it I that formed the members of every one of you.

23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your own ſelves for his laws ſake.

24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting it to be a reproachful ſpeech, whilſt the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that alſo he would take him for his friend, and truſt him with affairs.

25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life.

26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſel her ſon.

27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, ſpake in her country language on this manner, O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up into this age, and endured the troubles of education.

28 I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and conſider that God made them of things that were not: and ſo was mankind made likewiſe.

29 Fear not this tormenter, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While ſhe was yet ſpeaking theſe words, the young man ſaid, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moſes.

31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hands of God.

32 For we ſuffer becauſe of our ſins.

33 And though the living Lord be angry with us a little while for our chaſtening and correction, yet ſhall he be at one again with his ſervants.

34 But thou, O godleſs man, and of all other moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God:

35 For thou haſt not yet eſcaped the judgement of Almighty God, who ſeeth all things.

36 For our brethren, who now have ſuffered a ſhort pain, are dead under God's covenant of everlaſting life: but thou, through the judgement of God, ſhalt receive juſt puniſhment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God that he would ſpeedily be merciful unto our nation, and that thou by torments and plagues mayeſt confeſs that he alone is God;

38 And that in me and my brethren, the wrath of the Almighty, which is juſtly brought upon all our nation, may ceaſe.

39 Then the king, being in a rage, handled him worſe than all the reſt, and took it grievouſly that he was mocked.

40 So this man died undefiled, and put his whole truſt in the Lord.

41 Laſt of all, after the ſons, the mother died.

42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

CHAP VIII.

1 Judas gathereth an hoſt: 9 Nicanor is ſent againſt him: 26 Judas putteth him to flight.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men.

Notes on the Eighth Chapter.

Ver. 1 *Then Judas Maccabeus, and they that were with him, went privily into the towns,* &c.] The author having concluded his account of the idolatrous feaſt at which the poor Jews were compelled to be preſent and aſſiſt, and likewiſe of the inhuman cruelties exerciſed on thoſe whoſe faith and reſolution were ſtrong enough to outbrave all the tyrant's barbarities, in this chapter begins his narrative of the noble exploits performed by Judas Maccabeus in defence of their laws, religion and country.

2 And they called upon the Lord, that he would look upon the people that was troden down of all, and alſo pity the temple profaned of ungodly men,

3 And that he would have compaſſion upon the city, ſore defaced, and ready to be made even with the ground, and hear the blood that cried unto him,

4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies.

7 But ſpecially took he advantage of the night for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where.

8 So when Philip ſaw that this man increaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus the governor of Celoſyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith chooſing Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer than twenty thouſand of all nations under him to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the tribute of two thouſand talents, which the king was to pay to the Romans.

11 Wherefore immediately he ſent to the cities upon the ſea-coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto thoſe that were with him, that the army was at hand,

13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away.

14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together:

15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's ſake by which they were called.

16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen who came wrongfully againſt them, but to fight manfully,

17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers:

18 For they *(ſaid he)* truſt in their weapons, and boldneſs; but our confidence is in the Almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the laws and the country, he divided his army into four parts:

22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watch-word, The help of God; himſelf leading the firſt band, he joined battle with Nicanor.

24 And by the help of the Almighty they ſlew above nine thouſand of their enemies, and wounded and maimed moſt part of Nicanor's hoſt, and ſo put all to flight;

25 And took their money that came to buy them, and purſued them far: but lacking time, they returned.

26 For it was the day before the ſabbath, and therefore they would no longer purſue them.

27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them.

28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſidue they divided among themſelves and their ſervants.

29 When this was done, and they had made a common ſupplication, they beſought the merciful Lord to be reconciled with his ſervants for ever.

30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided amongſt themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Philarches that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at ſuch time as they kept the feaſt for the victory in their country, they burnt Caliſthenes that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the mid-land unto Antioch, having very great diſhonour, for that his hoſt was deſtroyed.

36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

CHAP. IX.

1 *Antiochus is chaſed from Perſepolis:* 28 *He dieth miſerably.*

ABOUT that time came Antiochus with diſhonour out of the country of Perſia.

2 For he had entered the *city* called Perſepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themſelves with their weapons, put them to flight; and ſo it happened, that Antiochus being put to flight of the inhabitants, returned with ſhame.

3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus.

4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common burying-place of the Jews.

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27 *Their armour.*] i. e. The enemy's armour.

28 *To the maimed.*] Margin, *To the lamed with tortures.*

Notes on the Ninth Chapter.

1 *About that time came Antiochus with diſhonour,* &c.] Margin, or, *diſorderly.* Theſe ill ſucceſſes of the arms of Antiochus employed in Judea were not the only misfortunes which befel that monarch: for about the ſame time he himſelf, with the forces under his command in Perſia, was forced to abandon his enterpriſes there, being ſhamefully routed in attempting to rob the temple and plunder the city of Perſepolis.

15 *Athens*

5 But the Lord Almighty, the God of Iſrael, ſmote him with an incurable and inviſible plague: for as ſoon as he had ſpoken theſe words, a pain of the bowels, that was remedileſs, came upon him, and ſore torments of the inner parts;

6 And that moſt juſtly: for he had tormented other men's bowels with many and ſtrange torments.

7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently, ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea, (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in an horſe-litter, ſhewing forth unto all the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſome to all his army.

10 And the man, that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink.

11 Here therefore being plagued, he began to leave off his great pride, and I come to the knowledge *of himſelf* by the ſcourge of God, his pain increaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, it is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord (now who no more would have mercy upon him) ſaying thus,

14 That the holy city (to the which he was going in haſte to lay it even with the ground, and to make it a common burying-place) he would let at liberty.

15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls and wild beaſts, he would make them all equals to the citizens of Athens.

16 And the holy temple, which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels, with many more, and out of his own revenue defray the charges belonging to the ſacrifices:

17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not ceaſe: for the juſt judgment of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a ſupplication, after this manner:

19 Antiochus king and governor, to the good Jews his citizens, wiſheth much joy, health, and proſperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or elſe I would have remembered kindly your honour and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all:

22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs.

23 But conſidering that even my father at what time he led an army into the high countries, appointed a ſucceſſor,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the ſtate was left, might not be troubled.

25 Again, conſidering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often com-

15 *Athens.*] Margin, *Antioch.*

27 *Underſtanding my mind.*] Margin, *Following.*

mitted and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and requeſt you to remember the benefits that I have done unto you generally, and in ſpecial, and that every man will be ſtill faithful to me and my ſon.

27 For I am perſuaded that he, underſtanding my mind, will favourably and graciouſly yield to our deſires.

28 Thus the murderer and blaſphemer having ſuffered moſt grievouſly, as he intreated other men, ſo died he a miſerable death in a ſtrange country in the mountains.

29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas recovereth the city, and purifieth the temple.* 35 *Gazara is taken, and Timotheus ſlain.*

NOW Maccabeus, and his company, the Lord guiding them, recovered the temple and the city.

2 But the altars which the heathen had built in the open ſtreet, and alſo the chapels, they pulled down.

3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe and lights, and ſhew-bread.

4 When that was done, they fell flat down, and beſought the Lord that they might come no more into ſuch troubles; but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame month, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembering that not long afore they had held the feaſt of the tabernacles, when as they wandered in the mountains and dens like beaſts.

7 Therefore they bare branches, and fair boughs, and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place.

8 They ordained alſo by a common ſtatute and decree, that every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Celoſyria and Phenice.

12 For Ptolemeus that was called Macron, chooſing rather to do juſtice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accuſed of *the king's* friends before Eupator, and called traitor at every word, becauſe he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

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28 *He died a miſerable death.*] In this ſtory of the death of Antiochus we are to obſerve, how widely it differs from the account we read concerning this affair in the ſixth chapter of the firſt book of the Maccabees, where we find that upon receiving the bad news of the overthrow of his armies in Judea, his grief and vexation threw him into a fit of ſickneſs whereof he died, acknowledging the juſtice of God in puniſhing him for his wicked and cruel practices againſt the Jews.

Notes on the Tenth Chapter.

1 *Now Maccabeus and his company, the Lord guiding them, recovered the temple, and the city.*] Judas, having already met with great ſucceſs in all his enterpriſes againſt the enemy in the country, leads his forces to Jeruſalem, and recovers the city and temple out of the hands of the heathen, deſtroys the altar devoted to idolatrous worſhip, and pulls down the chapels erected for the ſame impious ſervices; cleanſes the temple from the impurities with which the heathen had polluted it, builds a new altar, and renews the ſacrifices and ceremonial rites, after two years intermiſſion.

10 *Now will we declare,* &c.] The author proceeds next to relate the exploits and actions of Antiochus Eupator, the ſon of Antiochus Epiphanes.

13 *Seeing that he was in no honourable place.*] Margin reads, *And not bearing his authority as it becometh a noble man.*

14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews:

15 And therewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war.

16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong hold of the Idumeans.

17 And aſſaulting them ſtrongly, they wan the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand.

18 And becauſe certain (who were no leſs than nine thouſand) were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege,

19 Maccabeus left Simon and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help.

20 Now they that were with Simon being led with covetouſneſs, were perſuaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand drachms, and let ſome of them eſcape.

21 But when it was told Maccabeus what was done, he called the governors of the people together and accuſed thoſe men, that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus, turned themſelves to pray unto God, and ſprinkled earth upon their heads and girded their loins with ſack-cloth.

26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law declareth.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves.

28 Now the ſun being newly riſen, they joined both together; the one part having together with their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battle.

29 But when the battle waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there was ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen.

32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid ſiege againſt the fortreſs courageouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 Nevertheleſs, upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewiſe aſcending after them, whiles they were buſied with them that were within, burnt the towers, and kindling fires,

14 *Holds.*] Margin, *Strong places.*

28 *For a pledge.*] Margin, *Warrant* or, *ſurety.*

burnt the blaſphemers alive; and others broke open the gates, and having received the reſt of the army, took the city.

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

CHAP. XI.

1 *Lyſias thinking to get Jeruſalem,* 8 *is put to flight.* 16 *The letters of Lyſias to the Jews.*

NOT long after this, Lyſias the king's protector and couſin, who alſo managed the affairs, took ſore diſpleaſure for the things that were done.

2 And when he had gathered about fourſcore thouſand with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high prieſt-hood to ſale every year:

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he lai ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people with lamentation and tears beſought the Lord that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind.

8 And as they were at Jeruſalem, there appeared before them on horſeback, one in white cloathing, ſhaking his armour of gold.

9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready, not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they ſlew eleven thouſand *footmen*, and ſixteen hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped.

13 Who, as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the Almighty God helped them, he ſent unto them.

14 And perſuaded them to agree to all reaſonable *conditions*, and *promiſed* that he would perſuade the king, that he muſt needs be a friend unto them.

15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting.

17 John and Abſalom, who were ſent from you, delivered me the petition ſubſcribed, and made requeſt for the performance of the contents thereof.

Notes on the Eleventh Chapter.

1 *Not long after this, Lyſias the king's protector,* &c.] The news of the great ſucceſſes of Judas reaching the ears of Lyſias, who was the guardian, or in the Margin, Tutor to the young king Antiochus, was very much chagrined at the misfortune that had attended the arms of his maſter in Judea. Upon which, muſtering a vaſt army, he marches againſt the Jews, not only to revenge the diſgraces former generals had ſuffered from that people, but to enrich himſelf with their ſpoils. Judas and his men, having intelligence of this, ſupplicate God for deliverance from the evils which threatened them. In anſwer to whoſe prayers, and as a token of the great things God intended to do for them, he cauſes them to ſee the apparition of a man on horſeback, clad in armour of gold, at the head of their troops, as they were marching out of the city, and, as it were, leading them on againſt the enemy. This now inſpired them with ſuch courage and reſolution, that nothing ſeemed too great for them to attempt. In this diſpoſition they made a furious onſet on their enemies, and defeated them with a dreadful ſlaughter, Lyſias himſelf hardly eſcaping with his life.

2 *Gentiles.*] Margin, *Grecians.*

6 *They that were with Maccabeus.*] Margin, *Maccabeus and his company.*

18 Therefore what things ſoever were meet to be reported to the king, I had declared them, and he hath granted as much as might be.

19 If then you will keep yourſelves loyal to the ſtate, hereafter alſo will I endeavour to be a means of your good.

20 But of the particulars I have given order, both to theſe, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioſcorinthius.

22 Now the king's letter contained theſe words: King Antiochus unto his brother Lyſias *ſendeth* greeting.

23 Since our father is tranſlated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We underſtand alſo that the Jews would not conſent to our father, for to be brought unto the cuſtom of the Gentiles, but had rather keep their own manner of living: for the which cauſe they require of us, that we ſhould ſuffer them to live after their own laws.

25 Wherefore our mind is, that this nation ſhall be in reſt, and we have determined to reſtore them their temple, that they may live according to the cuſtoms of their forefathers.

26 Thou ſhalt do well therefore to ſend unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go chearfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *ſendeth* greeting unto the council, and the reſt of the Jews.

28 If ye fare well, we have our deſire; we are alſo in good health.

29 Menelaus declared unto us, that your deſire was to return home, and to follow your own buſineſs:

30 Wherefore they that will depart ſhall have ſafe conduct, till the thirtieth day of Xanthicus with ſecurity.

31 And the Jews ſhall uſe their own kind of meats and laws, as before; and none of them any manner of ways ſhall be moleſted for things ignorantly done.

32 I have ſent alſo Menelaus that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of *the month* Xanthicus.

34 The Romans alſo ſent unto them a letter containing theſe words: Quintus Memmius, and Titus Manlius, ambaſſadors of the Romans, *ſend* greeting unto the people of the Jews.

35 Whatſoever Lyſias the King's couſin hath granted, therewith we alſo are well pleaſed.

36 But touching ſuch things as he judged to be referred to the king, after you have adviſed thereof, ſend one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore ſend ſome with ſpeed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

1 *The king's lieutenants vex the Jews.* 22 *Tithicus's armies overthrown.*

WHEN theſe covenants were made, Lyſias went unto the king, and the Jews were about their huſbandry.

2 But of the governors of ſeveral places, Timotheus, and Apollonius the *ſon* of Genneus, alſo Hieronymus, and Demophon, and beſides them Nicanor the governor of Cyprus, would not ſuffer them to be quiet, and live in peace.

3 The men of Joppe alſo did ſuch an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

26 *Grant them peace.*] Margin, *Give them aſſurance.*
33 *Xanthicus.*] Margin, *April.*
34 *Ambaſſadors.*] Margin, *Conſuls.*

Notes on the Twelfth Chapter.

Ver. 1 *When theſe covenants were made, Lyſias went with the king,* &c.] Notwithſtanding the treaty of peace ſo lately concluded, the king's governors in Judea would not ſuffer the Jews to enjoy the fruits of it, but harraſſed them with the utmoſt cruelty; which provoked Judas to revenge their cauſe.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready*.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven, and the navy, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs, in their journey towards Timotheus, no fewer than five thousand *men on foot*, and five hundred horsemen of the Arabians, set upon him.

11 Whereupon there was a very sore battle: but Judas' side by the help of God got the victory; so that the Nomades of Arabia being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it, put such trust in the strength of the walls, and provision of victuals, that they behaved themselves rudely towards them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world (who without any rams or engines of war, did cast down Jericho in the time of Joshua) gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children, and the other baggage, unto a fortress called Carnion: (for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.)

22 But when Judas his first band came in sight, the enemies (being smitten with fear and terror, through the appearing of him that seeth all things) fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover, Timotheus himself fell into the hands of Dositheus and Sosipater, whom

7 *As if he would return.*] Margin, *With a purpose to return.*

12 *Departed to their tents.*] Margin, *Went from place to place with their families and cattle.*

20 *Set them.*] i. e. Dositheus and Sosipater.

21 *Carnion.*] 1 Macc. v. 43. *Carnaim.*

he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who, if they put him to death, ſhould not be regarded.

25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons.

27 And after he had put to flight and deſtroyed them, Judas removed the hoſt towards Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts.

28 But when Judas and his company had called upon Almighty God (who with his power breaketh the ſtrength of his enemies) they wan the city, and ſlew twenty and five thouſand of them that were within.

29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

30 But when the Jews that dwelt there, had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity;

31 They gave them thanks, deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approaching.

32 And after the *feaſt* called Pentecoſt, they went forth againſt Gorgias the governor of Idumea,

33 Who came out with three thouſand men of foot and four hundred horſemen.

34 And it happened that in their fighting together, a few of the Jews were ſlain.

35 At which time Doſitheus, one of Bacenor's company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would ſhew himſelf to be their helper, and leader of the battle.

37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his hoſt, and came into the city Odollam. And when the ſeventh day came, they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place.

39 And upon the day following, as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves.

40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain.

41 All men therefore praiſing the Lord the righteous judge, who had opened the things that were hid,

42 Betook themſelves unto prayer, and beſought him, that the ſin committed might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people to keep themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs, for the ſins of thoſe that were ſlain.

43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachms of ſilver, he ſent it to Jeruſalem to offer a ſin-offering, doing therein very well, and honeſtly, in that he was mindful of the reſurrection;

44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.)

45 And alſo in that he perceived that there was great favour laid up for thoſe that died

26 *Atargatis.*] Margin, *Venus.*
32 *Idumea.*] 1 Macc. v. 58. reads *Jamnia.*
35 *Smote off his ſhoulder.*] Margin, or *wounded him in the ſhoulder.*
39 *As the uſe had been.*] Margin, *At ſuch time,* &c.

Notes

godly. (It was an holy and good thought) Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII.

1 *Eupator invadeth Judea: His purpose is defeated:* 23 *He maketh peace with Judas.*

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safe-guard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king, that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high full of ashes, and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth, and that most justly.

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind, to do far worse to the Jews than had been done in his father's time.

10 Which things, when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had done all this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they should be in readiness.

13 And Judas being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth, and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin.

15 And having given the watch-word to them that were about him, Victory is of God; with the most valiant and choice young men, he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched towards Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men.

20 For Judas had conveyed unto them that were in it, such things as were necessary.

Notes on the Thirteenth Chapter.

Ver. 1 *In the hundred forty and ninth year*, &c.] Antiochus with Lysias, his tutor and prime minister, having gathered together a great army of horse, foot, elephants, and chariots, marched to invade Judea, being instigated thereto by Menelaus, with a view to his own obtaining it. Lysias knew the character of the man so well, that he quickly saw through his dissimulation; and so reported his former actions and behaviour to the king; who, to prevent his perpetrating any further mischief, and as a just punishment of his former crimes, orders him to be carried to Berea, and there put to death.

11 *That had been but a little refreshed.*] Or, *had had a little respite.*

23 *Was*

21 But Rhodocus, who was in the Jews hoſt, diſcloſed the ſecrets to the enemies: therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place.

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians.

25 Came to Ptolemais: the people there were grieved for the covenants: for they ſtormed becauſe they would make their covenants void.

26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

6 *Alcimus accuſeth Judas:* 18 *Nicanor maketh peace with him.* 46 *Razis killeth himſelf.*

AFter three years was Judas informed that Demetrius the *ſon* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lyſias his protector.

3 Now one Alcimus, who had been high-prieſt, and had defiled himſelf wilfully in the times of their mingling *with the Gentiles*, ſeeing that by no means he could ſave himſelf, nor have any more acceſs to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, preſenting unto him a crown of gold, and a palm, and alſo of the boughs which were uſed ſolemnly in the temple: and ſo that day he held his peace.

5 Howbeit, having gotten opportunity to further his fooliſh enterpriſe, *and* being called into council by Demetrius, and aſked how the Jews ſtood affected, and what they intended, he anſwered thereunto,

6 Thoſe of the Jews that be called Aſſideans (whoſe captain is Judas Maccabeus) nouriſh war, and are ſeditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine anceſtors honour (I mean the high-prieſthood) am now come hither:

8 Firſt verily for the unfeigned care I have of things pertaining to the king; and ſecondly, even for that I intend the good of mine own countrymen: for all our nation is in no ſmall miſery thro' the unadviſed dealing of them aforeſaid.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, be careful for the country and our nation, which is preſſed on every ſide, according to the clemency that thou readily ſheweſt unto all.

10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet.

11 This was no ſooner ſpoken of him, but others of the king's friends being maliciouſly ſet againſt Judas, did more incenſe Demetrius.

12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governor over Judea, he ſent him forth,

13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high-prieſt of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm, and calamities of the Jews, to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up againſt them, they caſt earth upon their heads, and made ſupplication to him that had eſtabliſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence.

16 So at the commandment of the captain

23 *Was deſperately bent.*] Or, *rebelled.*

Notes on the Fourteenth Chapter.

Ver. 4 *Were uſed ſolemnly in the temple.*] Margin, *Were thought to be of the temple.*

15 *The heathen were up againſt them.*] Or, *were joined to them.*

they removed ſtraightways from thence, and came near unto them, at the town of Deſſau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was ſomewhat diſcomfited through the ſudden ſilence of his enemies.

18 Nevertheleſs, Nicanor hearing of the manlineſs of them that were with Judas, and the courageouſneſs that they had to fight for their country, durſt not try the matter by the ſword.

19 Wherefore he ſent Poſidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long adviſement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they conſented to the covenants,

21 And appointed a day to meet in together by themſelves: and when the day came, and ſtools were ſet for either of them,

22 Judas placed armed men ready in convenient places, leſt ſome treachery ſhould be ſuddenly practiſed by the enemies: ſo they made a peaceable conference.

23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart.

25 He prayed him alſo to take a wife, and to beget children: ſo he married, was quiet, and took part of this life.

26 But Alcimus perceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the ſtate; for that he had ordained Judas, a traitor to his realm, to be the king's ſucceſſor.

27 Then the king being in a rage, and provoked with the accuſations of the moſt wicked man, wrote to Nicanor, ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himſelf, and took it grievouſly that he ſhould make void the articles which were agreed upon, the man being in no fault.

29 But becauſe there was no dealing againſt the king, he watched his time to accompliſh this thing by policy.

30 Notwithſtanding, when Maccabeus ſaw that Nicanor began to be churliſh unto him, and that he entreated him more roughly than he was wont, perceiving that ſuch ſour behaviour came not of good, he gathered together not a few of his men, and withdrew himſelf from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the prieſts that were offering their uſual ſacrifices, to deliver him the man.

32 And when they ſware that they could not tell where the man was whom he ſought,

33 He ſtretched out his right hand toward the temple, and made an oath in this manner; If you will not deliver me Judas as a priſoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After theſe words he departed. Then the prieſts lift up their hands towards heaven, and beſought him that was ever a defender of their nation, ſaying in this manner;

35 Thou, O Lord of all things, who haſt need of nothing, waſt pleaſed that the temple of thine habitation ſhould be among us;

36 Therefore now, O holy Lord of all holineſs, keep this houſe ever undefiled, which lately was cleanſed, and ſtop every unrighteous mouth.

37 Now was there accuſed unto Nicanor, one Razis, one of the elders of Jeruſalem, a lover of his countrymen, and a man of very good report, who for his kindneſs was called a father of the Jews.

38 For in the former times, when they mingled not themſelves with the Gentiles, he had been accuſed of Judaiſm, and did boldly jeo-

25 *Took part of this life.*] Or, lived together with him.

33 *As a priſoner.*] Greek, *Bound.*

pard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him.

40 For he thought, by taking him, to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully amongst the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he pluckt out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAP. XV.

5 *Nicanor's blasphemy:* 28 *He is slain.*

BUT Nicanor hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless, the Jews that were compelled to go with him, said, O destroy not so cruelly and barbarously, but give honour to that day, which he that seeth all things hath honoured with holiness above *other days*.

3 Then the most ungracious wretch demanded if there were a mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business: yet he obtained not to have his wicked will done.

6 So Nicanor, in exceeding pride and haughtiness, determined to set up a publick monument of his victory over Judas, and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people, not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more chearful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falshood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision, That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with grey hairs, and exceeding glo-

Notes on the Fifteenth Chapter.

Ver. 6 *Nicanor, in exceeding pride and haughtiness,* &c.] Nicanor became so elate with his imagined success, and the victory which he did not doubt but he should easily obtain, that he determined, in the pride of his soul, to perpetuate so glorious an action by erecting a public monument in memory of it. The conduct of Judas in this juncture was very different: he placed his confidence not in an arm of flesh, in the strength and bravery of his troops, but in the living God, who had often delivered him in the like emergencies.

rious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary, and the temple, were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad:

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands towards heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy.

22 Therefore in his prayer he said after this manner, O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay, in the host of Sennacherib, an hundred fourscore and five thousand.

23 Wherefore now also, O Lord of heaven, send a good angel before us, for a fear and dread unto them,

24 And through the might of thine arm, let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor, and they that were with him, came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for thro' the appearance of God they were greatly cheared.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout, and a noise, praising the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens, both in body and mind, and who continued his love towards his countrymen all his life, commanded to strike off Nicanor's head and his hand, with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and

17 *Thus being well comforted*, &c.] Judas's men were so surprisingly encouraged by this harangue, that they eagerly longed for the engagement. In the mean time Nicanor's army approached, ranged in order of battle: which Judas seeing, after a short ejaculation to God for success, he joined battle, slew thirty-five thousand of the enemy, and obtained a complete victory. Among the slain they found the body of Nicanor, which occasioned an universal joy among the people; and Judas, to shew his resentment at the blasphemies uttered by this impious man, ordered his head and right hand to be struck off, and fixed on the tower in Jerusalem, as a monument of the justice of God on so audacious an offender: and that the memory of so signal a victory might not be forgotten, an annual festival is instituted to be kept on the thirteenth day of the month Adar, which answers to our February. After this the Jews enjoyed the quiet possession of their city, religion, and liberties.

hang

hang up the reward of his madneſs before the temple.

34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath kept his own place undefiled.

35 He hanged alſo Nicanor's head upon the tower, an evident and manifeſt ſign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor, and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the ſtory, it is that which I deſired: but if ſlenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo, ſpeech finely framed delighteth the ears of them that read the ſtory. And here ſhall be an end.

The END of the APOCRYPHA.

5 MA 56

5 MA 56

Engraved for the Complete Family Bible.
A Map of the KNOWN WORLD at the Time of the Publication of THE GOSPEL.
NORTHERN OCEAN
SCYTHIAN SEA
ASIATIC SCYTHIA or TARTARY
Arctic Polar Circle
ICELAND
Faro I.
Shetland I.
Orkney I.
SCANDINAVIA
SWEDEN
MOSCOVY
Land of Gog or Magog
BRITISH ISLES
GREAT BRITAIN
IRELAND
DENMARK
Vandals
POLAND
GERMANY
SARMATIA
SCYTHIA
EUROPE
ASIA
WESTERN OCEAN
FRANCE
Paris
Danube R.
Saxons
Daces
Thrace
IBERIA
Colchis
CASPIAN SEA
BLACK SEA
ITALY
Rome
Troy
ASIA MINOR
ARMENIA
Mediterranean Sea
Sardinia
Sicily
Carthage
NUMIDIA
MAURITANIA
GETULIA
LYBIA
CYRENIA
EGYPT
Arabia Petrea
Babylon
Jerusalem
CHALDEA
MEDIA
PERSIA
BACTRIANA
PARTHIA
Chutheans
INDIA
INDIA within Ganges
INDIA on this Side Ganges
Tropic of Cancer
Sabeans
Arabia Felix
AFRICA
ETHIOPIA
Troglodites
Ceylon I.
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THE COMPLETE

FAMILY BIBLE.

Containing the SACRED TEXT of

The NEW TESTAMENT

AT LARGE.

WITH

Notes Theological, Moral, Critical, Hiſtorical, and Explanatory.

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MR. LOCKE being aſked what was the ſhorteſt and ſafeſt way for a young gentleman to attain a true knowledge of the Chriſtian Religion, in the full and juſt extent of it, made this plain and ſhort anſwer; "Let him ſtudy the "Holy Scriptures, eſpecially the NEW TESTAMENT; therein are contained the words of Eternal Life: It has GOD for "its Author, Salvation for its End, and Truth without any mixture of Error for its matter."

See *Locke's Pieces*, p. 344—5.

From this paſſage we ſee with what propriety the elegant Lord *Lyttelton* makes the ſame Mr. *Locke* expreſs his ſentiments of the Chriſtian Religion in the following terms: "It gives to Virtue its ſweeteſt Hopes; to impenitent Vice its "greateſt Fears; and to true Penitence its beſt Conſolations." *Dialogues of the Dead.*

THE GOSPEL ACCORDING TO ST. MATTHEW.

THE ARGUMENT.

Matthew, *called also* Levi, *was the son of* Alpheus, *probably of* Jewish *extraction: by profession he was a Publican, or gatherer of the customs. According to the unanimous testimony of the Antients, he wrote his Gospel in* Hebrew *or the* Syriac *language in the 39th year of the vulgar Æra, or the 6th year after our Saviour's passion. The* Greek *version of his gospel, which is now considered as the original, for the* Hebrew *is supposed to be lost, is as old as the time of the apostles. St.* Matthew *in writing his Gospel had chiefly in view, to show us the royal genealogy of* Christ, *and to represent to us his life and conversation among the children of men. None of the Evangelists give us so many particulars of the actions of our Saviour, or enumerate such a number of rules for the conduct of life, or furnish us with so many lessons of morality. His stile is natural and unaffected as that of an Historian, and especially of a sacred writer, should be: as for his language (I mean the* Greek*) like that of the rest of the writers of the New Testament, it abounds in turns and expressions taken from the* Hebrew, *or* Chaldee, *which was then the vulgar tongue in* Judea.

CHAP. I.

1 *The genealogy of Christ.* 18 *His conception and birth.* 21, 24 *His names.*

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Notes on the First Chapter.

Ver. 1 *The book of the generation*, &c.] The endeavouring to reconcile St. Matthew's genealogy of Christ with the Old Testament, and that of St. Luke, has greatly embarrassed the commentators: but they might save themselves the trouble of giving a reason of many things contained in this catalogue, by saying, St. Matthew here recites it, as he found it in the authentic copies of the Jews, who doubtless had preserved some approved genealogy of their descent from Abraham, the father of their nation: thus when it is said, Salathiel begat Zorobabel, it may be sufficient to justify the apostle in this, that the Jews do still represent Zorobabel, not as the son of Pedaiah, but of Salathiel: so we may also say, that the three kings left out in this genealogy, ver. 8. were therefore omitted by St. Matthew, because he found them omitted in the genealogy used by the Jews. The omission of a word or two in a genealogical table, and the mistake of a letter or two in transcribing, especially with regard to names and numbers, occasions many inextricable difficulties, where in the original reading all might be perfectly clear: and it is much more prudent not to attempt the reconciling notorious difficulties, than to use such evasive arguments, as are more likely to pain a candid heart, than satisfy an attentive and penetrating mind.

2 *Judas and his brethren.*] i. e. The twelve patriarchs, who became heads of their respective tribes.

8 *Joram begat Ozias.*] Here these three kings, Ahaziah, Joash, and

9 And Ozias begat Joatham and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, *are* fourteen generations; and from David until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 ¶ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 ¶ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son. And he called his name JESUS.

CHAP. II.

1 *The wise-men coming to Christ,* 11 *worship him.* 14 *Joseph fleeth into Egypt.*

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem,

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and Amaziah are omitted, possibly because of the curse twice denounced against the house of Ahab, 1 Kings, xxi. 21. and 2 Kings, ix. 8. which was to take place even to the fourth generation; his immediate descendants being thus blotted out of the records of Christ's family, and overlooked as if they had never lived.

11, 12 *Josiah begat Jeconiah, and Jeconiah begat Salathiel.*] Some few MSS and the margin read, *Josiah begat Jehoiakim, and Jehoiakim begat Jeconiah*; which is the more probable reading, not only because the fact was so, but also because without it there are not fourteen. It is said of Jeconiah, (Jer. xxii. 30.) that he should be *written childless*; Salathiel was therefore probably only the adopted son of Jeconiah.

16 *Christ.*] A Greek word, signifying *anointed*: it answers to the Hebrew *Messiah*. See note on Dan. ix. 24, 25.

18 *She was found with child of the Holy Ghost.*] i. e. By the miraculous operation of the Holy Ghost. *Clark.*

19 *Being a just man.*] The original word δικαιος certainly here signifies just, but Joseph being not only strictly just, but likewise a good and compassionate man, was minded to put her away with all the privacy possible. Here then we see the dawning of Christianity, when the rigid righteousness of the law began to give way to the goodness of the gospel.

21 *Thou shalt call his name Jesus.*] i. e. *The Saviour*: for he shall be the long-expected Messiah, who, by giving himself a sacrifice for all former sins, and by publishing the gracious terms of faith and repentance, shall deliver his people from the dominion and punishment of sin, and bring them to life eternal.

22 *That it might be fulfilled.*] By this phrase St. Matthew often means no more than, by such an event it fell out that a saying of an antient prophet was verified. *Wall.*

23 *Behold, a virgin,* &c.] See Isaiah vii. 14.

24, 25 *Took unto him his wife; and knew her not,* &c.] Some read thus, Took unto him his wife till she had brought forth her first-born son, but knew her not.

25 *First-born.*] This does not imply that Mary had other children afterwards; but that she had none before.

Notes on the Second Chapter.

Ver. 1 *Now when Jesus was born.*] The translation here does not express the sense of the original; it was *after*, as Dr. Doddridge renders it, some time after, a year perhaps or more.

Behold, there came wise-men.] These philosophers in the language of their country were called *Magi*, a term which denoted men

2 Saying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him.

3 When Herod the king had heard *theſe things*, he was troubled, and all Jeruſalem with him.

4 And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born.

5 And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou, Bethlehem *in* the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael.

7 Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared.

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found *him*, bring me word, again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young child was.

10 When they ſaw the ſtar they rejoiced with exceeding great joy.

11 ¶ And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down, and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrhe.

12 And being warned of God in a dream that they ſhould not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14 ¶ When he aroſe, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son.

16 Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.

17 Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying,

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men of learning, and particularly thoſe who were curious in examining the works of nature, and obſerving the motions of the heavenly bodies: probably they were Gentile philoſophers, who, by the divine influence upon their minds, had been led to improve their knowledge of nature, as the means of leading them to that of the one living and true God.

From the eaſt.] From Arabia or Perſia.

2 *We have ſeen his ſtar.*] Probably they had learned the ſignification of this ſtar by divine revelation, which it is plain, they were guided by in their return; ver. 12.

To worſhip him.] i. e. To proſtrate ourſelves before him: a ceremony ſtill uſed to eaſtern princes.

3 *He was troubled, and all Jeruſalem with him*] i. e. He was alarmed; it having been propheſied that the Meſſiah ſhould extinguiſh all other kingdoms; and ſo were the Jews, for they dreaded the conſequences of a rumour of this kind, as they had reaſon to fear from the jealous and cruel diſpoſition of their ſovereign, that it might prove fatal to the children of many families.

4 *Where Chriſt ſhould be born.*] All this ſtory ſtrongly implies a general expectation of the Meſſiah.

6 *Art not the leaſt among the princes of Juda.*] Among the cities belonging to the princes or heads of the thouſands in Judah.

8 *That I may come and worſhip him alſo.*] This profeſſion of reſpect was mere diſſimulation, Herod's intention, as it afterward appeared, being to kill the infant king, who he imagined was to be a temporal prince, and to wreſt the ſcepter from him or his deſcendants; for he had no notion of the Meſſiah's empire was of a ſpiritual nature.

9 *The ſtar.*] Or rather, *meteor*; for a ſtar could not point out a particular town or houſe.

11 *Gold, frankincenſe,* &c.] The nature of theſe preſents inclines one to believe that the wiſe-men came from Arabia, becauſe the queen of Sheba, who came from thence, made the like preſents to Solomon.

16 *Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth,* &c.] Herod, whoſe jealouſy and cruelty knew no bounds, finding his project of murdering the Meſſiah defeated, was ſo enraged, that he inſtantly ſlaughtered all the children of Bethlehem, and its adjacent country, from two years old and under, being fully aſſured, from the conference he had with the wiſe-men, that Jeſus could not yet be arrived at that age. The word *mocked* here ſignifies *deceived*.

17 *Then was fulfilled,* &c.] This is no prophecy, though it be ſaid to be fulfilled; for any thing may be ſaid to be fulfilled when it can be pertinently applied: for example, St. Matthew ſays, *All theſe things ſpake Jeſus in parables, that it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world:* the meaning is this, that what the pſalmiſt ſaid of his way of teaching, might juſtly be ſaid of thoſe diſcourſes of Chriſt. *Jortin's Remarks.*

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither. Notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 *John preacheth.* 4 *His apparel, meat, and baptism,* 7 *He reprehendeth the Pharisees,* 13 *and baptizeth Christ in Jordan.*

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 ¶ And the same John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

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18 *In Rama was a voice heard.*] See Jer. xxxi. 15, and note.

19 *When Herod was dead.*] Josephus gives a particular and affecting account of the loathsome disease and terrible death of this inhuman tyrant.

22 *Archelaus.*] He was of a most cruel disposition: in the beginning of his reign he caused 3000 Jews to be massacred in the temple. He was banished into Gaul by Augustus for his cruelties.

23 *He shall be called a Nazarene.*] These words are not to be found in the writings of the prophets; yet, as the thing meant thereby often occurs in them, the application is made with sufficient propriety. The Israelites despised the Galileans in general, but especially the Nazarenes, who were so contemptible as to be the subjects of ridicule, even to the Galileans themselves. Hence a Nazarene became a term of reproach, proverbially given to any despicable worthless fellow whatever. Since therefore the prophets have foretold in many places of their writings, that the Messiah should be rejected, despised, and traduced, they have in reality predicted that he should be called a Nazarene; and the Evangelist justly reckons Christ's dwelling at Nazareth, among other things, a completion of these predictions; because, in the course of his public life, his having been educated in that town was frequently objected to him as matter of scorn, and was one principal reason why his countrymen would not receive him.

Notes on the Third Chapter.

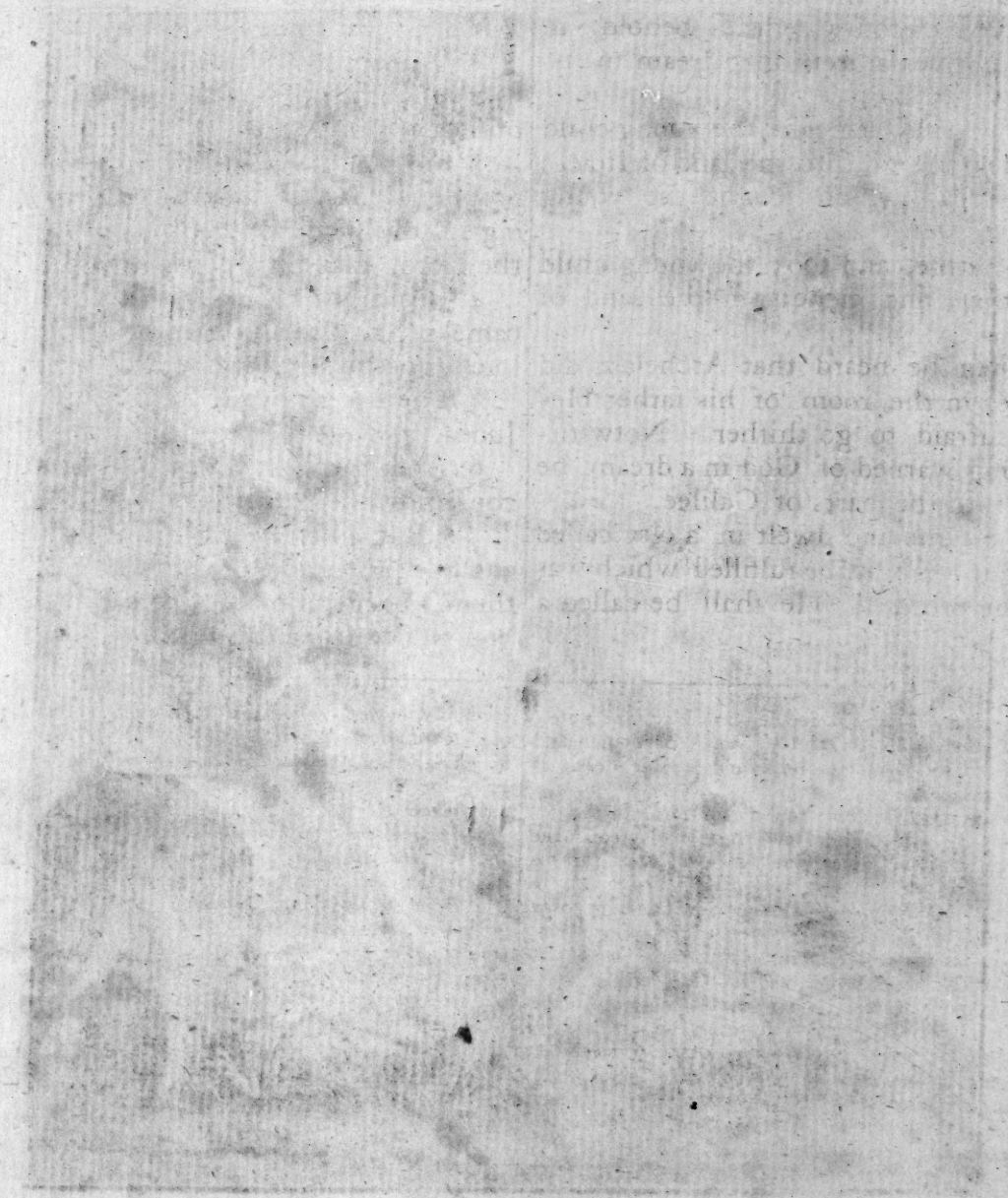
Ver. 1 *In those days came John the Baptist.*] John, the son of Zacharias, and a forerunner of the Messiah, was a priest by descent, and a prophet by office. He was sirnamed the Baptist, from his baptizing or washing the people; and was antiently foretold under the name of Elijah, because he was to come in the spirit and power of that prophet. From his infancy he dwelt in the hill-country with his father, till *the word of God,* probably an audible voice from heaven, such as the prophets of old heard, and which he knew to be that of Jehovah, by the majesty thereof, *came to him,* and called him forth to prepare the Jews for the reception of the Messiah, according to what was prophesied of him.

2 *The kingdom of heaven.*] i. e. The kingdom of God, which was founded and established by Jesus, and opened by the preaching of the Gospel.

4 *His meat was locusts and wild honey.*] The Jews were permitted to eat locusts, and if we may believe Pliny, they made a considerable part of the food of the Parthians and Ethiopians: when sprinkled with salt and fried, they are not in taste unlike our fresh-water cray-fish. The wild honey was probably that deposited by bees in the hollow trunks of trees; these insects being very numerous in Palestine.

6 *Were baptized of him in Jordan.*] The question which the Jewish Sanhedrim put to the Baptist, *Why baptizest thou then? if thou be not that Christ, nor Elias, nor that prophet?* sufficiently indicates that they expected either the Messiah himself or his attendants would baptize. They must therefore have known that John's baptism represented purification both of heart and life as necessary even to Jews themselves, before they could become the subjects of so holy a prince as the Messiah; and that it was a solemn obligation binding those who received it to lead such lives.

7 *O generation of vipers, who hath warned you to flee from the wrath to come?*] John seeing many of the Pharisees and Sadducees come to his doctrine, and knowing their pride in valuing themselves on their descent from Abraham, and their strict observance of certain external rites of the law, severely reproved them, calling them a perverse and hypocritical generation of men, and telling them, that they must not think his baptism, or any other ceremonial performance, sufficient for escaping the wrath and judgment of God.



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And Jesus when he was baptiz'd, went up straightway out of the water, & lo the Heavens were open'd unto him, & he saw the spirit of God descending on him like a Dove. Matt. III. *v.* 13. 16.

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within your selves, We have Abraham to *our* father. For I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

1 *Christ fasteth, is tempted and overcometh.* 17 *He beginneth to preach, and calleth some to be his disciples.*

THEN was Jesus led up of the spirit into the wilderness to be temped of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

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9 *These stones.*] Some think these words allude to the calling of the Gentiles, (supposing some of them to be present) which was occasioned by the unbelief of the Jews.

10 *The ax is laid unto the root of the trees.*] God is going to offer the last dispensation of repentance and mercy: and if you do not immediately reform your lives, his vengeance hangs over you as fruitless trees ready to be cut down, and you shall be utterly and irrecoverably destroyed.

11 *I indeed baptize you with water unto repentance,* &c.] I indeed, as a sign to induce you to repent and prepare yourselves for the coming of the Messiah, baptize you with water. But when he himself shall appear, who is so far superior to me, that I am unworthy to do him the meanest offices, he shall baptize you with the powerful influence of his holy spirit, whose appearance shall be like fire.

12 *Whose fan is in his hand.*] It was customary anciently to winnow corn by throwing it against the wind with a shovel: the το πτυον therefore rendered *fan*, Dr. Shaw thinks might more properly have been translated *shovel*.

15 *All righteousness.*] i. e. Whatever it fitting and suitable to our employment and profession. Christ's design in being baptized was to authorize the baptism of John, and, (as he knew what miracle was to follow) to convince him that Jesus was the Messiah.

16 *Went up straightway out of the water,* &c.] There is a transposition of the words in this verse; *straightway* refers to the heavens: it should be rendered thus, *Jesus when he was baptized, went up out of the water, and lo, straightway the heavens were opened,* &c.

Notes on the Fourth Chapter.

Ver. 1 *Then.*] Immediately after the baptism.

2 *Forty days.*] As Moses and Elijah had done before.

3 *The tempter.*] We cannot suppose this was the first time the tempter came to him: but may inter that Christ suffered several other temptations which are not mentioned here.

4 *Man shall not live by bread alone.*] This and the similar passage in Deut. viii. 3. would have been better rendered, *Man lives not by bread only, but by every thing that God has appointed.*

6 *If thou be the son of God, cast thyself down.*] The meaning of the tempter was, Since thou art the Son of God, thou shouldest cast thy self down from hence over the courts below, where the numerous worshippers, seeing thee supported by angels, will immediately acknowledge thee as the Messiah coming in the clouds of heaven.

7 *Thou shalt not tempt the Lord thy God,*] i. e. Thou shalt not demand farther evidence of God's protection than what he has already made sufficiently plain. Deut. vi. 16.

8 Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them;

9 And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11 Then the devil leaveth him, and behold, angels came and miniſtered unto him.

12 ¶ Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea-coaſt, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was ſpoken by Eaſais the prophet, ſaying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the ſea, beyond Jordan, Galilee of the Gentiles:

16 The people which ſat in darkneſs ſaw great light; and to them which ſat in the region and ſhadow of death, light is ſprung up.

17 ¶ From that time Jeſus began to preach, and to ſay, Repent; for the kingdom of heaven is at hand.

18 ¶ And Jeſus walking by the ſea of Galilee ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea: for they were fiſhers.

19 And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway left *their* nets, and followed him.

21 And going on from thence he ſaw other two brethren, James the *ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ſhip and their father, and followed him.

23 And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the Goſpel of the kingdom, and healing all manner of ſickneſs and all manner of diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jeruſalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

3 *Who are bleſſed.* 13 *The apoſtles are a light to the world.* 21 *The law expounded.*

AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him:

2 And he opened his mouth, and taught them, ſaying,

3 ¶ Bleſſed *are* the poor in ſpirit: for their's is the kingdom of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 Bleſſed *are* the meek: for they ſhall inherit the earth.

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8 *Shewing him all the kingdoms of the world, and the glory of them.*] By *the world* is probably meant the *Roman Empire*, becauſe it was the moſt conſiderable part of it: and in this ſenſe the word *world* muſt frequently be taken.

10 *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*] Deut. vi. 13. *Only* refers both to *worſhip* and *ſerve*.

15 *The land of Zabulon, and the land of Nephthalim.*] See notes on Iſaiah, ix. 1, 2.

19 *I will make you fiſhers of men.*] i. e. Ye ſhall convert them from ſin and miſery to righteouſneſs and happineſs. *Clark.*

21 *James.*] This was James, the elder, the brother of John the evangeliſt.

23 *Synagogues.*] Theſe were places where the Jews met to pray and hear the interpretation of the Law and the Prophets: it was uſual for the heads of the ſynagogue to deſire ſuch learned perſons as happened to be there, to make a diſcourſe to the people, and by virtue of this cuſtom it was that Chriſt and St. Paul were allowed to preach in their ſynagogues.

Notes on the Fifth Chapter.

Ver. 3 *Bleſſed are the poor in ſpirit,* &c.] Bleſſed are the humble, modeſt, and contented, for they are fitly prepared to be members of the true church of God here, and ſhall be rewarded with eternal happineſs hereafter.

4 *Bleſſed are they that mourn.*] Under a penitent ſenſe of their ſins.

5 *Bleſſed are the meek: for they ſhall inherit the earth.*] Bleſſed are thoſe that are of a gentle, quiet, and harmleſs ſpirit; free from

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

8 Bleſſed *are* the pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for their's is the kingdom of heaven.

11 Bleſſed are ye when men ſhall revile you, and perſecute *you*, and ſhall ſay all manner of evil againſt you falſly for my ſake.

12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 ¶ Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing but to be caſt out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is ſet on an hill cannot be hid.

15 Neither do men light a candle, and put it under a buſhel, but on a candleſtick; and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men that they may ſee your good works, and glorify your Father which is in heaven.

17 Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil.

18 For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

19 Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

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from paſſion and violence, from haughtineſs and turbulency: for ſuch ſhall generally be ſecured in the quiet poſſeſſion of their rights in this world, by the peculiar providence of God: *and ſhall inherit the earth*; this was literally fulfilled when the believing Jews returned to their own country after the deſtruction of Jeruſalem.

6 *Which do hunger and thirſt after righteouſneſs:* &c.] Who earneſtly deſire to be truly virtuous and religious.

7 *Bleſſed are the merciful.*] Who are compaſſionate and ready to relieve the neceſſities of thoſe that are in want, and to forgive the faults of thoſe who have offended them; for they ſhall find mercy with God.

8 *Bleſſed are the pure in heart: for they ſhall ſee God.*] Bleſſed are thoſe who are truly pure and holy, free from hypocriſy and uncleanneſs; from all filthineſs both of fleſh and ſpirit: for to ſuch God will make greater and clearer manifeſtations of himſelf in this life; and in that which is to come, they ſhall have a nearer and more immediate acceſs to his preſence and glory.

9 *Peace-makers.*] Peaceable men: the Greek may be rendered *that practiſe peace*, and therefore promote it, for they ſhall be owned and received by God as his peculiar children, and ſhall be made like him alſo in the participation of his happineſs. *They ſhall be called*, ſignifies, *they ſhall be.*

10 *Which are perſecuted for righteouſneſs ſake*, &c.] Who undauntedly ſuffer for the ſake of virtue and religion: for theſe men having given the greateſt poſſible proof of their ſincerity and conſtancy, ſhall receive an extraordinary crown, and a particular degree of reward in heaven.

11 *All manner of evil,*] Hereby may be underſtood the unjuſt ſentences and decrees that were paſſed againſt the Chriſtians both by the Jews and Gentiles.

13 *Ye are the ſalt of the earth*, &c.] Salt is an emblem of wiſdom, and preſerves things from corruption; *ye are*, ye ought to be: ye are to be teachers, and examples to the world: if, by your ſound doctrine and unblameable lives, ye propagate true religion and virtue, ye ſhall preſerve it from corruption: but if ye, who are to be the inſtruments of reforming mankind, ſhall yourſelves degenerate into ſoftneſs and vice, how ſhall you be corrected and amended? ye will become the moſt uſeleſs and contemptible of mankind.

14 *Ye are the light of the world*, &c.] Ye are to be the ſtandard of the true religion, ſet up in the ſight of men, like *a city built upon a hill.* Maundrell ſays, there is a city called *Saphet*, ſuppoſed to be the antient Bethulia, which ſtanding on a high hill might eaſily be ſeen from the mountain on which Chriſt made this diſcourſe; and probably ſuppoſes he might point to that here, as afterwards he did to the birds and lillies, Matt. vi. 26, 28.

15 *A candle.*] They antiently uſed lamps.

16 *Let your light ſo ſhine*, &c.] The light of your meekneſs, goodneſs and charity; the light of your excellent temper, and univerſal virtue. *Clark.*

17 *To deſtroy the law.*] Do not think, becauſe I give you theſe new precepts, that therefore I am come to tranſgreſs and violate it myſelf: I am not come to deſtroy any one natural or moral obligation; but, on the contrary, to fulfil what was typified, to explain what was obſcure, and complete what was imperfect.

18 *One jot or tittle.*] The word ιωτα which we render *jot*, anſwers to the Hebrew *jod*, which being the leaſt of letters, might properly be uſed proverbially on this occaſion; the word rendered *tittle* ſignifies the leaſt part of a letter or a *point.*

19 *Whoſoever*, &c.] *Whoſoever ſhall break one of theſe leaſt commandments*, (ſpeaking of the eternal duties of the moral law) *and ſhall teach men ſo*, (i. e. ſhall upon any pretence whatever teach men to look upon other things as of more importance than theſe) *he ſhall be called the leaſt in the kingdom of heaven*; i. e. he ſhall be of all men the furtheſt entering therein. *Clark.*

20 *Except your righteouſneſs*, &c.] i. e. Unleſs you lead more ſtrict and virtuous lives than do the Phariſees, you are not fit to be Chriſtians, and conſequently ſhall not enter into heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgement:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee;

24 Leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adverſary quickly whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily I ſay unto thee, Thou ſhalt by no means come out thence till thou haſt paid the uttermoſt farthing.

27 Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery;

28 But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 And if thy right-eye offend thee, pluck it out, and caſt *it* from thee: for *it* is profitable for thee that one of thy members ſhould periſh, and not *that* thy whole body ſhould be caſt into hell.

30 And if thy right-hand offend thee, cut it off, and caſt *it* from thee: for it is profitable for thee that one of thy members ſhould periſh, and not *that* thy whole body ſhould be caſt into hell.

31 It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement:

32 But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths:

34 But I ſay unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footſtool: neither by Jeruſalem; for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black:

37 But let your communication be, Yea, yea; Nay, nay: for whatſoever *is* more than theſe cometh of evil.

38 Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth:

39 But I ſay unto you, That ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right-cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coat, let him have *thy* cloke alſo.

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21 *The judgement.*] This was a court of judicature among the Jews, conſiſting of 23 judges, who had power of life and death.

22 *Raca.*] i. e. Vain, empty fellow: it is plain, the words *without a cauſe* ſhould be added. *Eſſay for a New Tranſlation.*

The council.] The court of Sanhedrim or 73, which was the ſupreme Jewiſh court.

Thou fool.] Impeaching his brother's moral as well as intellectual character, *without a cauſe*, as before.

23, 24 *If thou bring thy gift to the altar*, &c.] The meaning of theſe words is, that though thou preſenteſt thy *voluntary gift* before the altar, it will not be accepted, while thou art conſcious of having wronged a brother and not made him reparation.

25 *Whiles thou art in the way.*] Going with him to the judge.

28 *Looketh upon a woman to luſt after her.*] With an ill intention, though without opportunity of any ſinful act; and indulges the ſecret workings of looſe deſire in his mind.

29 *If thy right eye offend thee.*] i. e. Cauſe thee to offend.

Pluck it out.] Every one knows that this expreſſion is not to be underſtood literally: the meaning is, we muſt avoid all occaſions of ſin, and have ſuch a command over our ſenſes, that they may never prove the inſtruments of offending.

That thy whole body ſhould be caſt into hell.] This plainly implied the doctrine of a reſurrection, though Chriſt had not yet expreſſy taught it.

34 *Swear not at all*, &c.] In common converſation: invoke not the name of God upon light occaſions; but let your converſation be always ſo ſincere and true, that your affirmation may be conſidered of the ſame validity as an oath. And do not think that ſwearing by any of the creatures will excuſe you from the guilt of this ſin; for ſwearing by any of the creatures, is in effect the ſame as ſwearing by him that made them.

40 *Let him have thy cloak alſo.*] All theſe and the like maxims in the Goſpel muſt neceſſarily admit of ſome limitation: the general meaning is, that it is much better patiently to bear ſome inconſiderable loſs than fall into violent contentions, or come to law-ſuits.

41 And whoſoever ſhall compel thee *to go* a mile, go with him twain.

42 Give to him that aſketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy:

44 But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you.

45 That ye may be the children of your Father which is in heaven: for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 For if ye love them which love you, what reward have ye? do not even the publicans the ſame?

47 And if ye ſalute your brethren only, what do ye more *than others?* do not even the publicans ſo.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 *Of alms,* 5 *prayer,* 14 *forgiveneſs,* 16 *faſting,* 19 *our treaſure,* 24 *and againſt worldly care.*

TAKE heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven.

2 Therefore when thou doeſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily I ſay unto you, They have their reward.

3 But when thou doeſt alms, let not thy left hand know what thy right-hand doeth;

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5 ¶ And when thou prayeſt, thou ſhalt not be as the hypocrites *are:* for they love to pray ſtanding in the ſynagogues and in the corners of the ſtreets, that they may be ſeen of men. Verily I ſay unto you, They have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy father which is in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly.

7 But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye aſk him.

9 After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name;

10 Thy kingdom come; thy will be done in earth as *it is* in heaven:

11 Give us this day our daily bread;

12 And forgive us our debts, as we forgive our debtors:

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41 *Compel thee.*] The Greek word is derived from the name of thoſe officers who were commiſſioned by the Perſian emperors, when Judea was one of their provinces, to preſs carriages or horſes on the road, if they had occaſion for them, and even forced the drivers and riders to go along with them.

43 *Hate thine enemy.*] Theſe words are not to be found in the law: but the Jewiſh doctors pretended they could draw ſuch an inference from Exod. xxxiv. 11, 12. and Deut. vii. 1, 24. and xxiii. 6.

44 *Bleſs.*] Here *bleſs* ſignifies *to be kindly affected to*; as *curſe* means *to wiſh ill to.*

48 *Be ye perfect, as your Father,* &c.] i. e. As God is perfect in all perfections peculiar to his divine nature, ſo be ye perfect as far as your frail mortality will admit.

Notes on the Sixth Chapter.

Ver. 1 *Before men.*] Out of oſtentation, to be ſeen and commended by men; for then this praiſe will be conſidered as a recompence.

2 *They have their reward.*] It may be rendered, *They hinder their reward.*

3 *Let not thy left hand know,* &c.] It it ſaid, that the poor's cheſt ſtood on the right hand as they entered the ſynagogues, to which the words may allude.

9 *Our Father which art in heaven,* &c.] Some read, *Who* art in heaven.

Hallowed be thy name.] i. e. Thy majeſty: may men acknowledge all thy attributes, and honour thee alone by faith, fear, and religious worſhip.

10 *Thy kingdom come.*] May the kingdom of Chriſt and his Goſpel be extended over all the earth.

Thy will be done, &c.] May we ſerve God and do his will here upon earth with the ſame readineſs and chearfulneſs that the bleſſed angels do in heaven.

11 *Give us this day our daily bread.*] What is ſufficient for our preſent ſupport.

12 *Forgive us our debts, as we forgive our debtors.*] Forgive us our ſins, in like manner as we freely and heartily forgive all thoſe injuries and offences which have been done to us by others.

13 And lead us not into temptation; but deliver us from evil: for thine is the kingdom and the power and the glory for ever. Amen.

14 ¶ For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you:

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16 ¶ Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, They have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face;

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret ſhall reward thee openly.

19 ¶ Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal:

20 But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal.

21 For where your treaſure is, there will your heart be alſo.

22 The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 ¶ No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other: ye cannot ſerve God and mammon.

25 Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his ſtature?

28 And why take ye thought for raiment? conſider the lilies of the field how they grow: they toil not, neither do they ſpin;

29 And yet I ſay unto you, That even Solomon in all his glory was not arrayed like one of theſe.

30 Wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? or, Wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek;) for your heavenly Father knoweth that ye have need of all theſe things:

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

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13 *Lead us not into temptation.*] i. e. Suffer us not to be led into it.

Deliver us from evil.] Or, ἀπὸ τοῦ πονηροῦ may be rendered, *from the devil*, i. e. the tempter.

For thine is the kingdom, &c.] This doxology is not in St. Luke, nor ſeveral other antient MSS; but it is not to be omitted, as it ſo admirably ſuits, and enforces every preceding petition.

Father of all, whoſe throne illumines heaven,
All honour to thy holy name be given.
Thy gracious kingdom come: Thy righteous will
Let men on earth as ſaints in heaven fulfil.
Give us this day the bread by which we live:
As we our debtors, thou our debts forgive.
Let not temptation lead us into woe:
Keep us from ſin, and our infernal foe.
For thy ſupreme dominion we adore;
Thy power, thy glory, is for evermore. Amen.

17 *Anoint thine head, and waſh thy face*, &c.] This was uſual among the Jews, not only at feaſts, but at other times.

20 *Lay up for yourſelves treaſures in heaven.*] Be careful by good works, proceeding from true faith and love, to lay up a treaſure of rewards in heaven, which no power upon earth, nor any accident can poſſibly deſtroy.

22 *The light of the body is the eye.*] Meaning that our minds ought to be guided by reaſon and truth, as our bodies are by the ſight of the eyes. *Clark.*

24 *Two maſters.*] i. e. Of different diſpoſitions: for he will regard one more than the other; which is the meaning here of *loving* and *hating*.

25 *Take no thought for your life*, &c.] i. e. Do not ſo take thought about theſe things, as to become ſervants of *mammon*, and forget your duty towards God. *Clark.*

26 *Behold the fowls*, &c.] Behold the birds now flying around you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self. Sufficient unto the day *is* the evil thereof.

CHAP. VII.

1 *Christ ending his sermon in the mount, reproveth rash judgement,* 6 *forbiddeth to cast holy things to dogs,* 7 *exhorteth to prayer,* 13 *to enter in at the strait gate,* 15 *to beware of false prophets,* 21 *and not to be hearers, but doers of the word.*

JUDGE not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye.

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which *is* holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

8 For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil know *how* to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

34 *Take therefore no thought for the morrow.*] Be not too eagerly concerned to make provision for these earthly things against the time to come: sufficient to the present time are the present troubles of life; and God would not have you increase them by an unreasonable solicitude for the future.

Notes on the Seventh Chapter.

Ver. 1 *Judge not, that ye be not judged.*] Be not severe in your judgment upon others, that you do not provoke your heavenly Father to use severity towards you.

2 *With what judgement ye judge, ye shall be judged.*] For in what manner ye judge, and deal with others, whether with candour, mercy, and charity, or with severity and rigour; in the same manner will God, when he comes to judgment, deal with you.

3 *Why beholdest thou the mote that is in thy brother's eye,* &c.] How exceedingly unreasonable is it, to condemn the lighter offences of others, while you are guilty of greater crimes yourselves! The Greek word rendered *mote* signifies a small splinter of wood.

4 *How wilt thou say to thy brother, Let me pull out the mote,* &c.] With what ground and confidence can you undertake to reprove others for their smaller sins, while ye yourselves are conscious of more heinous ones?

6 *Give not,* &c.] Some think this verse is transposed, and that it should be read thus, *Give not that which is holy unto dogs, lest they turn and rend you, and cast not pearls before swine, lest they trample them under their feet.* Heinsius.

7 *Ask, and it shall be given you.*] If you ask with faith, constancy, and importunity, ye shall certainly obtain whatever ye desire; at least so far, and in such degree, as is necessary for you.

12 *Therefore all things whatsoever ye would that men should do ye you, do ye even so to them,* &c.] This is a truly golden law; this is that great rule which contains our whole duty towards our neighbour: this is the sum of true religion, of righteousness, and equity: this is what nature and the reason of things teaches; and this is what all God's revelations to mankind, in the law and the prophets, tend ultimately to establish.

13, 14 *Enter ye in at the strait gate,* &c.] The way to destruction is broad, soft, and easy; and in this the careless multitude walk. But the way to happiness is narrow, and the path of virtue rough and craggy; so that a few only can deny themselves unlawful pleasures, vanities, and the gaities of the world, that they may be able to walk therein.

15 *Beware of false prophets,* &c.] Christ alludes to the clothing of the prophets, who used to cover their bodies with sheepskins: meaning hereby those outsides of meekness and piety which the Pharisees affected to put on.

16 *Ye shall know them by their fruits.*] i. e. By their morals and doctrine.

Do men gather grapes of thorns?] The Arabians have a proverb, *He who sows thorns, will not reap grapes.*

17 Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down and caſt into the fire.

20 Wherefore by their fruits ye ſhall know them.

21 ¶ Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works?

23 And then will I profeſs unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock:

25 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell not: for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand.

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it.

28 And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine:

29 For he taught them as *one* having authority, and not as the ſcribes.

CHAP. VIII.

2 *Chriſt cleanſeth the leper,* 5 *healeth the centurion's ſervant,* 14 *Peter's mother-in-law,* 16 *and many other diſeaſed;* 18 *ſheweth how he is to be followed;* 23 *ſtilleth the tempeſt on the ſea;* 28 *driveth devils out of two men poſſeſſed,* 31 *and ſuffereth them to go into the ſwine.*

WHEN he was come down from the mountain, great multitudes followed him.

2 ¶ And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

3 And Jeſus put forth *his* hand, and touched him, ſaying, I will; Be thou clean. And immediately his leproſy was cleanſed.

4 And Jeſus ſaith unto him, See thou tell no man; but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them.

5 ¶ And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented.

7 And Jeſus ſaith unto him, I will come and heal him.

8 The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under

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21 *Not every one that ſaith unto me, Lord, Lord,* &c.] Not every one who makes an outward profeſſion of religion, and believes and calls upon my name; but they only, who, in their lives, obey the commands of God, ſhall enter into the kingdom of heaven.

22, 23 *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name?* &c.] Many will ſay unto me in the day of judgement, Lord, have we not preached thy goſpel to others? Have we not had ſo large a meaſure of faith as even to caſt out devils, and work miracles in thy name? But I ſhall reject them, ſaying, notwithſtanding ye have done all theſe things, yet ſince ye did not obey my commandments, I never conſidered you as my true diſciples; nor do I now acknowledge you: depart from me all ye that have lived wickedly.

26, 27 *Every one that heareth theſe ſayings of mine, and doth them not,* &c.] As a houſe without foundation, built upon the ſand, is not able to reſiſt the aſſaults of winds and floods, but is eaſily overturned by them; ſo the man who hears, believes, and makes profeſſion of true religion, but does not live ſuitable to the precepts thereof, cannot reſiſt the violence of temptation, and will not be able to ſtand before God in judgment, but ſhall periſh for ever.

Notes on the Eighth Chapter.

4 *See thou tell no man,* &c.] Chriſt dealt in this manner that the Jews might have no manner of pretence for accuſing him of ſeeking his own glory.

To the prieſt.] To him that was appointed to examine into the nature of the leproſy, and to preſcribe what was proper for the cure of it. Lev. xiii. 2, &c.

5 *There came to him a centurion.*] He did not come himſelf, but ſent ſome of his friends, Luke vii. 6. In the Hebrew ſtile a man is frequently ſaid to do that which he cauſes to be done.

my roof: but ſpeak the word only, and my ſervant ſhall be healed.

9 For I am a man under authority, having ſoldiers under me: and I ſay to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth *it*.

10 When Jeſus heard *it*, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

11 And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac and Jacob in the kingdom of heaven.

12 But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

13 And Jeſus ſaid unto the centurion, Go thy way; and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

14 ¶ And when Jeſus was come into Peter's houſe, he ſaw his wife's mother laid, and ſick of a fever.

15 And he touched her hand, and the fever left her: and ſhe aroſe, and miniſtered unto them.

16 ¶ When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed all that were ſick;

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare *our* ſickneſſes.

18 ¶ Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide.

19 And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

21 And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father.

22 But Jeſus ſaid unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25 And his diſciples came to *him*, and awoke him, ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea: and there was a great calm.

27 But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him!

28 ¶ And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way.

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9 *I am a man under authority, having ſoldiers under me.*] An ingenious gentleman conjectures that one of the *vno*'s (tranſlated *under*) is redundant, and the ſentence corrupt, and that it might perhaps originally anſwer this tranſlation, *I am a man having ſoldiers under my authority.*

10 *No not in Iſrael.*] I have not found ſo great faith in Iſrael as in this Gentile.

11 *Shall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven.*] Our Lord, by repreſenting the Gentiles as ſitting at the feaſts of heaven, on the ſame couch with Abraham, Iſaac, and Jacob, hath diſgraced the pride of the Iſraelites, who diſdained to eat with Gentiles, though many of them, in point of morality, were far better than they.

12 *The children of the kingdom ſhall be caſt into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.*] While the Jews, to whom the promiſes did originally belong, exclude themſelves from the true church of God here, and ſhall hereafter be thruſt out of the kingdom of heaven, into darkneſs which is without, where ſhall be fruitleſs repentance, and endleſs woe.

14 *Peter's houſe.*] Where he uſed to retire to at Capernaum.

17 *Himſelf took our infirmities, &c.*] This prophecy of Iſai. liii. 4. relates properly to the ſins of men; whereof diſeaſes are the emblems and conſequence.

18 *Unto the other ſide.*] The country of the Gergeſenes, on the eaſtern ſide of the lake of Tiberias.

19 *I will follow thee whitherſoever thou goeſt.*] Expecting probably that when Jeſus was made king his diſciples ſhould come to great honour.

22 *Let the dead.*] i. e. Thoſe that are ſpiritually dead, mind earthly things.

28 *The country of the Gergeſines, &c.*] Gadara, the capital of this country, was ſituated about eight miles from Tiberias; ſo that its territories were contiguous to the lower Galilee, but ſeparated from it by the Jordan, and part lay on the oppoſite ſide of the lake. When Pompey ſubdued Judea, he rebuilt Gadara, and joined it to the province of Syria. Auguſtus afterwards gave it to Herod; but upon his death, it was again annexed to Syria. By this means many Syrians dwelt in Gadara, and there-

fore

29 And behold, they cried out, saying, What have we to do with thee, Jesus *thou* Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

2 *Christ cureth the palsy,* 9 *calleth Matthew,* 10 *eateth with publicans and sinners.*

AND he entered into a ship, and passed over, and came into his own city.

2 ¶ And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier? to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him.

10 ¶ And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John,

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fore it is no wonder that swine were seen in its territory: for though the Jews did not eat the flesh of this animal, they might breed them for their heathen neighbours; or the herd might be the property of the latter.

32 *He said unto them, Go,* &c.] As there was a mixture of Jews and Gentiles in those towns which bordered upon Judea; so many of the Jews which lived there, complied in some things with the Gentile customs, as we find by Josephus, and among others very probably in eating swine's flesh: and if this was the case, part of those swine might belong to them, which by the number *two thousand*, seem to have been a common or town-herd: it was therefore a just punishment upon them, when Christ permitted their swine to be thus destroyed: and for the other inhabitants, it was nothing more than what often happens in common calamities, that all suffer alike; and was abundantly made up to them by a favour of infinitely greater importance. *Ward's Dissert.*

Notes on the Ninth Chapter.

Ver. 1 *Into his own city.*] Namely, Capernaum.

2 *Thy sins be forgiven thee.*] Physicians, both ancient and modern, tell us, that palsies are often occasioned by intemperance: therefore, if this paralytic brought his disease upon himself by drunkenness or lust, the propriety of the terms in which the cure was pronounced will more fully appear, *thy sins be forgiven thee.*

5 *Which is easier?* &c.] Since Christ had the power of curing diseases, he must also have the power of forgiving sins, the cause of them.

8 *When the multitude saw it, they marvelled,* &c.] The people, having beheld the miracle, expressed their sense of the honour which God had conferred on human nature, by giving such astonishing powers unto men: powers not only to heal diseases, but also to forgive sins; for they could not but acknowledge the authority of Christ's declaration, *thy sins be forgiven thee,* when their own eyes convinced them of the efficacy of his command, *arise and walk.*

10 *As Jesus sat in the house.*] i. e. The house of Matthew.

13 *I come not to call the righteous,* &c.] A severe reflection on the Pharisees: I came not to save such righteous persons as you are.

14 *Thy disciples fast not.*] i. e. Do not often fast.

saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought unto him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing

16 *No man putteth*, &c.] The meaning of this and the following comparison is, that we must observe, in every respect, the rules of prudence.

17 *Neither do men put new wine into old bottles.*] The bottles of the ancients were very different from ours, being made of leather; and therefore when old, grew rotten and apt to rend.

18 *My daughter is even now dead.*] Or, as the words might have been translated, *My daughter is almost dead.*---The rulers of the synagogue were in general the bitterest enemies of our blessed Saviour; but some of them were of a different character. This ruler, in particular, must have entertained a favourable opinion of him, and an high notion of his power, because otherwise he would not have applied to him for help in the present extremity.

22 *Daughter, be of good comfort; thy faith hath made thee whole*, &c.] Daughter, be of good courage, (for she was struck with fear when Jesus turned about) thy remarkable faith has obtained the cure of thy disease.

23, 24 *When Jesus came into the ruler's house*, &c.] When he entered the house of the ruler, he found the damsel dead, and her relations tumultuously bewailing her. It appears from several passages in scripture, that the people of the east used to bewail the dead by tearing their hair, cutting their flesh, and crying in the bitterest manner. Nor did the relations of the deceased content themselves with these expressions of violent grief. They hired persons of both sexes, whole employment it was to mourn over the dead in the like frantic manner; and who also sang doleful songs, in which honourable mention was made of the age, the beauty, the strength, the courage, the virtues, and the actions of the deceased, in order to increase the sorrow of the afflicted relations. In process of time they accompanied these lamentations with music, particularly of flutes, a custom which prevailed also in the west.

33 *It was never so seen in Israel.*] They were amazed at the greatness and multitude of his miracles; for it is to be observed that in one afternoon he raised the daughter of Jairus from the dead, healed a woman of a bloody issue, restored two blind men to sight, and cured a dumb man possessed with a devil, and all this in Capernaum.

every ſickneſs, and every diſeaſe among the people.

36 But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

37 Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

CHAP. X.

The apoſtles are ſent to do miracles, and to preach.

AND when he had called unto *him* his twelve diſciples, he gave them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs and all manner of diſeaſe.

2 Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother; James *the ſon* of Zebedee, and John his brother:

36 *When he ſaw the multitudes, he was moved with compaſſion,* &c.] He had compaſſion on them, becauſe they ſeemed to be weary and ſcattered, wandering for want of faithful guides and teachers, as ſheep having no ſhepherd. They were willing to receive the inſtructions of true religion, and deſirous of being directed in the path that leads to happineſs; but the Jewiſh doctors, ſcribes, and phariſees, had filled all things with hypocriſy and vain traditions, and there were none who taught the people with ſincerity and faithfulneſs.

37, 38 *The harveſt truly is plenteous,* &c.] There are great numbers of people willing and prepared to receive inſtruction: but few who are able and fitted to inſtruct theſe people in the ways of righteouſneſs and truth. Pray ye therefore to the Almighty, that he would provide ſkilful and faithful miniſters, to be ſent forth to preach unto the children of men in every part of the world.

Notes on the Tenth Chapter.

Ver. 1 *Unclean ſpirits.*] Unclean and evil ſpirits are generally uſed as ſynonymous, referring to the moral impurity and malignity of their natures.

2 *Apoſtles.*] This word is Greek, and ſignifies *ſent*, becauſe Chriſt *ſent* his diſciples to preach the Goſpel.

Simon, who is called Peter.] He is placed firſt in the liſt, becauſe he was one of the moſt early followers of Chriſt, and whoſe remarkable zeal and piety rendered him a kind of leader among them. He and Andrew his brother were originally fiſhermen, and inhabitants of Bethſaida, a town ſituated on the lake of Gennezareth; but afterwards they lived at Capernaum. Before their acquaintance with Chriſt, they were diſciples of John the Baptiſt, who pointed out to them the Meſſiah. Peter was the author of the two epiſtles that bear his name. James and John, the ſons of Zebedee, were alſo fiſhermen; they dwelt in Capernaum. John is thought to have been the youngeſt of the apoſtles; yethe was old enough to have been a follower of the Baptiſt before he came to Chriſt. They obtained the name of Boanerges, *ſons of thunder*, an epithet that was expreſſive of the force and ſucceſs with which they were to preach the Goſpel. The writings of St. John ſhew, that he was a perſon of an affectionate turn of mind: the warmth of his temper remarkably adapted him to friendſhip, in which he was not only amiable above all the diſciples, but happy, as it rendered him the object of his maſter's peculiar love. As to James, his being put to death by Herod, is a ſufficient indication, that his zeal was uncommon; and that it moved him to be more active and bold than the reſt of the apoſtles in the work of the Goſpel.

Philip is ſaid to have been a native of Bethſaida: he was originally a diſciple of the Baptiſt, but left him to follow Jeſus. Bartholomew is ſuppoſed to have been the diſciple called Nathaniel, whoſe converſion is related, John i. 44. Probably a native of Cana, and well ſkilled in the law of Moſes.—Matthew was a rich publican of Capernaum. He was otherwiſe called Levi, and left a lucrative employment for the ſake of his Saviour. He wrote the Goſpel aſcribed to him, and was the ſon of Alpheus, of whom we know nothing but the name.—We have no account of Thomas before his converſion: but it is conjectured, that, like the reſt, he was of mean extraction. He obtained the ſirname of Didymus, probably becauſe he was a twin, and rendered himſelf remarkable by continuing longer than his brethren to doubt of Chriſt's reſurrection. The other apoſtles are James, called *the leſs*, (either becauſe he was younger, or of leſſer ſtature than the other of the ſame name) and Thaddeus, otherwiſe called Jude, and Simon Zelotes were brothers, and ſons of one Alpheus, or Cleophas, who was likewiſe a diſciple, being one of the two perſons to whom the Lord appeared in the road to Emmaus, after his reſurrection.—James the leſs, and Judas Thaddeus, or Jude, wrote the epiſtles that bear their names. This James was a perſon of great authority among the apoſtles; for in the council which met at Jeruſalem to decide the diſpute neceſſary to circumciſion, we find him fitting as preſident, ſumming up the debate, and wording the decree.

The laſt apoſtle is Judas Iſcariot, who betrayed our Saviour; the appellation *Iſcariot* is moſt probably imagined to have been given him after his death, and that it is derived from the word *iſcara*, which ſignifies *ſtrangling*.

Thus were the foundations of the church laid in twelve illiterate Galileans, who being as utterly ignorant of the nature and end of their office, as deſtitute of the qualifications neceſſary to diſcharge the duties of it, integrity excepted, were the moſt unlikely perſons in the world to confound the wiſdom of the wiſe, to baffle the power of the mighty, to overturn the many falſe religions which then flouriſhed every where under the protection of evil government, and, in a word, to reform the univerſally corrupted manners of mankind. The religion which theſe Galileans taught through the world, without having at all applied themſelves to letters, exhibited a far juſter notion of things, than the Grecian and Roman philoſophers were able to attain, though their lives were ſpent in contemplation and ſtudy. Hence, by its own intrinſic ſplendor, as well as the external glory of the miracles that accompanied it, this religion ſhewed itſelf to be altogether of divine original. Beſides, it was attended with a ſucceſs anſwerable to its dignity and truth. It was received every where by the generality of mankind with the higheſt applauſe, as ſomething they had been hitherto ſeeking in vain: while the maxims and precepts of the philoſophers never ſpread themſelves farther than their particular ſchools. It was therefore with the higheſt wiſdom that the foundations of the church were thus laid in the labours of a few illiterate fiſhermen; for with irreſiſtible evidence it demonſtrated that the immenſe fabrick was at firſt raiſed, and is ſtill ſuſtained, not by the arm of fleſh, but purely by the hand of the Almighty.

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the ſon* of Alpheus, and Lebbeus, whoſe ſurname was Thaddeus;

4 Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

5 Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the loſt ſheep of the houſe of Iſrael.

7 And as ye go, preach, ſaying, The kingdom of heaven is at hand.

8 Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils; freely ye have received, freely give.

9 Provide neither gold, nor ſilver, nor braſs in your purſes;

10 Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet ſtaves: for the workman is worthy of his meat.

11 And into whatſoever city or town ye ſhall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an houſe, ſalute it:

13 And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe, or city, ſhake off the duſt of your feet.

15 Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrah in the day of judgement than for that city.

16 Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves.

17 But beware of men: for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues.

18 And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye ſhall ſpeak: for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

20 For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

21 And the brother ſhall deliver up the brother to death, and the father the child; and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

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5 *Go not in the way of the Gentiles*] The reaſon why Chriſt gave his diſciples this prohibition, was, that he might not give any offence to the Jews: for as they were perſuaded that the Meſſiah was to come only for them, they would have imagined that Jeſus was not the Meſſiah, had he preached to the Gentiles. It was beſides expedient that he ſhould maintain the privileges of that nation.

Enter not into any city of the Samaritans.] They were not properly forbid going into them, but preaching the Goſpel there. There was ſuch an extreme averſion between the two nations, that the Samaritans were more odious to the Jews than the Heathens themſelves.

9 *In your purſes.*] The original word is *in your girdles*; for it was a cuſtom antiently to carry money in a kind of fob-pocket made in the duplicature of their girdles.

10 *Neither ſhoes.*] Neither two pair of ſhoes, or ſandals: though it is thought the Greek word here ſignifies thoſe kind of ſhort boots which were uſed in long journeys.

Nor yet ſtaves.] The word in the original is in the ſingular number, and the ſenſe of the paſſage is, *Take only one ſtaff.* Chriſt's deſign in giving his diſciples theſe directions was to teach them to truſt to Providence, and that if they did their duty, they ſhould want nothing. It muſt be obſerved, that this injunction relates only to the firſt miſſion of the apoſtles, for it was afterwards repealed, Luke xxii. 36.

11 *Into whatſoever city or town ye ſhall enter, enquire who in it is worthy*, &c.] Anciently they had no places of entertainment for the accommodation of travellers, but only houſes for lodging them, called by the moderns *caravanſaras*, into which travellers brought their own proviſions, and accommodated themſelves in the beſt manner they could. But it was common for perſons of humane diſpoſitions, ſuch as our Lord here calls *worthy perſons*, to entertain ſtrangers according to their ability.

Till ye go thence.] i. e. Till ye leave the place.

12 *When ye come into an houſe, ſalute it.*] The manner of ſalutation in the eaſtern countries was *peace be to you*, or *to this houſe*. This cuſtom is ſtill retained among the Turks and other nations of the eaſt.

14 *Shake off the duſt of your feet.*] The Jews fancied, that the very duſt of the heathen countries polluted them; for which reaſon, when they returned to their own land, they uſed to ſtop at the borders of it, and wipe their feet, that the holy inheritance might not be defiled. Chriſt's meaning was, look upon thoſe who refuſe you the offices of humanity, and will not liſten to your inſtructions, as no better than heathens.

16 *Wiſe as ſerpents.*] Which are reckoned to have great ſagacity and warineſs in preſerving themſelves.

17 *Councils.*] See note on Matt. v. 22.

20 *It is not ye.*] It may be rendered, It is not *ye only*, &c.

21 *The brother ſhall deliver up the brother to death*, &c.] The purity and holineſs of your doctrine being utterly inconſiſtent with the paſſions and luſts of men, will provoke thoſe incorrigibly enſlaved by theſe vices, to break through all the bands of virtue, humanity, and natural affection, to perſecute you; ſo that even fathers, ſons, and brethren, ſhall deſtroy one another, in their fury againſt the truth.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another. For verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

CHAP. XI.

2 *John sendeth his disciples to Christ.* 7 *The testimony of Christ concerning John.* 20 *Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum,* 25 *and praiseth his Father's wisdom in revealing the Gospel to the simple.*

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

22 *Ye shall be hated of all men for my name's sake.*] The term *all* is here to be taken with great restrictions: *for my name's sake* means on my account.

23 *Ye shall not have gone over the cities of Israel, till the Son of man be come.*] Ye shall not have preached through all the cities of the Jews, before the kingdom of Christ shall be gloriously manifested in the final destruction of that nation.

27 *Upon the house-tops.*] Which in Judea were flat.

29 *One of them shall not fall to the ground.*] This passage asserts the universality of the Divine Providence.

34 *I come not to send peace, but a sword.*] i. e. Consequentially, not intentionally, for it must not from these words be inferred, that to sow strife and dissentions among men, was either the intention of Christ or the tendency of the Gospel, whose maxims and precepts are so well calculated to promote peace and goodwill in the world: but only, that this is what should happen on account of the Gospel, through the incredulity and perverseness of men. *L'Enfant.*

38 *He that taketh not his cross,* &c.] This alludes to the custom of persons carrying the cross to which they were to be fastened. The disciples *taking up* or *bearing* their cross, signifies to bear with constancy and patience the persecutions they were to undergo.

39 *He that findeth his life.*] Or saveth his life by deserting my cause, shall lose it upon the whole.

41 *In the name of a prophet.*] i. e. Hospitably, and with a pious regard to his office.

Notes

2 ¶ Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

3 And ſaid unto him, Art thou he that ſhould come, or do we look for another?

4 Jeſus anſwered and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear and ſee:

5 The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them.

6 And bleſſed is *he* whoſoever ſhall not be offended in me.

7 ¶ And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

8 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft *clothing* are in kings houſes.

9 But what went ye out for to ſee? A prophet? yea, I ſay unto you, And more than a prophet.

10 For this is *he* of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

11 Verily I ſay unto you, Among them that are born of women there hath not riſen a greater than John the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven is greater than he.

12 And from the days of John the Baptiſt until now the kingdom of heaven ſuffereth violence, and the violent take it by force.

13 For all the prophets and the law propheſied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto ſhall I liken this generation? it is like unto children ſitting in the markets, and calling unto their fellows,

17 And ſaying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they ſay, He hath a devil:

19 The Son of man came eating and drinking, and they ſay, Behold a man gluttonous and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of her children.

20 ¶ Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not:

21 Wo unto thee, Chorazin! wo unto thee, Bethſaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgement than for you.

23 And thou Capernaum, which art exalted

Notes on the Eleventh Chapter.

Ver. 3. *Art thou he that ſhould come, or do we look for another?*] It is evident from this queſtion, and from what our Saviour ſays, ver. 6. 11. that the long impriſonment of John the Baptiſt made him begin to doubt whether Jeſus was the Meſſiah ſince he did not work a miracle to releaſe him. *L'Enfant.*

5 *The blind*, &c.] St. Luke gives an account, ch. vii. 21. of ſeveral miracles being wrought by Chriſt in the preſence of John's diſciples, which greatly illuſtrates this relation.

To the poor, &c.] "The poor are evangelized, not only have "the goſpel preached to them, but are duly affected and wrought "upon by it." *Blair's Serm.*

6 *Offended in me.*] Aſhamed of my doctrine.

7 *What went ye out into the wilderneſs to ſee.*] The meaning of this paſſage is, that they were not to expect either in John the Baptiſt or the kingdom of Chriſt any thing of thoſe tranſitory grandeurs on which no reliance can be had.

11 *The leaſt in the kingdom of heaven is greater than he.*] John, the immediate meſſenger before Chriſt, is greater than any of the old prophets; but one that after the coming of Chriſt himſelf has the full doctrine of the goſpel, is greater than he. *Wall.*

12 *The violent take it by force.*] The meaning is that they who are moſt ready to embrace the goſpel, are chiefly thoſe who ſeemed moſt unworthy of it, ſuch as publicans, ſoldiers, and proſtitutes.

17 *We have piped unto you, and ye have not danced*, &c.] It was cuſtomary in Judea, to have a kind of airy muſic at feaſts, accompanied with dancing; and at funerals melancholy airs, to which were joined the lamentations of perſons hired for that purpoſe. The children therefore imitating theſe things in their diverſions, while one band of them performed the muſical part, if the other happening to be froward, and would not anſwer them by dancing or lamenting, as the game directed, it naturally gave occaſion to the complaint, *We have piped unto you, and ye have not danced*, &c. which was at length turned into a proverb. The mourning airs repreſent the ſeverity of the Baptiſt's manners, and the diſagreeableneſs of the doctrine of repentance, which he preached. On the other hand, the chearful airs beautifully repreſent our Lord's ſweet diſpoſition, affable converſation, and engaging method of giving inſtruction; ſo that every method was tried that could poſſibly have any influence on the Jews to bring them to repent.

unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I ſay unto you, That it ſhall be more tolerable for the land of Sodom in the day of judgement than for thee.

25 ¶ At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

26 Even ſo, Father; for ſo it ſeemed good in thy ſight.

27 All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and *he* to whomſoever the Son will reveal *him*.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls.

30 For my yoke *is* eaſy, and my burden is light.

CHAP. XII.

1 *The diſciples pluck the ears of corn on the ſabbath.* 31 *Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven.*

AT that time Jeſus went on the ſabbath-day through the corn; and his diſciples were an-hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-day.

3 But he ſaid unto them, Have ye not read what David did when he was an-hungered, and they that were with him,

4 How he entered into the houſe of God, and did eat the ſhew-bread, which it was not lawful for him to eat, neither for them which were with him, but only for the prieſts?

5 Or have ye not read in the law *how* that on the ſabbath-days the prieſts in the temple profane the ſabbath, and are blameleſs?

6 But I ſay unto you, that in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not ſacrifice, ye would not have condemned the guiltleſs.

8 For the Son of man is Lord even of the ſabbath-day.

9 ¶ And when he was departed thence, he went into their ſynagogue:

10 And behold, there was a man which had *his* hand withered. And they aſked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a ſheep? Wherefore it is lawful to do well on the ſabbath-days.

13 Then ſaith he to the man, Stretch forth thine hand. And he ſtretched *it* forth; and *it* was reſtored whole, like as the other.

14 Then the Phariſees went out, and held a counſel againſt him how they might deſtroy him.

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they ſhould not make him known:

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25 *Jeſus anſwered.*] It might better have been rendered, *Jeſus ſpake and ſaid.*

Unto babes.] To the meek, modeſt, and humble.

27 *No man knoweth the Son,* &c.] In this paſſage Chriſt's own nature is affirmed to be unſearchable and incomprehenſible, to every creature, as the father is, i. e. plainly to be the ſame. *Weſton.*

28 *All ye that labour, and are heavy laden,* &c.] Come to me ye that are weary of the ſlavery of ſin, and deſirous of knowing how to be reconciled to God; come to me ye that are weary of tedious rites, and burdenſome ceremonies, and I will teach you the moſt eaſy and acceptable way of ſerving God.

29 *Take my yoke upon you, and learn of me,* &c.] Take upon you my religion, and become my diſciples. I will teach and inſtruct you in meekneſs, gentleneſs, and mercy.

Notes on the Twelfth Chapter.

Ver. 6. *In this place is one greater than the temple.*] The buſineſs I am engaged in, and which my diſciples are now entering upon, is more neceſſary than any thing that is done in the temple; and indeed the curing of diſeaſes, and the inſtructing mankind, were works more excellent than the obſervance of the ceremonial law.

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 Behold, my Servant, whom I have choſen; my Beloved, in whom my ſoul is well pleaſed: I will put my Spirit upon him, and he ſhall ſhew judgement to the Gentiles.

19 He ſhall not ſtrive, nor cry; neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgement unto victory.

21 And in his Name ſhall the Gentiles truſt.

22 ¶ Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils but by Beelzebub the prince of the devils.

25 And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation; and every city or houſe divided againſt itſelf ſhall not ſtand:

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand.

27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges.

28 But if I caſt out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me is againſt me; and he that gathereth not with me, ſcattereth abroad.

31 Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy *againſt* the *Holy* Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart bringeth forth good things: and an evil man out of the evil treaſure bringeth forth evil things.

36 But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

18 *He ſhall ſhew judgement to the Gentiles.*] i. e. The great laws of religion, the eternal rules of righteouſneſs, which our Lord preached in perſon to the inhabitants of Paleſtine, and which his apoſtles afterwards publiſhed in his name to the Gentiles.

20 *A bruiſed reed ſhall he not break.*] This ſignifies a perſon of a moſt mild and gentle character.

23 *Is not this the Son of David?*] i. e. The Meſſiah.

27 *Your children.*] Your diſciples, or country-men in general: for there were ſome among the Jews that took upon them to exorciſe.

28 *The kingdom of God is come unto you.*] i. e. You may thereby diſcover that I am the Meſſiah.

29 *How can one enter into a ſtrong man's houſe,* &c.] The houſe of the ſtrong man, into which Chriſt entered, was the world, properly called Beelzebub's palace, becauſe he is there ſerved by luxury, luſt, covetouſneſs, pride, anger, and the other evil paſſions of men. The goods or veſſels belonging to this ſtrong man, which Chriſt ſpoiled, are the wicked, metaphorically ſtiled the veſſels of Beelzebub.

31 *The blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.*] The firſt part of this ſentence ſhould be tranſlated, inſtead of *ſhall*, *may* be forgiven, &c. By blaſphemy againſt the Holy Ghoſt is to be underſtood that intolerable affront, which was by the Phariſees offered to the Holy Ghoſt, in aſcribing miracles that were wrought by his influence to the power of the devil.

32 *Whoſoever ſpeaketh a word againſt the Son of man,* &c.] All other ſins, I ſay, may be forgiven: even he that ſpeaks againſt me, and is not convinced by my preaching, may yet afterwards be convinced by the power of the Holy Ghoſt, and repent and be forgiven. But he that ſhall obſtinately reſiſt this laſt means of conviction, which God has thought fit to make uſe of for the converſion of mankind, and ſhall maliciouſly revile the moſt evident operations of the ſpirit of God; ſuch a one has no farther means left, by which he might be convinced and brought to repentance, and conſequently he can never be forgiven.

33 *Either make the tree good, and his fruit good,* &c.] In vain do ye Phariſees pretend to holineſs and ſincerity of heart, while ye ſuffer your mouths to utter ſuch blaſphemies; either therefore forbear blaſpheming, or elſe pretend not to religion at all, with which ſuch behaviour is utterly inconſiſtent.

36 *Every idle word that man ſhall ſpeak, they ſhall give account thereof.*] Who then can be ſaved? the beſt interpreters tranſlate the Greek word αργον in this place *malicious* or *wicked*, which ſenſe it will very well bear.

38 ¶ Then certain of the ſcribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

39 But he anſwered and ſaid unto them, An evil and adulterous generation ſeeketh after a ſign; and there ſhall no ſign be given to it, but the ſign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh ſhall raiſe up in the judgement with this generation, and ſhall condemn it: becauſe they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

42 The queen of the ſouth ſhall riſe up in the judgement with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon; and behold, a greater than Solomon *is* here.

43 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49 And he ſtretched forth his hand towards his diſciples, and ſaid, Behold my mother, and my brethren.

50 For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP. XIII.

3 *Of the ſower and the ſeed.* 24 *Divers other parables.* 34 *Why Chriſt ſpake in parables.*

THE ſame day went Jeſus out of the houſe, and ſat by the ſea-*ſide*.

2 And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat; and the whole multitude ſtood on the ſhore.

3 ¶ And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow:

4 And when he ſowed, ſome *ſeeds* fell by the way's *ſide*; and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth; and forthwith they ſprung up, becauſe they had no deepneſs of earth:

39 *An evil and adulterous generation ſeeketh after a ſign*, &c.] The meaning is, God had given them ſigns abundantly ſufficient to convince any reaſonable and unprejudiced perſons; wherewith, if they would not be ſatisfied, he would leave them to themſelves. *Clark.*

40 *In the whale's belly.*] Rather, in the belly of *the great fiſh*: ſee note on Jonah, ch. i. 17. Naturaliſts ſay, that the gullet of a whale is not wide enough to ſwallow a man; and hiſtorians obſerve, that whales are very rarely found in the Mediterranean.

The ſon of man ſhall be three days and three nights, &c.] The Jews, as well as ſeveral other nations, reckoned part of a day for the whole; thus if our Lord died about three o'clock in the afternoon of Thurſday, from thence to ſun-ſet was one day, Saturday two days, and the morning of Sunday three days, or the third day.

42 *From the uttermoſt parts of the earth.*] The extreme parts of the world, according to the Jews, were Sabea and Ethiopia.

43, 44, 45 *When the unclean ſpirit is gone out of a man*, &c.] As an evil ſpirit, when he is caſt out of a man, wandereth through dry deſerts, and not meeting with entertainment elſewhere, returns to the ſame man, and if he finds him diſpoſed to receive him, enters into him again, and brings many other evil ſpirits with him; ſo that the ſtate of that man becomes ten times worſe than it was at firſt: even ſo ſhall it be with the men of this generation. Ignorance, ſuperſtition, and malice, like ſo many evil ſpirits, have, by the preaching of the goſpel, begun to be in ſome meaſure diſpelled from among them: but meeting with leſs entertainment even in the heathen world than among the Jews, and finding the hearts of theſe men ſtill prepared to receive them, they return into them again, and fill them with a more incurable wickedneſs and impenitence than ever, and fit them for a moſt dreadful and exemplary puniſhment.

50 *Whoſoever ſhall do the will*, &c.] This is an excellent ſaying, whereby our Savionr declares, that the moſt righteous perſon is the neareſt and deareſt to him in the world. *L'Enfant.*

Notes on the Thirteenth Chapter.

Ver. 3 *In parables.*] The Greek word ſignifies compariſons.

6 And when the ſun was up, they were ſcorched; and becauſe they had no root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up and choked them:

8 But other fell into good ground, and brought forth fruit, ſome an hundred-*fold*, ſome ſixty-*fold*, ſome thirty-*fold*.

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

12 For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not; and hearing, they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ye ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive:

15 For this people's heart is waxed groſs, and *their* ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhall heal them.

16 But bleſſed *are* your eyes; for they ſee: and your ears; for they hear.

17 For verily I ſay unto you, That many prophets and righteous *men* have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked *one*, and catcheth away that which was ſown in his heart: this is he which received ſeed by the way-*ſide*.

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

23 But he that received ſeed into the good ground is he that heareth the word, and underſtandeth *it*; which alſo beareth fruit, and bringeth forth ſome an hundred-*fold*, ſome ſixty, ſome thirty.

24 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

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8 *Some an hundred fold*, &c.] Such an increaſe, even in thoſe fruitful countries, was not very common, but however ſometimes happened. See Gen. xxvi. 12.

12 *Whoſoever hath.*] i. e. He that improves thoſe advantages which God has given him.

13 *They ſeeing, ſee not.*] They are reſolved neither to hear nor underſtand.

15 *This people's heart is waxen groſs*, &c.] Like a wretch who has beſotted and ſtupified himſelf with riot, the heart or intellectual faculty of this people is as it were, grown ſtiff with fatneſs, and they hear with heavy ears, and draw up their eyes, as if they were more than half aſleep. *Doddridge*.

19 *The wicked one.*] i. e. The devil: he is ſaid to do what is cauſed by the paſſions and an inordinate love of this world, which are looked upon as his inſtruments.

21 *Having no root in himſelf.*] It is properly *the word* that hath no root in itſelf: by the *root* is here meant a well-grounded faith accompanied with good works.

He is offended.] i. e. He apoſtatizes and renounces the goſpel.

24 *The kingdom of heaven is likened unto a man that ſowed good ſeed in his field.*] If we take away the dreſs of this parable, what our Saviour here delivers amounts to this: There always will be a mixture of good and bad men in the world, which no care and diligence can prevent; and though men may and will judge, that the wicked ought immediately to be cut off by the hand of God, yet God judges otherwiſe, and delays his vengeance for wiſe and juſt reaſons; ſparing the wicked at preſent for the ſake of the righteous; reſerving all to that great day in which the divine juſtice ſhall be fully diſplayed, and every man ſhall receive according to his own works. The parable is intended to repreſent the neceſſary condition of mankind, ſome being good, ſome bad; a mixture which, from the very nature of mankind, is always to be expected; and to juſtify God in delaying the puniſhment of thoſe ſins, which all the world think are ripe for vengeance. *Sherlock's Serm.* Vol. IV.

27 So the ſervants of the houſeholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath *it* tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt, while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field;

32 Which indeed is the leaſt of all ſeeds; but, when it is grown, it is the greateſt among herbs, and becometh a tree, ſo that the birds of the air come and lodge in the branches thereof.

33 Another parable ſpake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

34 ¶ All theſe things ſpake Jeſus unto the multitude in parables; and without a parable ſpake he not unto them:

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man;

38 The field is the world: the good ſeed are the children of the kingdom; but the tares are the children of the wicked *one*;

39 The enemy that ſowed them, is the devil; the harveſt is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered, and burned in the fire; ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity;

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, The kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth, and ſelleth all that he hath, and buyeth that field.

45 Again, The kingdom of heaven is like unto a merchant-man ſeeking goodly pearls:

46 Who, when he had found one pearl of great price, went and ſold all that he had and bought it.

47 Again, The kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind:

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world:

31, 32 *The kingdom of heaven is like to a grain of muſtard-ſeed.*] The goſpel of Chriſt, at its firſt appearance, ſeems mean and contemptible, received only by a few, and thoſe mean perſons: but in time, it ſhall ſpread over all the earth; and that doctrine, which the Jews now reject and deſpiſe, ſhall be embraced and flouriſh among all the nations of the Gentiles.

Which is the leaſt of all ſeeds.] We muſt underſtand it as if he had ſaid, *Which is one of the ſmalleſt ſeeds.*

The birds lodge in it.] We ſhall be much miſtaken, if we judge of vegetables in the eaſtern countries merely by what thoſe of the ſame ſpecies are among us.

44 *The kingdom of heaven is like unto treaſure hid in a field.*] True religion and piety is this treaſure, for the attainment of which a man ought to be willing to part with all things in the world.

47, 48, 49 *The kingdom of heaven is like unto a net.*] By the preaching of the Goſpel there is gathered together a viſible church upon earth, conſiſting of good and bad men, ſincere Chriſtians and hypocrites: but, at the end of the world, God ſhall, by the miniſtry of his angels, ſeparate the good from the wicked; and then the one ſhall be rewarded, and the other puniſhed.

the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

1 *Herod's opinion of Christ.* 23 *The miracle of the five loaves,* 22 *and of walking on the sea.*

AT that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

52 *Therefore every scribe,* &c.] Christ compares a faithful and industrious preacher of the Gospel to a good housholder, who hath gathered together the fruits of many years, and distributes them to his family as best suits the case of those who are under his care. He had given his disciples these particular instructions, expecting they should take care so to lay up his doctrines in their minds, as that they might be thoroughly qualified to be successful preachers of the gospel, and be able upon all occasions to bring forth out of their memory, as out of a well-furnished storehouse, instructions suited to persons of all capacities.

55 *Is not his mother called Mary?*] She was sister to the Virgin Mary, and the wife of Cleopas or Alpheus. James *the less*, Simon *Zelotes*, and Jude were the sons of this Mary: Joses, or Joseph was another brother, but not an apostle. They are called Christ's brethren; but every one knows, it was common with the Jews to use the name of brethren in a larger sense, and sometimes to apply it to cousins.

57 *A prophet is not without honour, save in his own country.*] For his countrymen judging of things only by temporal considerations, despising a man's former meanness, and envying his present honour, are therefore apt to reject him and disbelieve his doctrine.

Notes on the Fourteenth Chapter.

Ver. 1 *The tetrarch.*] i. e. Prince, or governor of the fourth part of a kingdom.

2 *He is risen from the dead.*] It is manifest from this passage, that the resurrection of the dead was then an article of faith among the Jews. *L'Enfant.*

3 *Herod had laid hold on John—for Herodias' sake, his brother Philip's wife.*] This princess was grand-daughter to Herod the Great, by his son Aristobulus, and had formerly been married to her uncle Herod Philip, the son of her grand-father by Mariamne. Some time after that marriage, Herod Antipas, tetrarch of Galilee, and son of Herod the Great, happening in his way to Rome, to lodge at his brother's house, fell passionately in love with Herodias, and, in his return, made offers to her. She accepted his addresses, deserting her husband, who was only a private person, that she might share with the tetrarch in the honours of a crown. On the other hand, Herod, to make way for her, divorced his wife, the daughter of Aretas, king of Arabia. As Antipas was Herod the Great's son, he was brother to Herod Philip, the husband of Herodias, and uncle to Herodias herself. Both parties therefore being guilty of incest, as well as adultery, they deserved the rebuke which the Baptist gave them, with a courage highly becoming the messenger of God: for though he had experienced the advantages of the tetrarch's friendship, he was not afraid to displease him when his duty required it.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought *it* to her mother.

12 And his diſciples came, and took up the body, and buried it, and went and told Jeſus.

13 When Jeſus heard *of it*, he departed thence by ſhip into a deſert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

15 And when it was evening, his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt: ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart: give ye them to eat.

17 And they ſay unto him, We have here but five loaves and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude.

20 And they did all eat and were filled: and they took up of the fragments that remained twelve baſkets full.

21 And they that had eaten were about five thouſand men, beſides women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 And when he had ſent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ſhip was now in the midſt of the ſea toſſed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jeſus went unto them walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit. And they cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer: It is I; be not afraid.

28 And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus.

30 But when he ſaw the wind boiſterous, he was afraid; and beginning to ſink, he cried, ſaying, Lord, ſave me.

31 And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the wind ceaſed.

33 Then they that were in the ſhip came, and worſhipped him, ſaying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed:

36 And beſought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

3 *God's commandments, and men's traditions.*
10 *What defileth a man.*

13 *He departed by ſhip into a deſert place.*] Not croſs the ſea, but over an arm of it, into the deſert of Bethſaida.

15 *The time is now paſt.*] i. e. It grew late.

22 *To the other ſide.*] Into Galilee, where doubtleſs the diſciples were unwilling to go, after they knew that John the Baptiſt was put to death.

25 *The fourth watch.*] Which was from three o'clock in the morning till ſix.

26 *It is a ſpirit.*] Hence it is plain, the Jews believed that ſpirits ſometimes appeared in human forms.

27 *Be of good cheer, it is I,* &c.] Or literally, Be of good cheer, I am. *I am* is a form of ſpeech uſed by the one and true God, to expreſs his neceſſary and eternal exiſtence, or the truth of his God-head; and being applied to himſelf by the Son of God, is an argument that he is one with Jehovah, the neceſſary Being and the true God. *Dr. James Knight.*

33 *The Son of God.*] They owned him for the Meſſiah.

34 *Genneſareth.*] It was the name of a country and lake, called alſo Cinnereth, Numb. xxxiv. 11.

Notes

THEN came to Jeſus ſcribes and Phariſees which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread.

3 But he anſwered and ſaid unto them, Why do ye alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death.

5 But ye ſay, Whoſoever ſhall ſay to *his* father, or *his* mother, *It is* a gift by whatſoever thou mighteſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites well did Eſaias propheſy of you, ſaying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.

9 But in vain they do worſhip me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and ſaid unto them, Hear, and underſtand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, Every plant which my heavenly Father hath not planted ſhall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

15 Then anſwered Peter, and ſaid unto him, Declare unto us this parable.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entereth in at the mouth goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth come forth from the heart, and they defile the man:

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies:

20 Theſe are the things which defile a man: but to eat with unwaſhen hands defileth not a man.

21 ¶ Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, *thou* Son of David: my daughter is grievouſly vexed with a devil.

23 But he anſwered her not a word. And his diſciples came, and beſought him, ſaying, ſend her away, for ſhe crieth after us.

24 But he anſwered and ſaid, I am not ſent but unto the loſt ſheep of the houſe of Iſrael.

25 Then came ſhe, and worſhipped him, ſaying, Lord, help me.

26 But he anſwered and ſaid, It is not meet to take the children's bread, and to caſt *it* to the dogs.

27 And ſhe ſaid, Truth Lord: yet the dogs

Notes on the Fifteenth Chapter.

Ver. 2 *Bread.*] Is here, and in ſeveral other places, put for food in general.

4 *Honour thy father and thy mother.*] "As the greater includes the leſs, ſo *honour* here imports *aſſiſtance* and *maintenance*, when they are wanted, as appears from the next verſe. *Honour* is uſed for *maintenance*: 1 Tim. v. 17. and elſewhere." *Heylyn.*

5 *It is a gift,* &c.] An ungrateful child may ſay, Let it be conſidered as a gift dedicated to the altar, by which thou mighteſt otherwiſe receive advantage from me: then he ſhall be free from the command, and not under any obligation to relieve his father or mother. Thus under pretence of a raſh vow, the Jewiſh doctors maintained, that it was unlawful for children to relieve their parents.

13 *Every plant,* &c.] Every doctrine, which, like their vain traditions, is not founded in divine inſtitution, but human invention, ſhall be rooted up.

23 *Send her away.*] Grant her her requeſt.

24 *I am not ſent,* &c.] i. e. According to the analogy of the Jewiſh language, I am principally, or in the firſt place, ſent to them. *Clark.*

26 *It is not meet to take the children's bread and to caſt it to the dogs.*] I muſt not diſpoſe of thoſe favours to Gentiles and ſtrangers which the Almighty hath ſent me to beſtow among his own people the Jews.

27 *Yet the dogs eat of the crumbs that fall from their maſter's table.*] So ſhe, though an alien from the commonwealth of Iſrael, yet might hope for ſome ſmall portion of bleſſing from the Meſſiah, who was ſent into the world by the common Creator of all men. *Clark.*

eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude.

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 *The sign of Jonas.* 5 *The leaven of the Pharisees, and of the Sadducees.* 21 *Christ foresheweth his death.*

THE Pharisees also and the Sadducees came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather; for the sky is red:

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

39 *The coasts of Magdala.*] St. Mark says, chap. viii. 10. that *he came into the parts of Dalmanutha*, which stood in the coasts of Magdala, not far from Gadara, on the eastern shore of the sea of Galilee.

Notes on the Sixteenth Chapter.

Ver. 1 *The Pharisees also and the Sadducees came, and tempting, desired him that he would shew them a sign from heaven.*] They desired that he would show some miraculous sign from heaven, which might demonstrate him to be sent from God, and to act by his power and commission.

3 *Ye can discern the face of the sky, but can ye not discern the signs of the times?*] He refers them to the prophecies, which much more plainly pointed out the time of his coming, than ever the face of the sky fore-signified the weather. *Clark.*

4 *A wicked and adulterous generation,* &c.] A wicked and perverse generation; this was meant of the Pharisees and Sadducees, and not of the whole Jewish nation. See note on Mat. xii. 39.

6 *Beware of the leaven of the Pharisees and of the Sadducees.*] i. e. As it is explained at the 12th verse, of the *doctrine* of the Pharisees and Sadducees; and St. Luke still more expressly, ch. xii. 1. the *leaven* of the Pharisees, which is *hypocrisy*. Clark.

7 *Because we have taken no bread.*] Our Lord thus cautions us against these men, as if they polluted whatever they touched.

11 How is it that ye do not understand, that I speak *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am?

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am.

16 And Simon Peter answered and said, Thou art the Christ the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon-Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

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12 *Of the doctrines.*] Pernicious doctrines, like leaven, corrupt the minds of men.

13 *Cesarea Philippi.*] Philip the tetrarch, called the chief city of this tract of Cesarea, in honour of Tiberius Cæsar; and Philip's own name was added, to distinguish it from that other Cesarea, so often mentioned in the Acts, which was a fine port on the Mediterranean, and had been rebuilt by Herod the Great, and named in honour of Augustus Cæsar. *Doddridge.*

The Son of man.] i. e. The Messiah.

14 *Others, Jeremias.*] The Jews had a tradition, that Jeremiah the prophet would appear among them, when the Messiah came, to recover the ark of the covenant which they fancied he had hid, 2 Mac. ii. 5.

17 *Blessed art thou, Simon-Barjona,* &c.] Blessed and happy art thou, O Simon, son of Jonas; for this confession thou hast made is not a bare human conjecture, but a thing revealed unto thee by the spirit of God.

18 *Thou art Peter.*] i. e. *A rock*; a firm, unshaken, and immoveable professor of the truth; *and upon this rock will I build my church, and the gates of hell shall not prevail against it*; i. e. death itself (which is the very extent of all persecution) shall never be able to suppress my doctrine, and extinguish my religion in the world. *Clark.*

19 *I will give unto thee the keys,* &c.] The sense is, Thou shalt first open the kingdom of the Messiah both to the Jews and to the Gentiles: and by the terms of *that* doctrine which thou shalt preach on earth, shall every man's sentence be finally and judicially determined of God in heaven. Not that St. Peter, or any, or all the apostles, had power to let whom they pleased into heaven, but that they were commissioned to preach *that* doctrine, by the terms of which men were to be admitted into, or excluded out of, heaven. *Clark.*

20 *He charged his disciples,* &c.] It was expedient that this truth should not be published at an unseasonable time, for fear of drawing persecutions upon Christ, and stopping the progress of the Gospel. *L'Enfant.*

23 *Satan.*] In Hebrew, Satan signifies only *adversary.*

25 *Whosoever will save his life, shall lose it,* &c.] Whosoever parts with his virtue to save a *temporal* life, shall lose that which is *eternal.*

28 *There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*] This was fulfilled six days after (ch. xvii. 1.) by the manifestation of his glory, which is called, his *coming in his kingdom.* Wall.

Notes

CHAP. XVII.

1 *The transfiguration of Christ.* 14 *He healeth a lunatick,* 22 *foretelleth his own passion,* 24 *and payeth tribute.*

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

6 And when the disciples heard *it* they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

Notes on the Seventeenth Chapter.

Ver. 2 *Was transfigured before them.*] Our Saviour hereby seems to have given his disciples some intimation of his resurrection and future glory.

4 *Then answered.*] It should have been rendered, *Then spake Peter,* &c.

It is good for us to be here.] The disciples who saw the glory of their master, and heard him talking with his two heavenly visitants, were confounded in the highest degree. But moved with the strangeness and glory of the vision, and recovering a little from their fear, Peter said to Jesus, *Lord, how great is this glory! How heavenly a sight is this! How happy should we be, if we might always continue here! Give us leave, therefore, to build three apartments for thee, for Moses, and for Elias, and we will dwell here.*

5 *Hear ye him.*] Regard what he says with the utmost attention.

10 *Elias must first come?*] The Jews were persuaded that Elias was to come before the Messiah. See note on Mal. iv. 5.

12 *Elias is come.*] Meaning John the Baptist, who came in the strength and power of Elias.

17 *O faithless and perverse generation.*] This reproof seems directed to all who were present; to the disciples who are blamed for their unbelief, to the Father, who seemed to doubt, but especially to the Jewish nation, which is represented exactly under that character, Deut. xxxii. 5, 10. *L'Enfant.*

20 *If ye have faith as a grain of mustard-seed,* &c.] This is apparently a proverb, to express any thing inconsiderably small: *To remove mountains* was likewise a proverbial phrase, to express the performance of something very difficult, and to appearance impossible. In this description of the efficacy of faith, there is a beautiful contrast between the smallness of the grain of mustard-seed, to which their faith is compared, and the enormous magnitude of the mountain that was to be removed thereby.

21 *This kind goeth not out, but by prayer and fasting.*] By *this kind*

23 And they ſhall kill him, and the third day he ſhall be raiſed again. And they were exceeding ſorry.

24 ¶ And when they were come to Capernaum, they that received tribute-*money*, came to Peter, and ſaid, Doth not your maſter pay tribute?

25 He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? Of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers?

26 Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

27 Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money; that take, and give unto them for me and thee.

CHAP. XVIII.

1 *Chriſt teacheth to be humble.* 7 *Touching offences,* 21 *and forgiving one another.*

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

2 And Jeſus called a little child unto him, and ſet him in the midſt of them,

3 And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

5 And whoſo ſhall receive one ſuch little child in my name, receiveth me.

6 But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea:

7 ¶ Wo unto the world becauſe of offences! for it muſt needs be that offences come; but wo to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire.

9 And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire.

10 Take heed that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to ſave that which was loſt.

12 How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and go-

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kind may be underſtood inveterate diſeaſes that can hardly be cured without a miracle. Prayer raiſes our ideas of infinite power to the higheſt pitch: and faſting has a tendency to free the mind from the dominion of paſſion, which never fails to occaſion an inward perturbation of mind, and, at the ſame time, is found to make even the beſt men inattentive, at leaſt to the more ſilent impreſſions of the ſpirit of God: faſting therefore produces an inward calmneſs and compoſure, very favourable to the increaſe of faith.

24 *Capernaum.*] Where Chriſt uſually reſided, which was the reaſon why they ſtaid till he came there to aſk him for the tribute.

Tribute-money] Greek, Two drachmas, value about fifteen pence. This was the tribute which every Jew paid yearly for the uſe and ſervice of the temple. *L'Enfant.*

A piece of money.] Greek, *A ſtater*, or four drachmas.

27 *Go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up,* &c.] Our bleſſed Saviour choſe to provide the tribute-money in this manner, becauſe the miracle was of ſuch a kind as to demonſtrate that he was the ſon of the great Monarch who rules the univerſe. In the very manner, therefore, of paying this tax, he ſhewed Peter that he was free from all taxes; and, at the ſame time, gave his followers this uſeful leſſon, that, in matters which affect their property in a ſmaller degree, it is better to recede ſomewhat of their juſt rights, than by ſtubbornly inſiſting on them to offend their brethren.

Notes on the Eighteenth Chapter.

3 *As little children.*] In humility and meekneſs.

Ye cannot enter, &c.] Ye cannot enter into the ſtate of Chriſtianity here, nor into heaven hereafter: for *the kingdom of heaven* may here be taken in both ſenſes.

5 *Whoſo ſhall receive one ſuch little child,* &c.] i. e. A man as meek and humble as this child; *in my name*, i. e. becauſe he is a Chriſtian.

6 *Whoſo ſhall offend,* &c.] Whoſo ſhall draw or lead any ſuch humble ſincere Chriſtian into ſin, *it were better for him that a milſtone,* &c. It were better for him he had never been born, or that he had quickly periſhed by ſome untimely death.

7 *It muſt needs be that offences come.*] The perverſeneſs of men will neceſſarily occaſion the ſeduction of Chriſtians; but wo to that man, by whoſe fault ſuch offence cometh.

10 *In heaven their angels,* &c.] i. e. Thoſe mean and ſincere perſons, whom we have ſo little regard for, are the care of angels, and under the protection of God. *Clark.*

eth into the mountains, and seeketh that which is gone astray.

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep* than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go, and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother:

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed on heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents:

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

15, 16, 17 *Tell him his fault between thee and him*, &c.] i. e. Use all possible means, in the most private and friendly manner, to amend and reform him: but if this method proves unsuccessful, then *tell it to the church*, tell it to the congregation, still for the benefit of *the person reproved*, that by the advice and exhortation of *many*, he may be brought to repentance. *Clark.*

19 *If two of you shall agree on earth, as touching any thing that they shall ask*, &c.] Whatever two or three of you shall agree to ask of God, in order to your acting conformably to the instructions I have given you, shall certainly be granted.

20 *In my name.*] i. e. As Christians.

26 *Worshipped him.*] Margin reads better, *Besought him.*

28 *An hundred pence.*] About three pounds and half a crown.

34 *Delivered him to the tormentors.*] If it be asked how he could be thus punished for the non-payment of a debt which had been forgiven him, it may be answered, that the cruel behaviour of this man to his fellow-servant might be construed as an act of ingratitude to his lord; and ingratitude of a freedman to his patron was punished with slavery by the law both of the Greeks and Romans. Imprisonment was a grievous punishment in the eastern parts of the world; the criminals being kept at a very scanty allowance, frequently loaded with clogs and yokes of heavy wood, and often punished with scourging and the rack.

35 So likewife ſhall my heavenly Father do not unto you, if ye from your hearts forgive alſo every one his brother their treſpaſſes.

CHAP. XIX.

2 *Chriſt healeth the ſick,* 3 *anſwereth the Phariſees touching divorcement,* 16 *and ſheweth how to attain everlaſting life.*

AND it came to paſs, *that* when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea, beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ Then the Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe?

4 And he anſwered and ſaid unto them, Have ye not read that he which made *them* at the beginning made them male and female?

5 And ſaid, For this *cauſe* ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh.

6 Wherefore they are no more twain, but one fleſh. What therefore God hath joined together let not man put aſunder.

7 They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?

8 He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo.

9 And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away doth commit adultery.

10 His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry.

11 But he ſaid unto them, All *men* cannot receive this ſaying, ſave *they* to whom it is given.

12 For there are ſome eunuchs which were ſo born from *their* mother's womb: and there are ſome eunuchs which were made eunuchs of men: and there be eunuchs which have made themſelves eunuchs for the kingdom of heaven's ſake. He that is able to receive *it*, let him receive *it*.

Notes on the Nineteenth Chapter.

Ver. 3, 4, 5, 6 *The Phariſees alſo came unto him, tempting him,* &c.] The Phariſees being grieved at his doctrine and miracles, watched all opportunities of finding ſome accuſation againſt him, and of diſcrediting him before the people. And hoping particularly to entangle him in his talk, they came and aſked him, Whether it was lawful for a man to put away his wife for every cauſe? or, for every *crime*, as the *Greek* word may be rendered; imagining, that if he ſhould ſay it was lawful, he muſt contradict his own doctrine; and if he ſhould ſay it was not, he muſt ſeem to deny the law of Moſes. But Jeſus knowing their thoughts, prevented their cavil, by giving an anſwer out of the ſcripture itſelf; Have ye never read, Gen. i. 27. that when God at firſt created man, *he created them male and female?* And do ye not remember, how the ſcripture ſaith, Gen. ii. 24. *Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife,* and they two ſhall be joined together by ſo ſtrict an union, that they ſhall be conſidered as but one body, and may be no more divided than the members of the ſame body? Since therefore God hath joined them together by ſo cloſe a tie, no man can ſeparate them without breaking the primitive law of God. *Doddridge.*

8 *Becauſe of the hardneſs of your hearts.*] Our Saviour intimates that a more tender diſpoſition may juſtly be expected from his diſciples.

9 *Whoſoever ſhall put away his wife,* &c.] The practice of unlimited divorces which prevailed among the Jews, gave great encouragement to family quarrels, was very deſtructive of charity, and hindered the good education of their common offſpring. Beſides, it greatly tended to make their children loſe that common reverence for them, which is due to parents, as it was ſcarce poſſible for the children to avoid engaging in the quarrel. Our Lord's prohibition therefore of theſe divorces is founded on the ſtrongeſt reaſons, and highly tends to the peace and welfare of ſociety. The word rendered *fornication* ſignifies likewiſe *adultery*.

11 *All men cannot receive this ſaying.*] This ſaying of yours, i. e. cannot ſubdue their ſtrong inclinations for marriage.

12 *There be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake.*] That the ſubduing of our inordinate affections is meant in the phraſe *made themſelves eunuchs*, may be gathered from the other clauſes of the paſſage: for there is mention made firſt of *eunuchs which were ſo born from their mother's womb*, plainly importing, that ſome are continent by natural conſtitution: next we are told of eunuchs that are made ſo by the wickedneſs of men, who drive on that ſcandalous traffick which the luxury of the eaſtern world has rendered ſo common: laſt of all, there are who *have made themſelves eunuchs for the kingdom of heaven's ſake*, not by doing violence themſelves, but by a ſtrong reſolution of living continently in a ſtate of celibacy, for the ſake of promoting more effectually the intereſts of religion.

He that is able to receive it, let him receive it.] What is here ſaid of a ſingle life is entirely perverted by the Papiſts, when they produce it to diſcredit matrimony, and exalt celibacy as the more perfect ſtate: for, on this very occaſion, marriage is declared to be an inſtitution of God given to man in his ſtate of innocence. Wherefore, as the apoſtle tells us, marriage is honourable in all ranks and conditions, provided the duties thereof are inviolably maintained. Beſides, it is falſe to affirm, that our Lord recommends celibacy. He only gives permiſſion for

13 ¶ Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came and ſaid unto him, Good Maſter, what good thing ſhall I do that I may have eternal life?

17 And he ſaid unto him, Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs,

19 Honour thy father and *thy* mother: and, Thou ſhalt love thy neighbour as thy ſelf.

20 The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?

21 Jeſus ſaid unto him, If thou wilt be perfect, go, *and* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come *and* follow me.

22 But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.

23 Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven.

24 And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

25 When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 But Jeſus beheld *them*, and ſaid unto them, With men this is impoſſible; but with God all things are poſſible.

27 Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee: what ſhall we have therefore?

28 And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me, in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

29 And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my name's ſake, ſhall receive an hundred-fold, and ſhall inherit eternal life.

30 But many *that are* firſt ſhall be laſt, and the laſt *ſhall be* firſt.

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for it, as a thing lawful, telling them, that if they were able to live continently, they would not ſin, though they did not marry, eſpecially as the times they lived in were times of perſecution.

13, 14 *Then were there brought unto him little children, that he ſhould put his hands on them*, &c.] That he might bleſs them, and recommend them to God by his prayers.

21 *Sell that thou haſt.*] This is not a general precept, but belongs to this man in particular, and the neceſſity of obſerving it depends on the circumſtances men find themſelves in: but there is no Chriſtian but ought always to be ready to do it, when God calls him thereto. *L'Enfant.*

23 *A rich man ſhall hardly enter*, &c.] *Hardly*, i. e. not that riches themſelves are any fault, but becauſe of the numerous temptations they accidently lead men into, in a vicious and corrupt world. *Clark.*

24 *It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*] The expreſſion, *it is eaſier for a camel to go through the eye of a needle* was a common proverb among the Jews, to expreſs the great difficulty of a thing. The meaning is not, that it is *impoſſible*, but that, *comparatively* ſpeaking, it is *very difficult* for thoſe who are continually ſurrounded with peaſures, and grandeur, and temptations of this preſent world, to preſerve that habitual virtuous diſpoſition of mind, which is neceſſary to qualify men for the life to come. The *deceitfulneſs* of *riches* blinds the eyes of men; the *pleaſures* of life ſteal from them their underſtandings; *power* is very apt to lead them into ambition and tyranny; *plenty* into intemperance; and continual *proſperity* into a careleſs ſpirit, and a neglect and forgetfulneſs of God. *Clark.*

25 *Who then can be ſaved?*] The reaſon of this queſtion is, becauſe the world conſiſts either of perſons that are rich, or deſirous of becoming ſo.

28 *Ye that have followed me in the regeneration, when the Son of man ſhall ſit*, &c.] Dr. Wall thinks this verſe ſhould be read thus, *Ye which have followed me, ſhall in the regeneration (when the Son of man ſhall ſit in the throne of his glory) ſit alſo upon thrones*, &c. *Regeneration* means probably the *reſurrection.*

Judging the twelve tribes of Iſrael.] According to the common interpretation of theſe words, they relate entirely to the other life; implying, that at the general judgment, the apoſtles ſhall aſſiſt Chriſt in paſſing ſentence upon the Iſraelites.

29 *An hundred-fold.*] i. e. Such comfortable aſſiſtance and joy in the Holy Ghoſt, as infinitely exceeds all worldly enjoyments. *Clark.*

30 *Many that are firſt ſhall be laſt*, &c.] This ſhould have begun a chapter; for all the next chapter is a declaration of this. *Wall.*

Notes

CHAP. XX.

1 *Of the labourers in the vineyard.* 20 *Christ teacheth his disciples to be lowly.*

FOR the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a peny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place.

4 And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a peny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a peny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny?

14 Take *that* thine *is*, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last; for many be called, but few chosen.

Notes on the Twentieth Chapter.

Ver. 1 *The kingdom of heaven is like unto a man that is an householder*, &c.] Those who are acquainted with the eastern manners know, that this parable is exactly suited to them in a variety of circumstances, which it does not seem necessary to enumerate. The parable may be understood, to respect God's dealings either with the Jews and Gentiles, in different ages of the world, or with persons converted to the belief of the Gospel in different periods of their lives. Thus God in the beginning of the world revealed his will to mankind, and in a more especial manner to the patriarchs and ancestors of the Jews: and thus also he hath discovered his will early to some men, and brought them to the knowledge of the truth, in the beginning or former part of their lives.

2 *A peny a day.*] The Roman denarius was about seven-pence halfpeny of our money.

3, 4 *He went out about the third hour*, &c.] Nine o'clock in the morning. Thus God, in the former ages of the world, made new revelations of his will to Moses, and the prophets, &c. with repeated promises of life and happiness to obedience: and thus also those particular men, whose natural knowledge of good and evil has been corrupted and worn out by a bad education, God oftentimes in the following parts of their lives, by affording them new means of knowledge, invites them to repentance, and promises them happiness.

5 *Sixth and ninth hour.*] At twelve, and three o'clock in the afternoon.

6, 7 *About the eleventh hour he went out*, &c.] At five in the afternoon. Thus God, in the latter ages of the world, making a new revelation of his will by Christ, admitted the Gentiles, who had before lived in ignorance and wickedness, to the conditions of the same covenant with the Jews: and thus also many particular persons, who for want of instruction, have lived in ignorance and wickedness the greatest part of their lives, do yet at last, through the mercy of God, come to the knowledge of the truth, and believe and obey it.—This part of the parable does not however countenance late and wilfully deferred repentance of Christians; for such persons are not called into the vineyard at the eleventh, but at the first hour by the early preaching of the Gospel.

8 *When even was come.*] At the end of the world God will reward all his servants, not in proportion to the times of their being called, but according to the sincerity of their service.

9, 10 *When they came that were hired about the eleventh hour*, &c.] So the Gentiles, and they who are late instructed in the knowledge of the truth, shall, for their sincerity and diligence, during their time in the service of God, receive the reward of eternal life; and the Jews, who came in first, though they expect some pre-eminence over the last, both in the church here on earth, and in that in heaven, shall only receive the same reward.

11, 12 *They murmured against the good man of the house*, &c.] Thus the Jews, who were the first people of God, and they who have been longest in the church, valuing themselves upon outward performances, are apt to think it hard, that those who came in late should be equalled to them in their reward.

13, 14, 15 *Friend, I do thee no wrong*, &c.] Thus the equity of God's dispensations may be vindicated, in that, while his reward is not only free, but also infinitely greater than any man's work deserves, he injures no man by his extraordinary liberality to others.

16 *For many be called but few chosen.*] For many indeed are called early, know the will of God, receive his mercies, and enjoy great advantages; but there are only few who improve them-

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to mock and to scourge and to crucify *him*: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons, may sit, the one on thy right-hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right-hand and on my left is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way-*side*, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them,

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themselves proportionally to these advantages, and use them worthily, so as to attain an excellent and extraordinary reward.

18 *Behold we go up*, &c.] As this was the last year of our Saviour's life upon earth, he takes care to acquaint his disciples before hand with his future sufferings and death.

19 *To mock.*] *To mock* here signifies *to abuse*.

20, 21 *Then came to him the mother of Zebedee's children*, &c.] Salome, the wife of Zebedee, with her two sons James and John, thinking, that immediately after his resurrection, he would appear in great pomp and glory, to restore to the Jews a temporal kingdom, came to him, and desired that those her two sons, who had hitherto been his constant disciples and followers, might, at the opening of his kingdom, be next in dignity to his own person.

22 *Ye know not what ye ask*, &c.] Ye are greatly mistaken, and know not what ye ask; my kingdom is not, as ye fondly imagine, a temporal kingdom, consisting in earthly glory and greatness; but it is a spiritual kingdom, consisting only in holiness, righteousness, and godliness, and in the spiritual rewards of these divine virtues: and places of dignity are not to be expected there by favour and affection, but to be attained by humility, by patience, and sufferings.

23 *Ye shall drink indeed of my cup*, &c.] Ye shall indeed follow me in persecutions, and sufferings, and thereby attain a place in my kingdom, and a share in my rewards.

But to sit on my right hand--is not mine to give.] This seems to contradict another expression in scripture, *All power is given me*, &c. The words should be thus rendered, To sit on my right hand, and on my left I cannot give, except to those for whom the Father has prepared it. *Essay for a new Translation.*

28 *A ransom for many.*] By *many* is here meant all such as should come to repentance by receiving the knowledge of the truth. *Clark.*

29 *Jericho.*] The city of Jericho was pleasantly situated at the foot of that range of hills that bounded the large plain to the west. The country around was the most fertile spot in Canaan; yielding, besides the necessaries of life in great abundance, the best palms, excellent honey, and the celebrated balsam-tree, the most precious production of the earth. The fruitfulness of this region was owing to various causes, and, among the rest, to a fine spring flowing through it, and which was anciently sweetened by the prophet Elisha, who also, by the command of the Almighty, blessed the land with perpetual and extraordinary fertility. See note on Joshua, ch. ii. 1. and Prideaux's *Connect. Art. Balsam-trees.*

30 *Behold, two blind men sitting by the way-side*, &c.] St. Mark and St. Luke mention only one blind man cured near Jericho; but St. Matthew here mentions two, who had the blessing of sight conferred upon them. Probably one of the beggars was more remarkable than the other, being the son of Timœus, who seems to have been a person of some distinction; but having fallen into poverty, was forced to beg for his bread. St. Matthew and St. Mark both say, this miracle was performed as Jesus *departed from Jericho*, St. Luke *when he was come nigh unto it*; but the Greek of St. Luke may properly be rendered, *when* or *while he was near it*.

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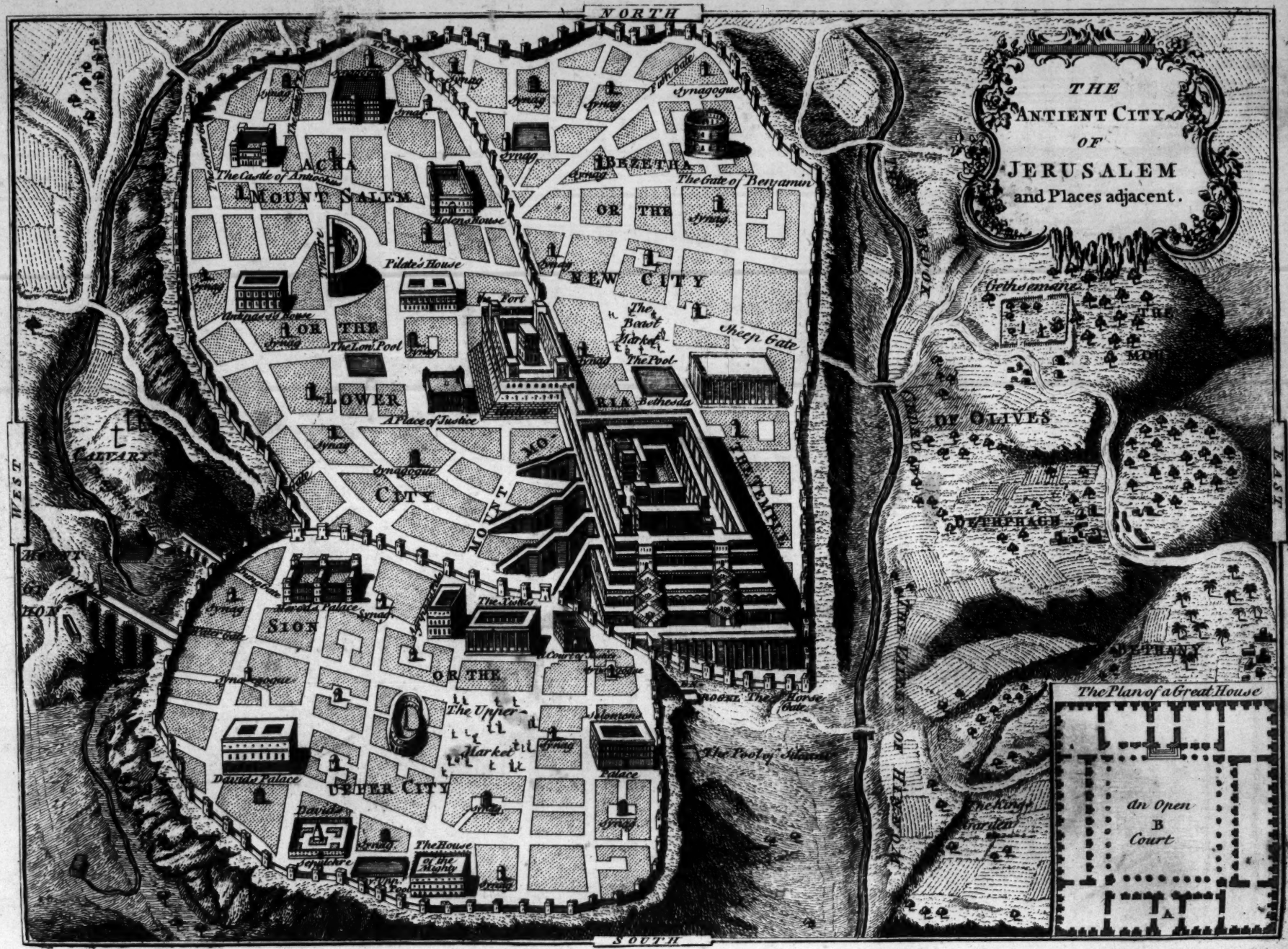
NORTH
SOUTH
WEST
EAST
THE ANTIENT CITY OF JERUSALEM and Places adjacent.
BEZETHA
MOUNT SALEM
OR THE NEW CITY
LOWER CITY
SION
OR THE UPPER CITY
MOUNT OF OLIVES
CALVARY
Gethsemane
BETHANY
The Plan of a Great House
an Open Court
A
B
Pilate's House
The Port
Sheep Gate
Bethesda
A Place of Justice
The Pool of Siloam
The Kings Garden
The House of the Mighty
Tombs of the Kings
Sepulchre
Synagogue

and ſaid, What will ye that I ſhould do unto you?

33 They ſay unto him, Lord that our eyes may be opened.

34 So Jeſus had compaſſion *on them*, and touched their eyes: and immediately their eyes received ſight, and they followed him.

CHAP. XXI.

1 *Chriſt rideth into Jeruſalem on an aſs,* 12 *and caſteth out the buyers and ſellers.*

AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples,

2 Saying unto them, Go into the village over-againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe *them*, and bring *them* unto me.

3 And if any *man* ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them.

4 All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the foſe of an aſs.

6 And the diſciples went, and did as Jeſus commanded them,

7 And brought the aſs, and the colt, and put on them their clothes, and they ſet *him* thereon.

8 And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed *them* in the way.

9 And the multitudes that went before and that followed, cried, ſaying, Hoſanna to the Son of David: Bleſſed is he that cometh in the name of the Lord: Hoſanna in the higheſt.

10 And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

12 ¶ And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves,

13 And he ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

Notes on the Twenty-firſt Chapter.

5 *Sitting upon an aſs and a colt,* &c.] i. e. Sitting on a colt the foſe of an aſs.

7 *Thereon.*] i. e. Upon the colt.

9 *Hoſanna.*] This word in Hebrew, ſignifies *ſave we beſeech thee.* Applied to Chriſt on this occaſion, it ſignified the ſame *as God ſave the king.*

10 *When he was come into Jeruſalem, all the city was moved, ſaying, Who is this?*] There is hardly any paſſage in the New Teſtament that has occaſioned more profane wit and ridicule than the triumphant entry of our Saviour into Jeruſalem. But it muſt be remembered that his riding into Jeruſalem in this manner, fulfilled the predictions of the prophets; and that an aſs was the uſual creature uſed by the judges and kings of Iſrael in the moſt flouriſhing times. God had forbid the children of Iſrael the uſe of horſes, that he might keep them in a more ſenſible dependence upon himſelf: therefore David, who rode himſelf upon a mule, and ordered Solomon to do the ſame on his coronation-day, burnt the chariots he took from his enemies, and hamſtrung the horſes, to make them unfit for war. And afterwards when Solomon, and the ſucceeding princes multiplied horſes, they were rebuked by the prophets and chaſtized by God for it. It is therefore with great propriety, that Chriſt, in his moſt public triumph, choſe, according to the prophecy before us, to ride upon an aſs: neither was there any thing ridiculous in it; for the eaſtern aſſes are a very large and beautiful animal; on which patriarchs, judges, and kings have rode: nay, magiſtrates are ſpoken of by the general deſcription, of thoſe that *ride on white aſſes*; (ſee note on Judges v. 10.) So all the ridicule which has fallen on this paſſage, muſt be retorted on the ignorance of thoſe, who have taken upon them to cenſure what they did not underſtand.

13 *My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.*] The expreſſion, *a den of thieves,* is by ſome thought to allude to thoſe gangs of robbers which at that time infeſted Judea, and uſed to hide themſelves in holes or dens of the mountains; but our Saviour here plainly refers to the paſſage in Jeremiah, where the prophet introduced God complaining, *Is this houſe, which is called by my name, become a den of robbers in your eyes? Behold, even I have ſeen it, ſaith the Lord,* chap. vii. 11. St. Jerom aſcribes all this wickedneſs to the avarice of the prieſts, and gives us a lively deſcription of the ſeveral artifices whereby they endeavoured to extort money. "In the temple of Jeruſalem, ſays he, where the Jews, from "almoſt all countries of the earth aſſembled, ſacrifices of dif- "ferent kinds, ſome for the rich, and others for the poorer ſort, "were offered according to the law. But becauſe thoſe who "came from diſtant countries often wanted ſuch ſacrifices, the "prieſts took the advantage of buying up all the beaſts ap- "pointed for that purpoſe, ſold them to thoſe perſons who want- "ed them, and received them again at their hands. And be- "cauſe ſome, who came to worſhip, were ſo very poor, that "they could not even purchaſe the leſſer ſacrifices, namely "birds, the prieſts placed bankers in the courts of the temple "to lend money upon ſecurity; but finding that they could not "do this without tranſgreſſing the law, they had recourſe to "another device, namely to appoint a kind of pawn-brokers, "inſtead of bankers; i. e. men who, for the advance of a "ſmall ſum, took fruits, herbs, and other commodities, in- "ſtead of intereſt-money. Our Lord therefore having obſerved "this method of traffic carried on by the prieſts in his father's "houſe, not only expelled their agents, but arraigned them alſo "as a band of thieves."

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hungred.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 And he answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said, likewise. And he answered, and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of

15 *The children crying in the temple.*] *Children*, rather Jesus's servants and followers, those of his train and retinue. What led our translators to use the word *children* in this place, Dr. Pearce thinks, is the answer that our Saviour makes, *Out of the mouth of babes and sucklings thou hast perfected praise*; but the meaning of this is, God has chosen for the praising of him babes and sucklings in knowledge, not with respect to their years; for sucklings that cannot speak, cannot *perfect praise*. Miracles of Jesus vindicated.

16 *Out of the mouth of babes and sucklings thou hast perfected praise.*] These words were recited from Psalm viii. 2. and seem to vary a little from the original, which is thus rendered, *Out of the mouth of babes and sucklings thou hast ordained strength*: though the LXX give it as quoted by St. Matthew.

17 *Bethany.*] Bethany took its name from a track of ground in which it stands, so called from the Greek word *athene*, which signifies the dates of palm-trees, that grew there in great plenty. It was, in our Saviour's time, a considerable place, situated at the foot of the mount of Olives, about fifteen furlongs, or near two miles eastward from Jerusalem; but it is at present a very mean village. Our modern travellers inform us, that, at the entrance into it, there is an old ruin, called the castle of Lazarus, supposed to have been the mansion-house where he and his sisters lived. Near it, at the bottom of a small descent, is a sepulchre, said to be that of Lazarus, and held in great veneration by the Turks, who use it for an oratory, or place of prayer.

19 *When he saw a fig-tree in the way*, &c.] By this visible similitude, Christ intimated to his disciples, that the Jewish nation, having now only a formal profession of religion, without bringing forth any fruit, should suddenly be cursed and rooted out. All the miracles of Christ were intended for the good of mankind: whenever he performed any that were destructive, it was upon inanimate things or irrational creatures, as the swine of the Gergesenes; which last was so far wise and gracious, as it demonstrated at once the malice of the devil, and the extent of Christ's power over him.

21 *If ye have faith*, &c.] If ye firmly believe, and trust in the power of the most High, ye shall be able to do things as much greater than this, as removing a mountain, and throwing it into the sea, is greater than causing a small tree to wither.

31 *The harlots go into the kingdom of God*, &c.] This is contrary to the very spirit of the gospel: surely it should be rendered, *They that have been harlots* and repented; or, by the *kingdom of God*, may mean their conversion to Christianity.

righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had ſeen *it*, repented not afterward, that ye might believe him.

33 Hear another parable; There was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far country.

34 And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen that they might receive the fruits of it.

35 And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon.

38 But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir; come, let us kill him, and let us ſeize on his inheritance.

39 And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen?

41 They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

42 Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whoſoever ſhall fall on this ſtone ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

CHAP. XXII.

1 *The marriage of the king's ſon.* 11 *The wedding-garment.* 15 *Of paying tribute,* 23 *and of the reſurrection.*

AND Jeſus anſwered, and ſpake unto them again by parables, and ſaid,

2 The kingdom of heaven is like unto a certain king which made a marriage for his ſon;

3 And ſent forth his ſervants to call them that were bidden to the wedding: and they would not come.

33 *There was a certain houſholder which planted a vineyard,* &c.] God delivered the law to his peculiar people, the Jews, with great preſent advantages, and promiſes of future bleſſings.

34, 35, 36 *When the time of the fruit drew near,* &c.] God expecting from the Jews, to whom he had given his law, the fruits of holineſs and obedience to his commands, ſent to them his prophets to remind them of their obedience; but they, inſtead of liſtening to their preaching, and obeying the voice of the moſt High, abuſed the prophets, perſecuted ſome of them, and ſlew others.

37 *Laſt of all, he ſent unto them his ſon.*] At laſt, God ſent his Son into the world, that if there were any means left of reducing the Jews to repentance, they might be convinced, at leaſt by the miracles and authority of the Saviour of the world.

38, 39 *When the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir,* &c.] Thus the Jews, after all the indignities they had offered to the meſſengers and prophets of the moſt High, were to add this at laſt, to fill up the meaſure of their iniquity, namely, to put to death the Son of God; caſting him out of the church who was the foundation of it, and the author of all its bleſſings.

40 *When the Lord therefore of the vineyard cometh,* &c.] i. e. When the time of God's executing judgment ſhall come, what puniſhment will he inflict upon thoſe incorrigible Jews?

41 *Other huſbandmen.*] Theſe are the Gentiles converted to the goſpel.

44 *Whoſoever ſhall fall,* &c.] Here is a tranſpoſition: this verſe ſhould immediately follow ver. 42. The ſenſe ſeems to be, whoſoever ſhall ſtumble at my doctrine, while I am here upon earth, he ſhall be damaged by it; but whoſoever ſhall oppoſe me after my exaltation to glory, he will bring upon himſelf unavoidable deſtruction. *Doddridge.*

Notes on the Twenty-ſecond Chapter.

Ver. 1. *Jeſus anſwered,* &c.] Perhaps it would have been rendered with more propriety, *Jeſus ſpake unto them---and ſaid.*

2 *The kingdom of heaven is like unto a certain king, which made a marriage for his ſon.*] This marriage-ſupper, or great feaſt, ſignifies the joys of heaven; and they are here ſaid to be prepared in honour of the Son of God, becauſe they are beſtowed on men as a reward for their obedience.

3 *Sent forth his ſervants to call them that were bidden.*] The invitation that preceded the call at the hour of ſupper, ſignifies the vocation of the Jews; who when the fulneſs of time approached, had the goſpel, the great call to the feaſt of heaven, preached to them firſt by John the Baptiſt, and next by Jeſus himſelf.

They would not come.] They rejected the goſpel.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city.

8 Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye ſhall find bid to the marriage.

10 So thoſe ſervants went out into the *high*-ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts.

11 ¶ And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment:

12 And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs.

13 Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

14 For many are called, but few *are* choſen.

15 ¶ Then went the Phariſees, and took counſel how they might entangle him in *his* talk.

16 And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any *man*: for thou regardeſt not the perſon of men.

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4 *He ſent forth other ſervants, ſaying, Tell them which are bidden*, &c.] After the reſurrection and aſcenſion of the bleſſed Jeſus, the apoſtles were ſent forth to inform the Jews, that the goſpel-covenant was eſtabliſhed, manſions in heaven were prepared, and that nothing was wanting, but that they would chearfully accept of the honour deſigned them.

5, 6 *But they made light of it*, &c.] The treatment the king's ſervants met with, was intended to repreſent the ill ſucceſs which the goſpel and its miniſters might expect among the Jews, viz. that they would in general, reject it, and prefer their farms, their merchandiſe, and other gainful employments, to the practice of piety, the favour of God, and the enjoyments of heaven. Nay, that they would even add inſults and cruelty to obſtinacy, perſecuting unto death, the miniſters who exhorted them to believe, and embrace the gracious terms of the goſpel.

7 *He ſent forth his armies*, &c.] The Roman armies which God made uſe of to diſplay his vengeance upon the Jews.

9, 10 *Go ye into the high-ways*, &c.] Here the calling of the Gentiles is repreſented by the king's ſervants going forth, and compelling all they met with to come in, i. e. not by *force of arms*, but by the force of *perſuaſion*.

10 *The wedding was furniſhed with gueſts.*] i. e. By the continual preaching of the goſpel, many are prevailed upon to make profeſſion of religion, and to ſeek after the happineſs of the life to come. *Clark.*

11 *When the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment.*] The people of the eaſt, among whom the faſhion of clothes was not changeable, as with us, eſteemed it a principal part of their magnificence, to have their wardrobes ſtored with rich habits. Thus Job, ſpeaking of the wicked ſays, *though he heap up ſilver as the duſt, and prepare raiment as the clay*, chap. xxvii. 16. We may therefore very naturally ſuppoſe, that this king, having invited his gueſts to his feaſt, would order his ſervants to make each of them a preſent of ſplendid apparel, as a farther mark of his reſpect, and that they might be all cloathed in a manner becoming the magnificence of the ſolemnity; doubtleſs therefore the man that was ſentenced to be bound, and caſt into outer darkneſs, had been offered a wedding-garment with the reſt, but would not receive it, and haughtily entered the palace, in his ragged and filthy dreſs.

With regard to the ſpiritual meaning of this parable, whether the wedding-garment implies faith, or an holy life, it is needleſs diſpute; for faith cannot be ſeparated from good works, nor good works proceed from any thing but faith. In ſhort, this parable is admirably adapted to the method of God's dealings with us; for he requires repentance indeed, and holineſs, in order to our ſharing in the happineſs of heaven; but, at the ſame time, he graciouſly offers to work it in us, by his holy ſpirit; and therefore may juſtly puniſh us for neglecting ſo great a favour. *Doddridge.*

12, 13 *Friend, how cameſt thou in hither?* &c.] This member of the parable repreſents the laſt judgment, and teaches us, that though the Gentiles obeyed the call of the goſpel with more alacrity than the Jews, that they ſhould not all be ſaved by it.

14 *For many are called, but few are choſen.*] See note on chap. xx. 16. Theſe words muſt be referred to the Gentiles, who though they embraced the goſpel, yet many of them refuſed the wedding-garment when it was offered them. The parable is concluded in this manner to ſhew us, that the profeſſion of the Chriſtian religion will not ſave a man, unleſs he lives in a manner worthy of that religion. Let us therefore, who have obeyed the call, and are by profeſſion the people of God, think often of that awful day, when the king will come in to ſee his gueſts; when God will, with the greateſt ſtrictneſs, view every ſoul laying claim to the joys of heaven: let us think of the ſpeechleſs confuſion that will ſeize ſuch as have not the wedding-garment, and on the inexorable ſeverity with which they will be conſigned to weeping and gnaſhing of teeth; and let us remember that to have ſeen, for a while, the light of the goſpel, and the fair beaming of an eternal hope, will add deeper and more ſenſible horrors to thoſe gloomy manſions. On the other hand, to animate and encourage us, let us think on the happy time, when the marriage-ſupper of the Lamb ſhall be celebrated, and all the harmony, pomp, and beauty of heaven ſhall add to its ſolemnity, and to its happineſs.

16 *The Herodians.*] Theſe were a court-party, whoſe greateſt zeal was to ingratiate themſelves with Herod and Cæſar; which zeal is called *the leaven of Herod.*

17 Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not?

18 But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought uuto him a peny.

20 And he ſaith unto them, Whoſe *is* this image and ſuperſcription?

21 They ſay unto him Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſar's; and unto God the things that are God's.

22 When they had heard *theſe words*, they marvelled, and left him, and went their way.

23 ¶ The ſame day came to him the Sadducees, which ſay, that there is no reſurrection, and aſked him,

24 Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother.

25 Now there were with us ſeven brethren: and the firſt, when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother;

26 Likewiſe the ſecond alſo, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.

29 Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,

32 I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34 But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35 Then one of them *which was* a lawyer aſked *him* a queſtion, tempting him, and ſaying,

36 Maſter, which *is* the great commandment in the law?

37 Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

38 This is the firſt and great commandment.

39 And the ſecond *is* like unto it, Thou ſhalt love thy neighbour as thy ſelf.

40 On theſe two commandments hang all the law and the prophets.

41 While the Phariſees were gathered together, Jeſus aſked them,

42 Saying, What think ye of Chriſt? Whoſe ſon is he? They ſay unto him, *The Son* of David.

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17 *Is it lawful to give tribute unto Cæſar or not?*] They intended to accuſe him as a betrayer of the liberty of the Jews if he ſhould ſay, *it was lawful*; or on the contrary, as a mover of ſedition againſt the Romans, if he ſhould ſay, *it was not lawful*. Clark.

18 *Why tempt ye me, ye hypocrites?*] He called them hypocrites to ſignify, that though they made conſcience, and a regard to the divine will, their pretence for aſking the queſtion, he ſaw through their deſign, and knew they were come to enſnare him.

19 *A peny.*] The Roman penny was worth about ſeven-pence halfpenny.

21 *Render therefore unto Cæſar, the things which are Cæſar's: and unto God the things that are God's.*] It is the character of the Chriſtian religion to inſpire men with ſubmiſſion to ſuperiors, in whatever is not contrary to the law of God, concerning the taxes. *L'Enfant.*

22 *They marvelled, and left him, and went their way.*] They were aſtoniſhed at his having perceived their deſign, as well as at the wiſdom by which he avoided the ſnare; and retired inwardly vexed and greatly aſhamed.

28 *Whoſe wife ſhall ſhe be of the ſeven?*] As the Sadducees believed the ſoul to be nothing more than a refined kind of matter, they thought, if there was any future ſtate, it muſt reſemble the preſent; and that men, being in that ſtate material and mortal, the human race could not be continued, nor individuals made happy, without the pleaſures and conveniencies of marriage.

29, 30 *Jeſus anſwered---Ye do err, not knowing the ſcriptures*, &c.] The power and wiſdom of God will cauſe our future happineſs, not to conſiſt, as it does here, in groſs and ſenſual pleaſures.

32 *I am the God of Abraham*, &c.] The force of this argument is, The ſoul of Abraham, Iſaac, and Jacob, not being Abraham, Iſaac and Jacob themſelves; it follows that God could not properly be ſtiled their God, unleſs they were to riſe again from the dead. *L'Enfant.*

33 *They were aſtoniſhed at his doctrine.*] The people were agreeably ſurpriſed, when they heard ſo clear and ſolid a confutation of the ſect they abominated, and that too in an argument where they had always thought themſelves impregnable.

40 *On theſe two commandments hang all the law and the prophets.*] The meaning is plainly this, That the whole reaſon of religion lies in theſe two general commandments; that in theſe all particular duties and precepts are founded; that nothing can be of any obligation in religion, but as it relates either to the love we owe to God, or the love we owe to our neighbour. *Sherlock's Serm.* Vol. I.

43 He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying,

44 The LORD ſaid unto my Lord, Sit thou on my right-hand, till I make thine enemies thy footſtool?

45 If David then call him Lord, how is he his Son?

46 And no man was able to anſwer him a word, neither durſt any *man* from that day forth aſk him any more *queſtions*.

CHAP. XXIII.

1 *The ſcribes and Phariſees good doctrine, but evil examples of life.* 34 *The deſtruction of Jeruſalem foretold.*

THEN ſpake Jeſus to the multitude, and to his diſciples,

2 Saying, The ſcribes and the Phariſees ſit in Moſes' ſeat:

3 All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works: for they ſay, and do not.

4 For they bind heavy burdens and grievous to be born, and lay *them* on men's ſhoulders; but they themſelves will not move them with one of their fingers.

5 But all their works they do for to be ſeen of men. They make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi; for one is your Maſter, *even* Chriſt; and all ye are brethren.

9 And call no man your Father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called Maſters: for one is your Maſter, *even* Chriſt.

11 But he that is greateſt among you ſhall be your ſervant.

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44 *Sit thou on my right hand.*] By right hand here is meant, not only the greateſt honour, but alſo ſupreme power and authority,

45 *If David then call him Lord, how is he his ſon?*] Here Chriſt gives the Phariſees to underſtand, that they were extremely miſtaken, if they took him only for a temporal king, ſince his being the Son of God rendered him much ſuperior to the ſon of David. *L'Enfant.*

Notes on the Twenty-third Chapter.

Ver. 2 *Sit in Moſes' ſeat.*] Succeed him in being teachers and expounders of the law of God.

3 *Whatſoever they bid you obſerve,* &c.] This is to be reſtrained to thoſe things that are agreeable to the law of God, and true piety.

4 *They bind heavy burdens.*] Chriſt uſes this proverb, to deſcribe the hypocriſy of the Phariſees, who expounded the law in the ſevereſt ſenſe, and impoſed upon others the utmoſt rigour of its precepts, but were themſelves extremely corrupted, and did not take the leaſt pains to practiſe thoſe duties. The words, *they bind heavy burdens,* &c. are ſpoken in alluſion to the practice of thoſe who lade and drive beaſts of burden. They firſt make or bind up their loads, then lay them on their backs, and in driving them through bad roads, ſupport the loads and keep them ſteady, by taking hold of them. Our Lord's meaning therefore was, that they will neither bear theſe loads themſelves, nor will they give the people the leaſt reſpite from them in caſes where it is due.

5 *They make broad their phylacteries,* &c.] The phylacteries had their origin from the law, "Thou ſhalt bind them (the divine precepts) for a ſign upon thine hands, and they ſhall be "as frontlets between thine eyes," Deut. vi. 8. This precept, which enjoined a conſtant regard to, and remembrance of God's laws, the Jews interpreted literally. Hence they faſtened to their foreheads, and on their left arms, portions of the law written upon parchment ſcrolls, and called them in their own language *Tephelims*, prayers. But, in Greek, they are called *phylacteria*, from their uſe, which was to put the perſons who wore them in mind to keep the divine precepts. Wagenſeil ſays, that the phylacteries for the forehead conſiſted of four diſtinct parchments, which they rolled up neatly, and put into a caſe or box of dreſſed ſkin, made with four little cells in it, a cell for each ſcroll; and that the whole was tied to the forehead with a fillet, by which means they could wear a good deal of the ſcriptures between their eyes as an ornament, and in very little room. The phylactery for the arm conſiſted of four portions of the law, written on one piece of vellum, but in four columns. This ſcroll they rolled up, and put in a caſe, which they tied to their left wriſt or arm with a fillet.

Enlarge the borders of their garments.] Or, as it might be rendered, *the fringes of their garments.* What theſe borders or fringes were which the Phariſees enlarged, may be gathered from Deut. xxii. 12. "Thou ſhalt make thee fringes on the four quarters "of thy veſture, wherewith thou covereſt thyſelf." Hence we learn, that theſe fringes were conſidered as badges of holineſs; and that the Phariſees wore a larger kind of them than ordinary, to give themſelves airs of uncommon piety, gravity, and wiſdom; qualities indeed very eſſential to the teachers of religion, of which they were wholly deſtitute.

9 *Call no man your father upon the earth.*] The meaning of *calling any one father upon earth* is, paying to any earthly teacher (not a *due* deference and attention, but) that *deference* which the Scribes and Phariſees were by our Saviour reproved for unjuſtly claiming: and the deference and regard they claimed was, that men ſhould follow them ignorantly and implicitly, in the traditions they taught. *Clark.*

10 *Neither be ye called maſters: for one is your maſter, even Chriſt.*] Nor were the diſciples to accept of the title of *maſter* or *leader*, which the Jewiſh doctors courted; becauſe, in point of commiſſion and inſpiration, they were all upon an equal footing; neither had they any title to rule the conſciences of men, except by virtue of the inſpiration which they received from their maſter, to whom alone the prerogative of infallibility originally belonged.

12 And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

13 But wo unto you, ſcribes and Phariſees, hypocrites! for ye ſhut up the kingdom of heaven againſt men: for ye neither go-in *your ſelves*, neither ſuffer ye them that are entering to go-in.

14 Wo unto you, ſcribes and Phariſees, hypocrites! for ye devour widows houſes, and for a pretence make long prayer: therefore ye ſhall receive the greater damnation.

15 Wo unto you, ſcribes and Phariſees, hypocrites! for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than your ſelves.

16 Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing; but whoſoever ſhall ſwear by the gold of the temple, he is a debtor!

17 Ye fools, and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold?

18 And whoſoever ſhall ſwear by the altar, it is nothing; but whoſoever ſweareth by the gift that is upon it, he is guilty!

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23 Wo unto you, ſcribes and Phariſees, hypocrites! for ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: theſe ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

25 Wo unto you, ſcribes and Phariſees, hypocrites! for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs.

26 *Thou* blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the outſide of them may be clean alſo.

27 Wo unto you, ſcribes and Phariſees, hypocrites! for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead *men*'s bones, and of all uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 Wo unto you, ſcribes and Phariſees, hypocrites! becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the days of

12 *Whoſoever ſhall exalt himſelf.*] This maxim, by being repeated at leaſt ten times in the New Teſtament, ſeems intended not only for teachers of others, but for all Chriſtians in general.

13 *Hypocrites.*] This word in its moſt exact application ſignifies *Players*, who antiently acted a part under a maſk. *More's Theological Works.*

Ye ſhut out, &c.] By the prejudices which you propagate among the people againſt the goſpel.

14 *Ye ſhall receive the greater damnation.*] In the original it is, *more abundant* condemnation; a meaſure of wrath, *over and above* the general ſentence which ſhall paſs upon the world of the ungodly. *Clark.*

15 *Ye make him two-fold more the child of hell.*] He being obliged to vie with you in the exceſſes of your bigotry to ſhow the ſincerity of his converſion.

23 *Faith.*] i. e. Fidelity in their dealings with men.

24 *Strain at a gnat.*] Rather, *ſtrain out a gnat:* a fly being reckoned an unclean animal, the Phariſees would not drink any liquor till it had been ſtrained through a linen cloth. *Lamy.*

25 *Within they are full of extortion and exceſs.*] The cenſure here is double, viz. that what filled their cups and diſhes was got unjuſtly and uſed intemperately. *Heylyn.*

27 *Whited ſepulchres.*] The graves of the principal perſons were diſtinguiſhed by ſquare rooms with cupolas built over them, which being conſtantly kept clean, white-waſhed, and beautified, they continue to this day an excellent comment upon this expreſſion of our Saviour. They were thus whitened, that people might diſcern they were polluted places, and conſequently avoid coming near them. *Shaw.*

29 *Becauſe ye build the tombs of the prophets*, &c.] It is uſual in ſome languages to ſuppreſs part of the propoſition, which yet by neceſſary inference is always plainly underſtood. The meaning is, notwithſtanding their pretenſions of ſhowing great reſpect to the memory of the antient prophets by building and adorning their ſepulchres, yet in reality this reſpect was only ſhown to them becauſe they were dead, and could no longer reprove them; whereas the living prophets were perſecuted by them juſt as the antient ones had been by their forefathers. *Clark.*

our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the prophets.

32 Fill ye up then the meaſure of your fathers.

33 *Ye* ſerpents, *ye* generation of vipers, how can ye eſcape the damnation of hell?

34 ¶ Wherefore behold, I ſend unto you prophets, and wiſe-men, and ſcribes: and *ſome* of them ye ſhall kill and crucify; and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from city to city:

35 That upon you may come all the righteous blood ſhed upon the earth from the blood of righteous Abel unto the blood of Zacharias ſon of Berachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, All theſe things ſhall come upon this generation.

37 O Jeruſalem, Jeruſalem, *thou* that killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

1 *The deſtruction of the temple foretold.* 29 *Of Chriſt's coming to judgement.*

AND Jeſus went out, and departed from the temple: and his diſciples came to *him* for to ſhew him the buildings of the temple.

2 And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, There ſhall not be left here one ſtone upon another that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying,

33 *Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?*] Men of warm tempers are apt to miſtake this part of Chriſt's diſcourſe. They fancy that his giving the Phariſees names expreſſive of their characters, and his denouncing woes againſt them, juſtifies thoſe cenſorious judgments, which without reaſon, they paſs on perſons who happen to be at variance with them. But till we can make it evident that we have the faculty of knowing men's hearts, which Chriſt poſſeſſed, we have no title to imitate him in an action not deſigned for our imitation, being done by him as a prophet, and by virtue of his prophetical gifts, and not as an ordinary man.

34 *Behold, I ſend unto you prophets, and wiſe men, and ſcribes,* &c.] Our Saviour's meaning in this paſſage was not that he would ſend them prophets to be killed, that they might not eſcape the damnation of hell, but that every poſſible method might be tried for their converſion, though he well knew that they would make light of all, and by ſo doing pull down upon themſelves a terrible vengeance.

35 *Zacharias.*] This is probably that Zachariah who is expreſly ſaid to have been ſlain in that remarkable manner, *between the temple and the altar*, 2 Chron. xxiv. 21. And as to his being here called the ſon of Barachias, and not of Jehoiada, it muſt be obſerved that it was uſual among the Jews for perſons to change their names for others of much the ſame ſignification: Barachias ſignifies one that *bleſſes the Lord*; Jehoiada, one *that confeſſes him.*

37, 38 *O Jeruſalem, Jeruſalem, thou that killeſt the prophets,* &c.] O thou that waſt once the holy city, and the beloved of the Almighty, but has ſince rejected him, perſecuted his ſervants, ſlain his prophets, and continued obſtinately impenitent; how often has God tendered to thee the offers of pardon and mercy, and invited thee to repentance with all the pity and kindneſs that the tendereſt father can ſhew to his beloved child! but thou refuſedſt to hear. Behold therefore the time of mercy is now paſt; and the final deſolation of the city and temple, with the fearful deſtruction of the Jewiſh nation, is irreverſibly decreed by the Almighty.

39 *Ye ſhall not ſee me henceforth,* &c.] By their not ſeeing him from that time forth, we are to underſtand their not ſeeing him in the quality of a teacher, guardian, and friend, till they ſhall ſay, *Bleſſed is he that cometh in the name of the Lord*; i. e. till the nation be converted to Chriſtianity. The multitude, a few days before he made his entrance into Jeruſalem, cried before him, *Bleſſed is he that cometh in the name of the Lord.* Hence, in predicting their future converſion, he very properly alluded to that exclamation by which they had expreſſed their faith in him as the Meſſiah.

Notes on the Twenty-fourth Chapter.

Ver. 2 *See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another,* &c.] This beautiful and ſuperb building, which ye behold adorned with ſtones of incredible bulk, and coſtly gifts, ſhall be razed to the very foundation. And accordingly Joſephus tells us, that Titus commanded his ſoldiers to dig up the foundation both of the city and temple.

3 *When ſhall theſe things be? and what ſhall be the ſign of thy coming, and of the end of the world?*] Becauſe the diſciples joined their maſter's coming, and the end of the world, with the demolition of the temple, this prophecy has commonly been thought to foretel the deſtruction of the world alſo. And in ſupport of this opinion it is alledged, that the diſciples connected the two events together, becauſe they fancied the temple could only fall with the ruins of the world. But they muſt certainly have known, that Solomon's ſtructure had been deſtroyed by the Babylonians, though erected by the appointment of God himſelf, and dignified by the Shechinah, or viſible ſymbol of the divine preſence. If ſo, they could hardly think, that a temple ſo much inferior, both in the greatneſs of its privileges, and the beauty of its fabrick, was only to periſh in the deſolation of the world.

Tell us, when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

4 And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

5 For many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

7 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places.

8 All theſe *are* the beginning of ſorrows.

9 Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall riſe, and ſhall deceive many.

12 And becauſe iniquity ſhall abound, the love of many ſhall wax cold.

13 But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 And this Goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations; and then ſhall the end come.

15 When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place (whoſo readeth, let him underſtand.)

16 Then let them which be in Judea flee into the mountains.

17 Let him which is on the houſe top not come down to take any thing out of his houſe:

18 Neither let him which is in the field return back to take his clothes.

19 And wo unto them that are with child, and to them that give ſuck in thoſe days!

20 But pray ye that your flight be not in the winter, neither on the ſabbath-day.

21 For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be.

22 And except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved: but for the elects ſake thoſe days ſhall be ſhortened.

23 Then if any man ſhall ſay unto you, Lo; here *is* Chriſt, or there; believe *it* not.

5 *Many ſhall come in my name.*] Never did ſo many falſe prophets appear in the world, as there did a few years before the deſtruction of Jeruſalem.

7 *Nation ſhall riſe up*, &c.] Grotius gives us a particular account of ſeveral wars of the Jews among themſelves and of the Romans with the Syrians, and other neighbouring nations before Jeruſalem was deſtroyed.

13 *He that ſhall endure unto the end, the ſame ſhall be ſaved.*] He that, under all theſe trials and afflictions, ſhall continue ſtedfaſt to the end, in the profeſſion and practice of the true religion, ſhall, by the peculiar providence of God, be preſerved here from the extremity of that final calamity, whereby the Jewiſh nation ſhall be utterly deſtroyed, and hereafter inherit eternal life.

14 *This goſpel of the kingdom ſhall be preached in all the world*, &c.] The goſpel was preached by Paul in Arabia, and through the vaſt tract from Jeruſalem to Iconium in Lycaonia, and in Galatia, and through all Aſia Minor, and in Greece, and round about to Illyricum, and in Crete and Italy, Spain, Gaul, and Britain. Beſides, the goſpel reached much farther than this apoſtle carried it; for we find him writing to Chriſtians that had never ſeen his face. We have alſo ſtill remaining St. Peter's epiſtles to the converted Jews in Pontus, Aſia, Cappadocia, and Bithynia. Probably the goſpel was preached in thoſe and many other countries, by the Jews who ſojourned there, and who having come up to Jeruſalem to the paſſover, were converted on the day of Pentecoſt. The Ethiopian eunuch, converted by Philip, would carry it alſo into his country: but whatever way it happened, the fact is certain, that in moſt of thoſe countries, churches were planted within thirty years after our Saviour's death, or about ten years before the deſtruction of Jeruſalem.

15 *The abomination of deſolation*, &c.] The abomination which cauſeth the deſolation mentioned by Daniel the prophet, was the Roman armies with their ſtandards, whereon the images of their gods and emperors were painted; for the armies were an abomination to the Jews on account of their idolatry, and cauſed a deſolation wherever they came.

16, 17, 18] The meaning of theſe verſes is, there will be no time to loſe, and that people will be obliged to uſe the utmoſt ſpeed on account of the ſwift progreſs of the Roman arms.

19 *Wo unto them that are with child*, &c.] In thoſe days of vengeance women with child, and ſuch as have infants hanging at their breaſts, ſhall be particularly unhappy, becauſe they cannot flee from the impending ruin.

20 *Neither on the ſabbath-day.*] Our bleſſed Lord declares the inconveniencies which the ſuperſtition of the nation would occaſion, if their flight ſhould happen on the ſabbath; for the Jews reckoned it unlawful to walk above a mile on that day. This direction may afford us great comfort; for it ſhews that notwithſtanding afflictions befal us by the decree of God, the circumſtances of them may be mitigated by our prayers.

21 *There ſhall be great tribulation.*] During the ſiege of Jeruſalem, the inhabitants were afflicted at the ſame time with famine, peſtilence, conflagrations, maſſacres, robberies, and war.

22 *Except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved*, &c.] If theſe tribulations were to be as laſting as they will be ſevere, no one could poſſibly eſcape: but, for the ſake of thoſe chriſtians who ſhall, at that time, be ſcattered through Judea, God will ſo order things, that the extremity of the calamity ſhall be ſhort, and the city quickly taken.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that, if *it were* poſſible, they ſhall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert; go not forth: behold, *he is* in the ſecret chambers; believe *it* not.

27 For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be.

28 For whereſoever the carcaſe is, there will the eagles be gathered together.

29 Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.

30 And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory.

31 And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that ſummer *is* nigh;

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Verily I ſay unto you, This generation ſhall not paſs till all theſe things be fulfilled.

35 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

36 But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, ſo ſhall alſo the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be.

40 Then ſhall two be in the field; the one ſhall be taken, and the other left.

41 Two *women ſhall be* grinding at the mill; the one ſhall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44 Therefore be ye alſo ready: for in ſuch an hour as ye think not the Son of man cometh.

24 *Signs and wonders.*] The Jews were much addicted to ſorcery and magick.

28 *Whereſoever the carcaſe is*, &c.] The meaning is, that Jeruſalem was juſt going to fall a prey to the Romans who had eagles for their ſtandards.

29 *Immediately after the tribulation*, &c.] *He waxed great even to the hoſt of heaven, and he caſt down ſome of the hoſt, and of the ſtars to the ground, and he ſtamped upon them*, Dan. viii. 10. i. e. The Jewiſh ſtate in general, or the prieſts and Levites in particular, who are called *ſtars*, as they are eminent for their ſtation, and illuſtrious for their knowledge, and *the hoſt of heaven*, as they watched and ſerved in the temple; and their ſervice is denominated a warfare. *Newton on Prophecies.*

30 *Then ſhall appear the ſign of the Son of man in heaven*, &c.] The ſign from heaven, which both the diſciples and Phariſees expected, was ſome viſible appearance of the Meſſiah in the clouds, and ſome miraculous interpoſition of his power, by which the Romans, the maſters of the world, were to be deſtroyed, and an univerſal empire over all nations erected in behalf of the Jews. This ſign they were led to expect, becauſe Daniel had prophetically ſaid of the Son of man, that he ſaw him coming in the clouds of heaven, and that there was given him dominion, and glory, and a kingdom, that all nations and languages ſhould ſerve him. But Daniel, by the coming of the Son of man in the clouds, meant his interpoſing for the deſtruction of his enemies, particularly the unbelieving Jews: and by the kingdom over all nations, he meant a ſpiritual kingdom, a new diſpenſation of religion, namely, the goſpel, which ſhould comprehend the whole world within its pale. Therefore to ſhew the diſciples, that they had miſtaken the prophecy, which referred wholly to the deſtruction of Jeruſalem, and to the converſion of the Gentiles, he adopted it into his prediction of theſe events, and ſettled its true meaning.

They ſhall ſee the Son of man coming in the clouds of heaven.] I think the *celeſtial appearances*, which are deſcribed by Joſephus, lead us into the exacteſt interpretation of this text. *Doddridge.*

31 *His angels.*] i. e. His meſſengers, or the preachers of the goſpel, who after the deſtruction of Jeruſalem cauſed the ſound of the goſpel more clearly to be heard all over the world. *L'Enfant.*

34 *This generation.*] i. e. Some of thoſe that are now living ſhall be witneſſes of the deſtruction of Jeruſalem.

38 *They were eating and drinking*, &c.] Theſe words finely expreſs the ſecurity and gaity with which the antediluvians purſued the uſual employments and amuſements of life, when they were on the brink of utter deſtruction. *Doddridge.*

45 Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſehold, to give them meat in due ſeaſon?

46 Bleſſed *is* that ſervant whom his Lord when he cometh ſhall find ſo doing.

47 Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48 But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming;

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken;

50 The Lord of that ſervant ſhall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

CHAP. XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.* 31 *Alſo the deſcription of the laſt judgement.*

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oil with them:

4 But the wiſe took oil in their veſſels with their lamps.

5 While the bridegroom tarried, they all ſlumbered and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimed their lamps.

8 And the fooliſh ſaid unto the wiſe, Give us of your oil; for our lamps are gone out.

9 But the wiſe anſwered, ſaying, *Not ſo*: leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered and ſaid, Verily I ſay unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods.

15 And unto one he gave five talents, to

51 *Appoint him his portion with the hypocrites,* &c.] In antient times the ſtewards of great families were ſlaves, as well as the ſervants of a lower claſs, being raiſed to that truſt on account of their fidelity, wiſdom, ſobriety, and other good qualities. If any ſteward, therefore, in the abſence of his Lord, behaved, as is repreſented in the parable, it was a plain proof that the virtues, on account of which he was raiſed, were counterfeit, and conſequently that he was an hypocrite. Slaves of this character, among other chaſtiſements, were ſometimes condemned to work in the mines; and, as this was one of the moſt grievous puniſhments, when they firſt entered, nothing was heard among them but weeping and gnaſhing of teeth, on account of the intolerable fatigue to which they were ſubject in theſe hideous caverns, without the leaſt hope of being releaſed.

Notes on the Twenty-fifth Chapter.

Ver. 1 *Then ſhall the kingdom of heaven be likened unto ten virgins,* &c.] In thoſe eaſtern countries, the bridegroom commonly brought home the bride in the evening: and that ſhe might be received at his houſe in a ſuitable manner, his female friends of the younger ſort were invited to come and wait with lamps, till ſome of his retinue, diſpatched before the reſt, brought word that he was at hand. On this they went forth with their lamps trimmed to welcome him, and conduct him with his bride into the houſe: and, for this ſervice, they had the honour of being gueſts at the marriage-feaſt. Chriſt intending that his diſciples ſhould conſider the judgement that he was going to inflict on the Jewiſh nation, as the forerunner and emblem of that univerſal judgment he is to exerciſe at the laſt day, in this chapter gives a deſcription of the laſt judgement. The ſlumbering of the virgins denotes that frame of mind, that diſtraction and diſſipation of thought, which good men ſometimes fall into, by reaſon of their neceſſary worldly buſineſs; for though God muſt never be forgotten, the ſtate of human affairs is ſuch, that it is hardly poſſible to be ſo intent on our ſpiritual journey, that no cares ſhall ever retard or entangle us. Hence it comes to paſs, that even thoſe who are the moſt vigilant, ſometimes ſlumber, or, to all outward appearance, are off their guard, like the wicked; but with this difference however, that though the exerciſe of grace, at leaſt ſo far as it conſiſts in the ſenſible emotions of holy affections, may, for a time, be interrupted, yet theſe holy affections really ſubſiſt in their hearts, ready to be called forth into action: whereas the wicked are wholly deſtitute of them, not in act only, but in principle alſo. Theſe two ſtates of mind are exactly repreſented by the lamp's burning dimly for want of trimming, and its going out for want of oil.—The midnight cry raiſed at the coming of the bridegroom, while the virgins were aſleep, ſhows how ſuddenly and unexpectedly ſome are called away by death; ſo that little or no preparation can be made for the approaching judgment, in the confuſion and perplexity of a death-bed ſickneſs.

another two, and to another one, to every man according to his ſeveral ability; and ſtraightway took his journey.

16 Then he that had received the five talents went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of thoſe ſervants cometh, and reckoneth with them.

20 And ſo he that had received five talents, came, and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more.

21 His lord ſaid unto him, Well done, *thou* good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He alſo that had received two talents, came, and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23 His lord ſaid unto him, Well done, good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came, and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, *Thou* wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath ſhall be given, and he ſhall have abundance; but from him that hath not ſhall be taken away, even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

31 ¶ When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

32 And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

16 *He that had received five talents.*] The behaviour of a good man in an eminent ſtation of life is fitly enough compared to a courſe of merchandize: for as merchants by laying out their money in trade, receive it again with profit, ſo the ſervants of the moſt High, by occupying the abilities and opportunities he has put into their hands, improve, ſtrengthen, and increaſe them; and whatever ſucceſs they have in this ſpiritual merchandize, their maſter is pleaſed to conſider it as his own, and to think himſelf enriched thereby, rejoicing infinitely in the happineſs of his creatures. The excuſe which the ſlothful ſlave made for himſelf, exactly expreſſes the thoughts of wicked men. They look upon Chriſt as a hard and tyrannical maſter, who rigourouſly exacts what he has no title to, and who puniſhes, with unreaſonable ſeverity, things that are no faults at all, or at beſt but ſmall ones; and regards his laws as ſo many infringements of their liberty, by which they are ſecluded from much innocent pleaſure. But the anſwer, which the maſter returned, demonſtrates that all the excuſes which wicked men can make for themſelves ſhall ſtand for nothing at the great day. And ſurely it is not to be imagined how any man can produce a ſufficient reaſon before God, to juſtify his having neglected to do good. The crime and puniſhment of this idle ſervant teaches us, that a perſon's doing no evil will not be ſufficient to acquit him at the bar of the Almighty. It is highly criminal to let the divine grace lie buried in idleneſs. All God's ſervants muſt be actively good, exerting themſelves to the utmoſt in promoting his intereſt, which is no other than the happineſs of his creatures. And though by this they acquire no merit, it is by this that they are qualified for the enjoyment of heaven, the gates of which Chriſt hath ſet open by his death. In ſhort, if the ſlave who hid his talent in a napkin, was reckoned unfaithful to his truſt, and puniſhed accordingly, notwithſtanding he delivered it up to his Lord entire, what may they expect who deſtroy the noble faculties beſtowed on them, or uſe thoſe temporal bleſſings as occaſions of ſin, which God intended as means for the exerciſe and improvement of grace!

27 *Thou oughteſt to have put my money*, &c.] The maſter does not hereby ſhow, that he approves of uſury; he would only convince his creditor how abſurd his excuſe was; as if he had ſaid, ſuppoſe I am ſuch a one as you repreſent me, your buſineſs then was to put my money into the bank, &c. *L'Enfant.*

29 *From him that hath not, ſhall be taken away even that which he hath.*] From him that *hath not*, i. e. hath not any thing additional, or any improvement, ſhall be taken away even that which he *hath*, i. e. the *principal*, the ſum which was originally committed to his charge. *Trapp.*

31, 32, 33 *When the Son of Man ſhall come in his glory*, &c.] Here the judgment of all nations, Gentiles as well as Chriſtians, is

33 And he ſhall ſet the ſheep on his right-hand, but the goats on the left.

34 Then ſhall the King ſay unto them on his right-hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world;

35 For I was an-hungered, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an-hungered, and fed *thee?* or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the king ſhall anſwer, and ſay unto them, Verily I ſay unto you, In as much as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left-hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels;

42 For I was an-hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an-hungered, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee.

45 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, In as much as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46 And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

CHAP. XXVI.

1 *The rulers conſpire againſt Chriſt.* 14 *Judas ſelleth him.* 17 *Chriſt eateth the paſs-over.* 47 *He is betrayed by Judas.*

AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 Ye know that after two days is *the feaſt of* the paſs-over, and the Son of man is betrayed to be crucified.

3 Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas,

4 And conſulted that they might take Jeſus by ſubtilty, and kill *him.*

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is deſcribed with great magnificence, and the points on which their trials are to proceed are diſplayed. They ſhall be acquitted or condemned, according as it ſhall then appear that they have performed or neglected works of charity, duties which in Chriſtians neceſſarily ſpring from the great principle of faith and piety, and which the heathens themſelves were invited to perform by the light of nature, the diſpenſation they were under. But we are not to underſtand this, as if ſuch works were meritorious in either; for all who are acquitted at that day, whether heathens or Chriſtians, ſhall be acquitted ſolely on account of the righteouſneſs of Chriſt, as the meritorious cauſe.

35 *I was a ſtranger.*] Or, I knew not where to lodge. In the inland towns and villages of Barbary, there is generally a houſe ſet apart for the reception of ſtrangers, with a proper officer to attend it: here perſons are lodged and entertained for one night, in the beſt manner the place will afford, at the expence of the community. *Shaw's Travels.*

36 *Ye viſited me.*] The Greek properly ſignifies, ye took care of me.

40 *In as much as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.*] That alms-deeds ſhall be remembered with peculiar regard in the day of judgment, was a notion that early prevailed among the Jews. *Mede.*

41 *Prepared for the devil and his angels.*] It is remarkable, that the fire of hell is here ſaid to be prepared for the devil and his angels: whereas the kingdom of heaven is ſaid to be made expreſly for the righteous, ver. 34. Perhaps our Lord intended by this to teach us, that God's original intention was to make men happy, and not to condemn them. No ſooner were we created, than a ſtate of conſummate felicity was formed for us. But the fire of hell was prepared for the devil and his angels, namely after their fall. And becauſe wicked man partake with devils in their ſin of rebellion againſt God, they are doomed to ſhare with them in their puniſhment.

46 *Theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.*] The iſſue of the judgement, as it is repreſented in the parable, is awful beyond deſcription. If the meaning of this ſhort ſentence was fully underſtood, what an impreſſion would it make upon ſinners! *everlaſting puniſhment! eternal life!* What is there that is not comprehended in theſe words? Miſerable are they that dare venture their ſouls on its ſignifying a limited duration in either. *Doddridge.*

Notes on the Twenty-ſixth Chapter.

Ver. 3 *Caiaphas.*] Joſeph Caiaphas was made high-prieſt by Valerius Gratus, as we learn from Joſephus, and afterwards depoſed by Vitellius: he was of the ſect of the Sadducees, Acts v. 17.

5 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar among the people.

6 Now when Jeſus was in Bethany, in the houſe of Simon the leper,

7 There came unto him a woman having an alablaſter-box of very precious ointment, and poured *it* on his head as he ſat at *meat*.

8 But when his diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this waſte?

9 For this ointment might have been ſold for much, and given to the poor.

10 When Jeſus underſtood *it*, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

11 For ye have the poor always with you: but me ye have not always.

12 For in that ſhe hath poured this ointment on my body, ſhe did *it* for my burial.

13 Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached in the whole world, *there* ſhall alſo this that this woman hath done be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts.

15 And ſaid *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ Now the firſt *day* of the *feaſt of* unleavened bread the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſs-over?

18 And he ſaid, Go into the city to ſuch a man, and ſay unto him, The Maſter ſaith, My time is at hand: I will keep the paſs-over at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them; and they made ready the paſs-over.

20 Now when the even was come, he ſat down with the twelve.

21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowful, and began every one of them to ſay, unto him, Lord, is it I?

23 And he anſwered and ſaid, He that dippeth *his* hand with me in the diſh, the ſame ſhall betray me.

24 The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

26 And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat: this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it;

28 For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins.

29 But I ſay unto you, I will not drink

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6 *The leper.*] That had been ſo, and ever ſince retained the name.

8 *When the diſciples ſaw it.*] Dr. Clark in his Paraphraſe ſays, *One of his diſciples*, viz. *Judas*, the *plural number* being ſometimes put for the *ſingular*.

15 *Thirty pieces of ſilver.*] Theſe pieces of ſilver are commonly ſuppoſed to have been ſhekels; if ſo, the thirty pieces of ſilver were worth about three pounds fifteen ſhillings ſterling: this was the price of a ſlave.

23 *The diſh.*] A veſſel full of vinegar wherein they dipped the bitter herbs. *L'Enfant.*

24 *The Son of man goeth as it is written of him: but wo unto that man*, &c.] I indeed muſt ſuffer according to the will of God, and the prophecies that went before concerning me. But though the divine wiſdom thinks fit to make uſe of the wickedneſs of my betrayer, as an inſtrument to effect great and excellent deſigns; yet his wickedneſs is not at all the leſs, becauſe it will bring about the wiſe purpoſes of the Almighty; and therefore the puniſhment of that man ſhall be very great; ſo that happy had it been for him, if he had never been born.

25 *Thou haſt ſaid.*] i. e. Thou haſt ſaid right.

26 *This is my body.*] This is the repreſentation of my body broken on the croſs, according to the ſtile of the ſacred writers: thus Gen. xl. 12. *three branches are three days*, and ver. 18. *three baſkets are three days*; and innumerable other places.

27, 28 *Drink ye all of it: for this is my blood of the new teſtament.*] All of you and all my diſciples in all ages muſt drink of this cup, becauſe it repreſents my blood ſhed for the remiſſion of the ſins of the world; my blood in which the new covenant between God and man is ratified, and therefore my blood of the new covenant: ſo that this inſtitution exhibits to your joyful mediation the grand foundation of men's hopes, and perpetuates the memory of the ſame to the end of the world.

Shed for many.] i. e. For all mankind: the word *many* is frequently uſed for *all*.

29 *I will not drink henceforth of the fruit of the vine*, &c.] He did

henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.

30 And when they had ſung an hymn they went out into the mount of Olives.

31 Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.

32 But after I am riſen again, I will go before you into Galilee.

33 Peter anſwered and ſaid unto him, Though all *men* ſhall be offended becauſe of thee, *yet* will I never be offended.

34 Jeſus ſaid unto him, Verily I ſay unto thee, that this night, before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36 Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful and very heavy.

38 Then ſaith he unto them, My ſoul is exceeding ſorrowful even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou *wilt*.

40 And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation. The ſpirit indeed *is* willing, but the fleſh *is* weak.

42 He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done.

43 And he came and found them aſleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take *your* reſt: behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners.

46 Riſe, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people.

48 Now he that betrayed him gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he: hold him faſt.

49 And forthwith he came to Jeſus, and ſaid, Hail, maſter; and kiſſed him.

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did drink after his reſurrection; for Peter ſaid, he eat and drank with them.

Until I drink it new.] i. e. Of a quite different nature; in the ſame ſenſe as we read of *new heavens*, and *new earth*, &c.

31 *All ye ſhall be offended becauſe of me this night*, &c.] Jeſus now forewarned his diſciples, that before morning they ſhould fall away from him, and be afraid to own him, becauſe of the things they ſhould ſee would befal him; ſo that in them ſhould be fulfilled that prophecy of Zechariah, *The ſhepherd ſhall be ſmitten, and the ſheep ſcattered.*

34 *Before the cock crow.*] i. e. Before the cock had done crowing; for the cock crows at ſeveral times.

36 *Gethſemane.*] In Hebrew ſignifies *the oil-preſs*; for as the mount had its name from the quantity of olives that grew upon it, it is probable that this garden, which was at the foot of it, had a preſs in it; and this reconciles the evangeliſts, two of whom mention only the mount, another the garden, and the fourth Gethſemane. *Univ. Hiſt.* Vol. X.

39 *If it be poſſible*, &c.] If in thine infinite wiſdom thou ſaweſt it fit, and that the glory and ſalvation of men could be equally promoted, without my ſuffering this cruel and ignominious death, I could even deſire that I might eſcape it: but this is only the firſt apprehenſion that human nature has of death, and I ſubmit myſelf entirely to the divine will and pleaſure. For the expreſſion *this cup*, ſee note on Prov. xxxi. 6.

40 *Findeth them aſleep.*] It was then very late in the night, for after ſupper Chriſt made a long diſcourſe; beſides, they were oppreſſed and ſtupified with ſorrow. *L'Enfant.*

41 *Watch and pray*, &c.] How poorly is this exhortation anſwered by thoſe vigils and nocturnal offices of the Romiſh church, which are ſaid to have had their origin from hence?

The ſpirit is willing, &c.] So gentle a rebuke, ſo kind an apology, were the more remarkable, as our Lord's mind was now diſcompoſed with ſorrow. *Tillotſon.*

44 *Saying the ſame words.*] Or, to the ſame purpoſe.

45 *Sleep on now*, &c.] This ſeems inconſiſtent with the context: one tranſlation has this with a point of interrogation; *Do ye ſleep on ſtill, and take repoſe?* Which is a reproof that agrees extremely well with ver. 40 and 41, and likewiſe with what follows.

48 *Gave them a ſign.*] Namely, the Roman ſoldiers, who did not know Jeſus; beſides it was night, and twelve of them together probably dreſſed much alike. *Doddridge.*

49 *Kiſſed him.*] Probably Chriſt (according to the Jewiſh

50 And Jeſus ſaid unto him, Friend, where-fore art thou come? Then came they and laid hands on Jeſus, and took him.

51 And behold, one of them which were with Jeſus ſtretched out *his* hand, and drew his ſword, and ſtruck a ſervant of the high prieſt's, and ſmote off his ear.

52 Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword ſhall periſh with the ſword.

53 Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels?

54 But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

55 In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him and fled.

57 And they that had laid hold on Jeſus led *him* away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled.

58 But Peter followed him afar off unto the high prieſt's palace, and went in, and ſat with the ſervants, to ſee the end.

59 Now the chief prieſts and elders and all the council ſought falſe witneſs againſt Jeſus to put him to death;

60 But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes,

61 And ſaid, This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

62 And the high prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing; what *is it which* theſe witneſs againſt thee?

63 But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us whether thou be the Chriſt the Son of God.

64 Jeſus ſaith unto him, Thou haſt ſaid. Nevertheleſs, I ſay unto you, Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy: what further need have we of witneſſes? behold, now ye have heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 Then did they ſpit in his face, and buffeted him; and others ſmote *him* with the palms of their hands.

68 Saying, Propheſy unto us, thou Chriſt; Who is he that ſmote thee.

69 Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before *them* all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they

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cuſtom) had uſed his diſciples thus to *ſalute him*, after any long abſence.

51 *One of them.*] Namely, Peter. John xviii. 10.

52 *All they that take the ſword*, &c.] This is not to be underſtood literally; but that they who are the forwardeſt to take up arms, are generally the firſt that fall by them.

53 *Twelve legions.*] i. e. A great many: a legion conſiſted generally of ſix thouſand men.

56 *All the diſciples forſook him and fled.*] Afraid probably that the action of Peter might bring their lives into danger.

64 *On the right hand of power.*] i. e. On the right hand of God.

67 *With the palms of their hands.*] Margin reads, *With rods.*

69 *Peter ſat without in the palace.*] Matthew and Mark ſeem to differ in the account they give of the place where Peter firſt denied his maſter. Matthew ſays, *Peter ſat without in the palace*, and Mark, that his denial happened, *as Peter was beneath in the palace.* But it appears, from John xviii. 25, that Peter was with the ſervants at the fire, when he denied his Maſter the third time; and from Luke xxii. 61, that Jeſus looked upon Peter juſt as he was pronouncing the words of the third denial. Our Lord therefore, and his diſciple, during his trial, were together in one room, Jeſus with his judges at the upper end, and Peter with the ſervants at the fire in the other. According to this diſpoſition, Peter might be ſaid to have been without in the hall, i. e. without in reſpect to the croud of judges, witneſſes, and ſoldiers around Jeſus; but in regard to the place where the council ſat, he was beneath in the hall, a way of ſpeaking common even in our own language.

73 *Thy ſpeech bewrayeth thee.*] The Galileans had a clowniſh and uncouth way of ſpeaking.

that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them; for thy ſpeech bewrayeth thee.

74 Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out and wept bitterly.

CHAP. XXVII.

1 *Chriſt delivered to Pilate.* 3 *Judas hangeth himſelf.* 31 *Chriſt is crucified.*

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What *is that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood.

7 And they took counſel, and bought with them the potters field, to bury ſtrangers in.

8 Wherefore that field was called, The field of blood unto this day.

9 Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value;

10 And gave them for the potters field, as the Lord appointed me.

11 And Jeſus ſtood before the governor: and the governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaid Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

14 And he anſwered him to never a word, inſomuch that the governor marvelled greatly.

15 Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 When he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him.

20 But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus.

21 The governor anſwered and ſaid unto

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74 *The cock crew.*] It has been objected to this part of the hiſtory, that the Jews, according to tradition, never kept any cocks within the walls of Jeruſalem, during the paſſover, and conſequently that Peter could not hear them crow, while he continued in the high-prieſt's palace. But the objection may be eaſily removed, by calling the tradition itſelf in queſtion, becauſe it contradicts the teſtimony of writers, whoſe veracity is indiſputable, and who could not but know the cuſtoms of the age in which they lived; or, by ſuppoſing that the Romans, who lived in the city, neglecting the inſtitutions of the Jews, might keep poultry about their houſes for the uſe of their tables, or for the auſpices, a ſort of divination they were particularly addicted to.

Notes on the Twenty-ſeventh Chapter.

Ver. 5 *He hanged himſelf.*] Going to the brow of a hill *he hanged himſelf*, but the rope breaking by the force with which he threw himſelf off, he fell down the precipice, and burſt aſunder by the force of his fall, ſo that his bowels guſhed out. This method of reconciling this paſſage with Acts i. 18. ſeems the moſt rational of any that I have ſeen.

9 *Then was fulfilled that which was ſpoken by Jeremy*, &c.] This prophecy is found only in Zechariah, chap. xi. 13. The name Jeremiah was probably inſerted by ſome officious tranſcriber: or we may ſuppoſe, that in copying, the word Jeremiah might be put down by miſtake inſtead of Zechariah.

19 *Juſt.*] This epithet here ſignifies *innocent*.

This day in a dream.] Probably *that morning*, ſince Pilate roſe. As the heathens imagined thoſe dreams moſt ſignificant which came about *break of day*, ſhe might on that account lay the greater ſtreſs upon it.

them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers:*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right-hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 ¶ And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there:

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it*, in three days, save thy self: if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save;

23 *Why, what evil hath he done?*] So determined were they to have him crucified, that though the governor declared his innocence, and offered three several times to dismiss him, they would not hear him; to such a pitch were their passions raised by the artful insinuations of their priests.

24 *Washed his hands before the multitude.*] Perhaps Pilate did this agreeably to the rites of the heathens, which prescribed lustrations for such as ignorantly or wilfully had committed murder; or rather, as he intended thereby to make an impression on a Jewish mob, he did it in compliance with the institutions of Moses, which by this time he could not be totally ignorant of, and which, in the case of an unknown murder, ordered the elders of the nearest city to wash their hands publicly, and say, *Our hands have not shed this blood.* And in allusion to which the Psalmist says, *I will wash mine hands in innocence*, that is, in testimony of mine innocence. Wherefore, according to the Jewish rites, Pilate, by this action, made the most solemn declaration in his power, that the blessed Jesus was innocent, and that he was resolved to have no hand in his death.

25 *His blood be on us, and on our children.*] This dreadful imprecation was answered in the ruin so quickly brought upon the Jewish nation, and the calamities which have since pursued that wretched people in almost all ages and countries: it was particularly illustrated in the severity with which Titus, naturally merciful, treated the Jews whom he took during the siege of Jerusalem; an incredible number of them being crucified in the view, and near the walls of the city.

29 *A reed in his right hand.*] Or, *a cane*, instead of a *sceptre*.

31 *To crucify him.*] Among the Romans the execution of criminals was performed by soldiers.

32 *Him they compelled to bear his cross.*] Our Saviour carried it himself at first, but sinking under it, they forced Simon to carry it.

34 *They gave him vinegar*, &c.] This mixture was probably given to intoxicate the sufferers; and Jesus might refuse it on that very account: St. Mark says, they gave him *myrrh* and *wine*; but that being a mixture highly esteemed, it is probable the translator mistook the word *mar*, bitterness, for *mor*, myrrh; and thus the two evangelists will be reconciled. *Vinegar*, or *sour wine*, signify much the same thing.

42 *He saved others.*] Christ had cured abundance of sick persons, and raised several from the dead.

if he be the King of Iſrael, let him now come down from the croſs, and we will believe him.

43 He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God.

44 The thieves alſo which were crucified with him caſt the ſame in his teeth.

45 Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

47 Some of them that ſtood there, when they heard *that*, ſaid, This *man* calleth for Elias.

48 And ſtraightway one of them ran, and took a ſpung, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee, whether Elias will come to ſave him.

50 Jeſus, when he had cried again with a loud voice, yielded up the ghoſt.

51 And behold, the vail of the temple was rent in twain, from the top to the bottom: and the earth did quake, and the rocks rent:

52 And the graves were opened; and many bodies of the ſaints which ſlept aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jeſus from Galilee, miniſtering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joſes and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple:

58 He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered.

59 And when Joſeph had taken the body, he wrapped it in a clean linnen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over-againſt the ſepulchre.

62 Now the next day, that followed the

44 *The thieves alſo.*] i. e. One of them; ſee Luke xxiii. 39.

45 *There was darkneſs.*] This darkneſs was the more miraculous, becauſe it happened at the time of the oppoſition of the two luminaries, and conſequently could be no eclipſe of the ſun: for the paſſover began in the full moon; beſides, the total darkneſs of the ſun's eclipſe never laſts more than fifteen minutes, whereas this darkneſs laſted from twelve o'clock till three.

46 *Eli, Eli, lama ſabachthani,* &c.] Theſe words are part of the twenty-ſecond Pſalm; and ſome are of opinion, he repeated the whole; it being the cuſtom of the Jews, in making quotations, to mention only the firſt words of the pſalm or ſection which they cite.

48 *Vinegar.*] On purpoſe to revive his ſpirits, and prolong his ſufferings.

51 *The vail of the temple was rent in twain,* &c.] The vail which parted the holy of holies from the ſanctuary, was rent aſunder; ſignifying the diſſolution of the Jewiſh œconomy or diſpenſation, and the opening to all believers an entrance into heaven by the blood of Jeſus. The earth alſo trembled, and the rocks burſt aſunder; ſignifying, that ſome great alterations were working by the immediate power of the moſt High.

52, 53 *The graves were opened, and many bodies of ſaints which ſlept aroſe,* &c.] The ſepulchres alſo of the dead were opened, and many bodies of holy men aroſe and appeared, after Chriſt's reſurrection, to ſeveral that dwelt in Jeruſalem; ſignifying, that Chriſt, by his death and reſurrection, had deſtroyed him that had the power of death, and given an earneſt of a general reſurrection. It ſhould ſeem that theſe holy men were diſciples who had lately died; for, when they went into the city, they were known to be ſaints; which could not well have happened, had they not been cotemporaries.

54 *Truly this was the ſon of God.*] *Son of a God.* The heathens had a notion that prodigies, eſpecially ſtorms and earthquakes, ſometimes attended the death of extraordinary perſons peculiarly dear to the gods.

57 *There came a rich man of Arimathea,* &c.] A city of Judea, called by the Hebrews *Ramathaim Sophim.* The riches and honourable ſtation of this perſon were not mentioned by the evangeliſt out of oſtentation, that a perſon of ſo conſiderable a figure ſhould pay reſpect to the body of Jeſus, but to ſhew how ſtrangely Providence fulfilled an ancient prophecy concerning the Meſſiah, that, notwithſtanding the infamous manner of his expiring, he ſhould *make his grave with the rich at his death,* Iſaiah liii. 9.

58 *Pilate commanded the body,* &c.] Which he might more willingly do, as he was convinced that Jeſus was innocent.

60 *Laid it in his own new tomb,* &c.] What follows here tends highly to the confirmation of the truth of our Lord's reſurrection; for his body being put into a tomb in which no man had laid before, if any one roſe from it, it muſt be our Lord; and the tomb being hewed out of a rock, there could be no digging through it to convey the body thence.

day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead. So the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

1 *Christ's resurrection.* 9 *He appeareth to the women,* 16 *and to his disciples,* 19 *and sendeth them to baptize.*

IN the end of the sabbath, as it began to dawn towards the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead *men.*

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him. Lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept:

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65 *Ye have a watch, go your way, make it as sure as you can.*] Pilate, thinking their request reasonable, allowed them to take as many soldiers as they pleased out of the cohort, which, at the feast, kept guard in the porticos of the temple; for that they were not Jewish, but Roman soldiers, whom the chief-priests employed to watch the sepulchre, is evident from their asking them of the Roman governor. Besides, when the soldiers returned with the news of Christ's resurrection, the priests desired them to report, that his disciples had stole his body away while they slept: and, to encourage them to tell the falsehood boldly, promised to take proper methods to pacify the governor, if their neglect of duty should come to his ears; a promise which there was no need of making to their own servants.

66 *So they went and made the sepulchre sure, sealing the stone, and setting a watch.*] The priests going with their party, placed them at their post, having first satisfied themselves that the corpse was there, and sealed the stone that was rolled to the door of the sepulchre, to prevent the guards from combining with the disciples in carrying on any fraud. Thus, while the priests cautiously proposed to prevent our Lord's resurrection from being fraudulently imposed upon the world, resolving, no doubt, to shew his body publicly after the third day as an impostor; they put the truth of Christ's resurrection beyond all question, by furnishing a number of unexceptionable witnesses to it, whose testimony they themselves could not refuse.

Notes on the Twenty-eighth Chapter.

Ver. 1 *As it began to dawn,* &c.] The late learned and ingenious Mr. Gilbert West supposes the women to have made two different visits to the sepulchre, and in consequence of that, two distinct reports to the disciples: and that Mary Magdalene with the other Mary and Salome set out πρωι, not only *early,* but *over-early,* i. e. *before the time appointed,* to meet Joanna and the other women there; and this sense the Greek word will very well bear: and this interpretation reconciles the evangelists in those particulars in which before they seemed to disagree. See Mark xvi. 2. Luke xxiv. 1. John xx. 1.

2 *There was a great earthquake.*] There *had been,* before they came thither.

The angel.] St. Luke mentions two angels, the other evangelists only one, doubtless because but one spoke.

5 *Answered and said.*] Rather, spake and said, &c.

8 *They departed quickly.*] Rather, *they went out* quickly, &c. *West.*

13 *Say ye, his disciples came and stole him away by night while we slept.*] The priests could not certainly be so stupid, as not to foresee what judgment the world would form of guards, who pretended to know and tell what was done while they were asleep; and who, though they knew it, made no effort to prevent the fraud. But absurd as this might be, it was the best colour

Christ's Resurrection. Matt. XXVIII. V. 1. to 5.

5 MA 56

14 And if this come to the governor's ears, we will perſuade him, and ſecure you.

15 So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews until this day.

16 ¶ Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt;

20 Teaching them to obſerve all things whatſoever I have commanded you. And lo, I am with you alway even unto the end of the world. Amen.

colour they could put upon the matter. Unluckily however for their cauſe, the ſoldiers had not come directly to them to receive this leſſon; but had tarried by the way, and divulged the truth in ſeveral parts of the city.

15 *This ſaying is reported*, &c.] This ſeems to intimate, that St. Matthew wrote his goſpel ſome years after our Lord's reſurrection.

17 *But ſome doubted.*] This is not to be underſtood of the apoſtles, but of ſome that were in company with them, who *had* doubted at firſt, but were now convinced of the truth of his reſurrection. *Weſt.*

19 *Teach all nations.*] Rather, *proſelyte*, or *make diſciples of* all nations.

20 *I am with you*, &c.] I am with you and your ſucceſſors, not perſonally, but by the ſpirit. *Clark.*

THE GOSPEL ACCORDING TO ST. MARK.

THE ARGUMENT.

St. Mark *was not that* John *whoſe ſurname was* Mark *the companion of* Barnabas *and* Paul, *mentioned* Acts xii. 25. *but an intimate acquaintance and conſtant attendant of the apoſtle St.* Peter. *Under* Peter's *inſtruction he is ſaid to have written his goſpel in* Greek, *probably receiving at different times hiſtorical facts from him, which he records in no very exact order: The following character is given of St.* Mark's *goſpel by Mr.* Blackwall, *in his defence of the ſacred claſſics.* "*St.* Mark *follows the ſteps of St.* Matthew, *and ſometimes interprets and explains him. Like* "*his great maſter St.* Peter, *he has a comprehenſive, clear, and beautiful brevity. His ſtile* "*comes up to what the nobleſt critics demand of an hiſtorian,* viz. *that it be majeſtic and grave,* "*as well as ſimple and unaffected.—He ſometimes uſes the repetition of words of the ſame ori-*"*ginal and like ſound, though ſparingly; and when he does, it appears very graceful and be-*"*coming. This divine Writer, notwithſtanding his brevity, makes ſeveral noble reflections. In* "*ſhort, the goſpel of St.* Mark, *conſidering the copiouſneſs and majeſty of the ſubject, the variety* "*of great actions, and their ſurprizing circumſtances, the number of ſound morals, and curi-*"*ous remarks compriſed in it, is one of the ſhorteſt and cleareſt, the moſt marvellous and ſatiſ-*"*factory hiſtory in the world.*" *St.* Mark's *goſpel being very little different from that of St.* Matthew, *few notes will be required, but the reader will be referred to the parallel paſſages.*

CHAP.

CHAP. I.

1 John Baptiſt's office, 9 Jeſus is baptized, 12 tempted, 14 preacheth, 16 calleth Peter and others, 32 and cureth many.

THE beginning of the Goſpel of Jeſus Chriſt the Son of God;

2 As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

3 The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

6 And John was clothed with camel's hair, and with a girdle of a ſkin about his loins; and he did eat locuſts and wild honey;

7 And preached, ſaying, There cometh one mightier than I after me, the lachet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe.

8 I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

9 ¶ And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And ſtraightway coming up out of the water, he ſaw the heavens opened, and the Spirit like a dove deſcending upon him.

11 And there came a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am well pleaſed.

12 And immediately the ſpirit driveth him into the wilderneſs.

13 And he was there in the wilderneſs forty days tempted of Satan: and was with the wild beaſts; and the angels miniſtered unto him.

14 ¶ Now after that John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the kingdom of God,

15 And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Goſpel.

16 ¶ Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea: for they were fiſhers.

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 And when he had gone a little farther thence, he ſaw James *the ſon* of Zebedee, and John his brother, who alſo were in the ſhip mending their nets.

20 And ſtraightway he called them. And they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

21 And they went into Capernaum; and ſtraightway on the ſabbath-day he entered into the ſynagogue, and taught.

22 And they were aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the ſcribes.

23 And there was in their ſynagogue a man with an unclean ſpirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? art thou

Notes on the Firſt Chapter.

Ver. 3 *The voice of one crying in the wilderneſs.*] Some commentators have imagined theſe words to allude to the proclamation of deliverance from the Babyloniſh captivity, but they more properly ſuit the evangelical ſenſe.

6 *He did eat locuſts*, &c.] See note on Mat. iii. 4.

7, 8 *There cometh one mightier than I after me*, &c.] The Meſſiah, who will ſhortly appear, is a perſon of far greater dignity and authority than I; ſo that I am not worthy to do the meaneſt ſervices for him: his office and preaching will be more excellent and effectual, and tend to greater and more divine purpoſes than mine: for I only baptize you with water, to ſignify by this outward ſign, the neceſſity of repentance: but he, when he cometh, ſhall pour down upon you his holy ſpirit, which, by its inward aſſiſtance, ſhall ſanctify the minds of all thoſe, who, by true repentance, prepare themſelves to receive his doctrine and ſalvation. See note on Mat. iii. 11.

12 *Immediately the ſpirit driveth*, &c.] See Mat. iv.

13 *He was with the wild beaſts; and the angels*, &c.] This may ſhow us, that goodneſs and innocence make a man ſafe and happy in all conditions: a good man is under the protection of his heavenly Father, ſecurely guarded by his holy angels in the moſt diſmal and forlorn place. *Blackwall.*

15 *The time is fulfilled, and the kingdom of God is at hand*, &c.] The ceremonies and ritual obſervances of the law are ſhortly to ceaſe, and God is about to make the laſt revelation of his will to mankind, wherein righteouſneſs only, and ſincerity of heart ſhall be required and accepted: repent ye therefore, and embrace and obey his doctrine.

come to deſtroy us? I know thee who thou art, the Holy one of God.

25 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean ſpirits, and they do obey him.

28 And immediately his fame ſpread abroad throughout all the region round about Galilee.

29 And forthwith when they were come out of the ſynagogue, they entered into the houſe of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay ſick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up: and immediately the fever left her, and ſhe miniſtered unto them.

32 ¶ And at even, when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were ſick of divers diſeaſes, and caſt out many devils; and ſuffered not the devils to ſpeak, becauſe they knew him.

35 And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they ſaid unto him, All *men* ſeek for thee.

38 And he ſaid unto them, Let us go into the next towns, that I may preach there alſo: for therefore came I forth.

39 And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40 And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean.

41 And Jeſus, moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will: be thou clean.

42 And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

43 And he ſtraitly charged him, and forthwith ſent him away;

44 And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thy ſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimony unto them.

45 But he went out, and began to publiſh *it* much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

CHAP. II.

1 *Chriſt healeth one ſick of the palſy,* 14 *calleth Matthew,* 15 *and eateth with publicans and ſinners.*

AND again he entered into Capernaum after *ſome* days; and it was noiſed that he was in the houſe.

2 And ſtraightway many were gathered together, inſomuch that there was no room to receive *them,* not ſo much as about the door: and he preached the word to them.

3 And they come unto him, bringing one ſick of the palſy, which was born of four.

4 And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken *it* up, they

26 *When the unclean ſpirit had torn him.*] Had convulſed him.

29 *The houſe of Andrew and Peter.*] Who at this time had a houſe at Capernaum.

32 *At even when the ſun did ſet.*] When the ſabbath was ended: the Jews reckoned their days from evening to evening.

33 *All the city.*] *All* is here put for the *greateſt part.*

43 *He ſtraitly charged him.*] i. e. Not to divulge the matter; by which he would avoid the ſhew of any oſtentation of his miraculous power, and prevent the malice of the prieſts.

Notes on the Second Chapter.

Ver. 4 *They uncovered the roof,* &c.] Dr. Shaw's interpretation of this paſſage is very plauſible and ingenious: for conſidering the form of the houſes in Barbary and the Levant, he ſuppoſes the το μεσον (mentioned in Luke v. 19.) ſignifies the *court-yard,* round about which the houſe was built; and that *our Lord* was there: he thinks, that, crowded as this *area* was, the bearers of the paralytick might get in at the gate-way, and carry him

let down the bed wherein the ſick of the palſy lay.

5 When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son, thy ſins be forgiven thee.

6 But there were certain of the ſcribes ſitting there, and reaſoning in their hearts,

7 Why doth this *man* thus ſpeak blaſphemies? who can forgive ſins but God only?

8 And immediately, when Jeſus perceived in his ſpirit that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the palſy, *Thy* ſins be forgiven thee; or to ſay, Ariſe, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive ſins, (he ſaith to the ſick of the palſy,)

11 I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe.

12 And immediately he aroſe, took up the bed, and went forth before them all; inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13 And he went forth again by the ſea-*ſide*; and all the multitude reſorted unto him, and he taught them.

14 ¶ And as he paſſed by, he ſaw Levi *the ſon* of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, Follow me. And he aroſe, and followed him.

15 ¶ And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

16 And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners?

17 When Jeſus heard *it*, he ſaid unto them, They that are whole have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners, to repentance.

18 And the diſciples of John, and of the Phariſees uſed to faſt. And they come, and ſay unto him, Why do the diſciples of John and of the Phariſees faſt, but thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt while the bridegroom is with them? as long as they have the bridegroom with them they cannot faſt.

20 But the days will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

21 No man alſo ſeweth a piece of new cloth on an old garment: elſe the new piece that filled it up taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles: elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 ¶ And it came to paſs, that he went through the corn-fields on the ſabbath-day; and his diſciples began, as they went, to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

25 And he ſaid unto them, Have ye never read what David did when he had need and was an-hungered, he, and they that were with him?

26 How he went into the houſe of God in the days of Abiathar the high-prieſt, and did

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up the ſtairs, which commonly go up from thence; and being got to the flat-roof, might take down inwards a part of the baluſtrade or latticed work, and ſo let down the bed with cords, by the ſide of the painted tiles which uſually decorated the walls of the houſe towards this court. See *Shaw's Travels*, 4to. page 211.

15 *Many publicans and ſinners.*] Tax-gatherers, who were acquainted with St. Matthew, and had followed him from the receipt of cuſtom.

17 *They that are whole have no need of the phyſician*, &c.] As ye blame not a phyſician for converſing with ſick men; ſo neither ought ye to find fault with me for keeping company with wicked men, whom I am ſent into the world on purpoſe to reclaim by my doctrine and converſation.

18 *Thy diſciples faſt not.*] This muſt be underſtood only of frequent and affected faſtings, it not being at all probable, that the diſciples of Chriſt, who, after the example of their Divine Maſter, were ſtrict obſervers of the law, would have neglected to keep the ſame faſts as the reſt of their nation did. *L'Enfant.*

19 *Can the children of the bride-chamber*, &c.] Some have ſuppoſed that in this ſimilitude there is a reference to the book of *Canticles*.

21, 22 *No man ſeweth*, &c.] See notes on Mat. xvi. 17.

Notes

eat the ſhew-bread, which is not lawful to eat but for the prieſts, and gave alſo to them that were with him?

27 And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath:

28 Therefore the Son of man is Lord alſo of the ſabbath.

CHAP. III.

1 *The withered hand healed.* 13 *The Apoſtles choſen.* 22 *The Scribes convinced of blaſphemy.* 31 *Who are Chriſt's relations.*

AND he entered again into the ſynagogue; and there was a man there which had a withered hand.

3 And they watched him whether he would heal him on the ſabbath-day; that they might accuſe him.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawful to do good on the ſabbath-days, or to do evil? to ſave life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out. And his hand was reſtored whole as the other.

6 And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jeruſalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many; inſomuch that they preſſed upon him for to touch him, as many as had plagues.

11 And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God.

12 And he ſtraitly charged them, that they ſhould not make him known.

13 ¶ And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach;

15 And to have power to heal ſickneſſes, and to caſt out devils.

16 And Simon he ſurnamed Peter.

17 And James *the ſon of* Zebedee, and John the brother of James; and he ſurnamed them Boanerges, which is, The ſons of thunder.

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iſcariot, which alſo betrayed him. And they went into an houſe.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.

Notes on the third Chapter.

Ver. 4 *Is it lawful to do good on the ſabbath-days, or to do evil?*] I appeal to yourſelves, which is the beſt method of keeping the ſabbath, and moſt acceptable to God; to do a good work of great neceſſity and charity, or to neglect it under pretence of reſting on the ſabbath?

To ſave life, or to deſtroy it?] And even murder the innocent: here our Saviour ſecretly refers to their purpoſe of deſtroying his life, which, while they were thus ſcrupulous about the obſervance of the ſabbath, they were even then forming in their hearts.

5 *When he had looked round about*, &c.] How awful and amiable at once does the Saviour of mankind appear, when he attentively ſurveys the aſſembly, and looks ſeverely round him, with a juſt anger at their obſtinacy and malice, mixed with a tender compaſſion for the unhappineſs of their temper and danger of their condition. *Blackwall.*

17 *The ſons of thunder.*] i. e. The principal miniſters of the goſpel. The expreſſion intimates with what reſiſtleſs power they ſhould bear down all oppoſition, and with divine eloquence and mighty miracles confound the enemies of the goſpel.

21 *He is beſide himſelf.*] This is a very offenſive expreſſion: it is highly improbable that Chriſt's friends ſhould ſpeak thus contemptuouſly and impiouſly of him. Dr. Whitby remarks, that the Greek word here rendered *he is beſide himſelf*, ſignifies alſo, *he is faint*, having lately had no refreſhment. But the eaſieſt interpretation will be to make αυτος refer to the multitude; and ſo the meaning will be, that when our Saviour's company underſtood that the people preſſed into the houſe, they went out *to reſtrain the mob*, and prevent their crowding upon them, ſaying, that

22 ¶ And the ſcribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the prince of the devils caſteth he out devils.

23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?

24 And if a kingdom be divided againſt it ſelf, that kingdom cannot ſtand.

25 And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

26 And if Satan riſe up againſt himſelf and be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man; and then he will ſpoil his houſe.

28 Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the Holy Ghoſt hath never forgiveneſs, but is in danger of eternal damnation:

30 Becauſe they ſaid, He hath an unclean ſpirit.

31 ¶ There came then his brethren and his mother, and ſtanding without ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

CHAP. IV.

1 *The parable of the ſower.* 14 *The meaning thereof.* 26 *Of the ſeed growing ſecretly,* 30 *and of the muſtard-ſeed.*

AND he began again to teach by the ſea-*ſide:* and there was gathered unto him a great multitude, ſo that he entered into a ſhip, and ſat in the ſea; and the whole multitude was by the ſea on the land.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

3 Hearken: Behold, there went out a ſower to ſow:

4 And it came to paſs as he ſowed, ſome fell by the way-*ſide*, and the fowls of the air came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth; and immediately it ſprang up, becauſe it had no depth of earth.

6 But when the ſun was up, it was ſcorched: and becauſe it had no root it withered away.

7 And ſome fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did

that *the people were mad*, and undeſerving of our Saviour's regard: and the context ſeems to confirm this interpretation of the word; for why ſhould Chriſt's company go out to take hold of him, when he appears to have been with them in the houſe? *Cockburn's Diſſert.*

27 *No man can enter into a ſtrong man's houſe*, &c.] When ye ſee the houſe of a ſtrong man broken up, and his goods carried away by force, you make no doubt but that the ſpoiler is more powerful than the perſon ſpoiled. Why then is it not as evident to you, that, if I caſt the devils out of their poſſeſſions with authority, and in confirmation of a doctrine directly contrary to their intereſt, this cannot be done by confederacy with them, but only becauſe I have greater power and authority than they?

28 *All ſins ſhall be forgiven*, &c.] See note on Mat. xii. 31.

Notes on the Fourth Chapter.

Ver. 3 *Behold, there went out a ſower to ſow.*] Thus Chriſt publiſhes the doctrine of true religion among men.

4 *Some fell by the way-ſide*, &c.] Thus the goſpel is preached to ſome who never regard it, but preſently forget what they have heard; and the ſlight impreſſions it makes upon them ſoon wear out.

5, 6 *Some fell on ſtony ground*, &c.] Thus the doctrine of true religion is preached to others, who entertain it indeed readily, and are pleaſed with it, and in ſome meaſure alſo reſolve to obey it; but, for want of ſteadineſs and conſtancy of mind, they are overcome by temptations, eſpecially by perſecution, and fall away from their obedience to the truth.

7 *Some fell among thorns*, &c.] Thus others hear the doctrine of Chriſtianity, who alſo entertain it for a time, and pretend to obey it; but the hurry of buſineſs, the deceitful cares of riches, and the allurements of pleaſures, take up ſo much of their time, and engroſs ſo large a ſhare of their thoughts, that religion has little influence on their lives and converſations, to produce real and ſubſtantial acts of piety and charity.

8 *Other fell on good ground*, &c.] Thus the true religion, when it is preached in the world, meets with ſome honeſt and well-diſpoſed perſons, who both hear it willingly, and believe it heartily, obey it ſincerely, and perſevere in that obedience reſolutely and conſtantly; bringing forth the fruits of holineſs and of all virtues, according to their ſeveral diſpoſitions, abilities, and callings.

yield fruit that ſprang up, and increaſed, and brought forth ſome thirty, and ſome an hundred.

9 And he ſaid unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve aſked of him the parable.

11 And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are without, all *theſe* things are done in parables:

12 That ſeeing they may ſee, and not perceive; and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and their ſin ſhould be forgiven them.

13 And he ſaid unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The ſower ſoweth the word.

15 And theſe are they by the way-*ſide*, where the word is ſown; but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16 And theſe are they likewiſe which are ſown on ſtony ground; who, when they have heard the word, immediately receive it with gladneſs;

17 And have no root in themſelves, and ſo endure but for a time; afterward when affliction or perſecution ariſeth for the word's ſake, immediately they are offended.

18 And theſe are they which are ſown among thorns; ſuch as hear the word,

19 And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entering in, choke the word, and it becometh unfruitful.

20 And theſe are they which are ſown on good ground; ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirty-*fold*, ſome ſixty, and ſome an hundred.

21 And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?

22 For there is nothing hid which ſhall not be manifeſted; neither was any thing kept ſecret but that it ſhould come abroad.

23 If any man have ears to hear, let him hear.

24 And he ſaid unto them, Take heed what ye hear. With what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given.

25 For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

26 ¶ And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,

27 And ſhould ſleep, and riſe, night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herſelf, firſt the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

30 ¶ And he ſaid, Whereunto ſhall we liken

12 *That ſeeing they may ſee*, &c.] Mat. xiii. 13. The ſenſe is, they overlook what they ſee, and are inattentive to what they hear.

19 *Choke the word.*] i. e. Divert men perpetually from hearing the dictates of reaſon and religion. *Clark.*

21 *Under a bed.*] The Greek word here properly ſignifies *a table.*

24 *Take heed what you hear*, &c.] Take heed that the things I teach you, fail not of having their due effect upon your minds and lives, ſo that my inſtructions may not prove uſeleſs; for in proportion as ye make good uſe of your preſent advantages, will God afford you greater grace and aſſiſtances.

25 *He that hath, to him ſhall be given*, &c.] Every one that with ſincerity receives inſtruction, and improves the advantages that God hath already given him, to the promotion of true religion and virtue, ſhall have greater helps continually afforded him: but he that neglects to improve the advantages he already has, and continues impenitent, ſhall be thought unworthy of greater aſſiſtance, and ſhall for his incorrigibleneſs be even deprived of what he at firſt had.

26 *So is the kingdom of God, as if a man ſhould caſt ſeed into the ground*, &c.] In this parable we are informed, that as the huſbandman does not by any efficacy of his own, cauſe the ſeed ſown to grow, but leaves it to be nouriſhed by the ſoil and ſun; ſo Chriſt and his apoſtles, having taught men the true religion, were to ſuffer it to ſpread by the ſecret influences of the holy ſpirit, till at length it ſhould attain its full effect. Morrover, as the huſbandman cannot by the ſtricteſt obſervation, perceive the corn in his field extending its dimenſions as it grows; ſo the miniſters of Chriſt were not at the very firſt to ſee the goſpel making a quick progreſs through the world. The parable was formed to teach the Jews, that neither the Meſſiah nor his ſervants would ſubdue men by the force of arms, as they ſuppoſed he would have done; and alſo to prevent the apoſtles from being diſpirited, when they did not ſee ſucceſs immediately following their labours.

the kingdom of God? or with what comparison ſhall we compare it?

31 *It is* like a grain of muſtard-ſeed, which, when it is ſown in the earth, is leſs than all the ſeeds that be in the earth:

32 But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches; ſo that the fowls of the air may lodge under the ſhadow of it.

33 And with many ſuch parables ſpake he the word unto them as they were able to hear *it*.

34 But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples.

35 And the ſame day, when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him, even as he was in the ſhip. And there were alſo with him other little ſhips.

37 And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill. And the wind ceaſed, and there was a great calm.

40 And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him!

CHAP. V.

1 *Chriſt caſteth out the legion of devils,* 25 *heals the bloody iſſue,* 35 *and raiſes Jairus's daughter.*

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes.

2 And when he was come out of the ſhip, immediately there met him out of the tombs a man with an unclean ſpirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always night and day he was in the mountains and in the tombs, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afar off, he ran and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, *thou* Son of the moſt high God? I adjure thee by God, that thou torment me not.

8 For he ſaid unto him, Come out of the man, *thou* unclean ſpirit.

9 And he aſked him, What *is* thy name? And he anſwered, ſaying, My name *is* Legion: for we are many.

10 And he beſought him much that he would not ſend them away out of the country.

11 Now there was there nigh unto the mountains a great herd of ſwine feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine: and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand,) and were choked in the ſea.

14 And they that fed the ſwine fled, and told *it* in the city and in the country. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind: and they were afraid.

31 *It is like a grain of muſtard-ſeed,* &c.] See Mat. xiii. 31, 32.

34 *He expounded all things,* &c.] i. e. He made a fuller diſcovery of his doctrine to his diſciples than to the multitude, becauſe they were more diſpoſed to receive it, and were afterwards to be the preachers of it, and to ſeal the truth of it with their blood.

Notes on the Fifth Chapter.

Ver. 1 *The country of the Gadarenes.*] St. Matthew calls them Gergeſenes; but the country of the Gadarenes is ſuppoſed to be a territory belonging, or at leaſt adjacent to that of the Gergeſenes.

2 *A man with an unclean ſpirit.*] St. Matthew ſays *two men*; probably one was much fiercer than the other.

9 *Legion.*] Not any definite number, but a great many.

13 *Entered into the ſwine.*] See notes on Mat. chap. viii.

16 And they that ſaw *it* told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis how great things Jeſus had done for him. And all *men* did marvel.

21 ¶ And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him: and he was nigh unto the ſea.

22 And behold, there cometh one of the rulers of the ſynagogue, Jairus by name; and when he ſaw him, he fell at his feet,

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death: *I pray thee*, come, and lay thy hands on her, that ſhe may be healed; and ſhe ſhall live.

24 And *Jeſus* went with him: and much people followed him, and thronged him.

25 ¶ And a certain woman which had an iſſue of blood twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe.

27 When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment.

28 For ſhe ſaid, If I may but touch his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her blood was dried up; and ſhe felt in her body that ſhe was healed of that plague.

30 And Jeſus immediately knowing in himſelf that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogue's *houſe certain* which ſaid, Thy daughter is dead: why troubleſt thou the maſter any further.

36 As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

40 And they laughed him to ſcorn. But when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi; which is, being interpreted, Damſel, (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked: for ſhe was *of the age* of twelve years. And they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly, that no

18 *He that had been poſſeſſed with the devil, prayed him that he might be with him*, &c.] The man who had been poſſeſſed, ſeeing his deliverer departing, and perhaps fearing that he was not ſecure from a return of his calamity, deſired to go with him. But Jeſus, to ſhew that he could preſerve him as well abſent as preſent, and knowing that it would tend more to the glory of God to leave him in that country, as a ſtanding proof of his power and authority, would not take him with him, but bad him go home to his friends and report how great and miraculous a mercy God had vouchſafed unto him.

20 *Decapolis.*] A canton in Judea, ſo called, becauſe it contained ten cities.

22 *One of the rulers.*] See notes on Mat. ix. 9, 18, 23, &c.

25 *A certain woman which had an iſſue of blood*, &c.] Mat. ix.

43 *He charged them ſtraitly*, &c.] It is worth while to obſerve with what perfect decorum our Lord conducted himſelf upon

this

man ſhould know it; and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

1 *Chriſt is contemned of his countrymen.* 45 *He walketh on the ſea.*

AND he went out from thence, and came into his own country; and his diſciples follow him.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom *is* this which is given unto him, that even ſuch mighty works are wrought by his hands?

3 Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? And they were offended at him.

4 But Jeſus ſaid unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own houſe.

5 And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

7 ¶ And he calleth unto him the twelve, and began to ſend them forth by two and two; and gave them power *over* unclean ſpirits;

8 And commanded them, that they ſhould take nothing for *their* journey, ſave a ſtaff only; no ſcrip, no bread, no money in *their* purſe:

9 But *be* ſhod with ſandals; and not put on two coats.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide till ye depart from that place.

11 And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet for a teſtimony againſt them. Verily I ſay unto you, It ſhall be more tolerable for Sodom and Gomorrha in the day of judgement than for that city.

12 And they went out, and preached that men ſhould repent.

13 And they caſt out many devils, and anointed with oil many that were ſick, and healed *them*.

14 And king Herod heard *of him*; for his name was ſpread abroad: and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

15 Others ſaid, That it is Elias. And others ſaid, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he ſaid, It is John whom I beheaded: he is riſen from the dead.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon, for Herodias's ſake his brother Philip's wife: for he had married her.

18 For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel againſt him, and would have killed him; but ſhe could not.

20 For Herod feared John, knowing that he was a juſt man and an holy, and obſerved him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee;

22 And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee.

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this occaſion, and how ſuperior he appears to any views of human applauſe.

Something be given her to eat.] Which on account of her late illneſs ſhe might have great occaſion for.

Notes on the Sixth Chapter.

Ver. 5 *He could do no mighty work*, &c.] We muſt not here limit the power of our Saviour; the meaning is, conſiſtently with his preſent purpoſes and deſigns, and his rule and method of acting he could not do theſe things.

6 *He went round about the villages*, &c.] He left them, and according to the goſpel-hiſtory, never more returned to Nazareth.

7 *He calleth unto him the twelve*, &c.] See notes on Mat. x.

11 *For a teſtimony againſt them.*] For a proteſtation of their unworthineſs to receive the goſpel. *Clark.*

16 *When Herod heard thereof*, &c.] See notes on Mat. xiv. 3.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom.

24 And ſhe went forth and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt.

25 And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by in a charger the head of John the Baptiſt.

26 And the king was exceeding ſorry; *yet* for his oath's ſake, and for their ſakes which ſat with him, he would not reject her.

27 And immediately the king ſent an executioner, and commanded his head to be brought. And he went, and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corps, and laid it in a tomb.

30 ¶ And the Apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

31 And he ſaid unto them, Come ye yourſelves apart into a deſert place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

32 And they departed into a deſert place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

35 And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſert place, and now the time *is* far paſſed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we go and buy two hundred peny-worth of bread, and give them to eat?

38 He ſaith unto them, How many loaves have ye? go, and ſee. And when they knew, they ſay, Five, and two fiſhes.

39 And he commanded them to make all ſit down by companies upon the green graſs.

40 And they ſat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples, to ſet before them; and the two fiſhes divided he among them all.

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25 *She came in ſtraightway with haſte.*] Or, *immediately with haſte and eagerneſs*, with the bloody demand, ſo contrary to the tenderneſs of her ſex, and unſeaſonable to the feſtivity of the day: this ſtrongly paints the fierce malice of the mother and daughter, and the impatience of their thirſt for the blood of the righteous Baptiſt. *Blackwall.*

27 *Commanded his head to be brought.*] It was and is ſtill cuſtomary for the eaſtern monarchs to require the heads of thoſe whom they order to be executed to be brought to them, that they may be aſſured of their death.

40 *They ſat down in ranks.*] Rather, *in companies.* Clark.

41 *He looked up to heaven, and bleſſed, and brake the loaves*, &c.] It is not to be ſuppoſed that twelve perſons could put a piece of bread, and then a piece of fiſh into the hands of five thouſand men, beſides women and children, who were all fed in a ſhort time: it is therefore natural to conclude, that, in diſtributing the meat, the diſciples uſed the moſt expeditious method, putting the bread firſt, and after that the fiſh, into the hands of thoſe only who ſat at the ends of the ranks, or companies, with orders to give it to their companions. On this ſuppoſition, the meat muſt have extended its dimenſions, not only in our Lord's hands, but alſo in the hands of the multitude, continuing to ſwell till there was a greater quantity than they who held it could make uſe of: ſo that breaking off what was ſufficient for themſelves, they gave the remainder to the perſons next to them, who, in like manner, ſaw the bread and fiſh growing in their hands, till they alſo had enough and to ſpare. The meat being thus created among the multitude, and before their eyes, as long as there was a ſingle perſon to be fed, they did all eat and were filled to their unſpeakable aſtoniſhment.

In this manner did he, who is the bread of life, feed a multitude of people with five loaves and two ſmall fiſhes, giving at once a magnificent proof of his power and goodneſs: for after all were ſatisfied, they took up twelve baſkets full of the broken meat; a much larger quantity than was at firſt ſet before our Lord to divide. This ſtupendous miracle, therefore, was doubtleſs conſpicuous, not to the diſciples only, but to every individual gueſt at this divine feaſt. This being one of the moſt aſtoniſhing, and, at the ſame time, the moſt extenſively convincing of all the miracles Jeſus performed during the whole courſe of his miniſtry, every one of the evangeliſts has recorded it, and, what is remarkable, it is the only one found in each of their hiſtories.

42 And they did all eat, and were filled.

43 And they took up twelve baſkets full of the fragments, and of the fiſhes.

44 And they that did eat of the loaves were about five thouſand men.

45 ¶ And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people.

46 And when he had ſent them away, he departed into a mountain to pray.

47 And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land.

48 And he ſaw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 For they all ſaw him, and were troubled. And immediately he talked with them, and ſaith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ſhip; and the wind ceaſed. And they were ſore amazed in themſelves beyond meaſure, and wondered.

52 For they conſidered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore.

54 And when they were come out of the ſhip, ſtraightway they knew him,

55 And ran through the whole region round about, and began to carry about in beds thoſe that were ſick where they heard he was.

56 And whitherſoever he entered, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAP. VII.

1 *The Phariſees find fault with the diſciples for eating with unwaſhen hands.* 14 *Meat defileth not a man.*

THEN came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem:

2 And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault.

3 For the Phariſees, and all the Jews, except they waſh *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they waſh, they eat not. And many other things there be which they have received to hold, *as* the waſhing of cups and pots, and of braſen veſſels and tables.

5 Then the Phariſees and ſcribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

6 He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worſhip me, teaching *for* doctrines the commandments of men.

8 For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

9 And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition?

10 For Moſes ſaid, Honour thy father and thy mother; and, Whoſo curſeth father or mother, let him die the death:

11 But ye ſay, If a man ſhall ſay to his fa-

48 *The fourth watch of the night.*] About three o'clock in the morning.

Notes on the Seventh Chapter.

Ver. 4 *Tables.*] Rather, *beds*, as the margin.

7 *The commandments.*] Rather, the *inventions* of men. The profeſſors of Chriſtianity quickly began, even in the earlieſt times, to fall into ſome degrees of this fault; as appears by the inſtructions St. Paul gives to Titus, chap. i. 14, *Rebuke them ſharply that they may not give heed to fables*, and commandments of men. *Clark.*

11 *It is Corban,* &c.] Among the Jewiſh traditions, one was concerning

ther or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me; *he ſhall be free.*

12 And ye ſuffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition which ye have delivered. And many ſuch like things do ye.

14 ¶ And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand:

15 There is nothing from without a man that entering into him can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the houſe from the people, his diſciples aſked him concerning the parable.

18 And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive that whatſoever thing from without entereth into the man, it cannot defile him;

19 Becauſe it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he ſaid, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs:

23 All theſe evil things come from within, and defile the man.

24 And from thence he aroſe, and went into the borders of Tyre and Sidon, and entered into an houſe, and would have no man know *it:* but he could not be hid.

25 For a certain woman, whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and ſhe beſought him that he would caſt forth the devil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the children's bread and to caſt *it* unto the dogs.

28 And ſhe anſwered and ſaid unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he ſaid unto her, For this ſaying, go thy way; the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

32 And they bring unto him one that was deaf and had an impediment in his ſpeech; and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue;

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concerning the *vow of prohibition*; i. e. if a man having raſhly vowed not to do ſuch a thing for another, he was bound by that vow, however the laws of God commanded him to do otherwiſe. Hence if a ſon, out of raſhneſs, or covetouſneſs, vowed that whatever part of his ſubſtance his parents might ſtand in need of, ſhould be as a gift to God, i. e. Corban, (which ſignifies a thing conſecrated to God) their tradition was, that a ſon, having ſo vowed, might refuſe to ſuccour his indigent parents, leſt he ſhould become guilty of the violation of his vow. See Mat. xv. 5.

15 *There is nothing from without a man that entering into him can defile him,* &c.] Cleanneſs and uncleanneſs in the ſight of God are not outward accidents of the body, but inward diſpoſitions of the heart and mind. Our bleſſed Saviour did not intend to overthrow the diſtinction which the law had eſtabliſhed between things clean and unclean with regard to man's food. He only affirmed, that in itſelf no kind of meat can defile the mind, which is the man, though by accident it may; for inſtance, when taken in quantity contrary to the commandment of the Almighty; for this is gluttony, a vice of the mind.

22 *An evil eye.*] An envious, grudging eye, and that odious temper which diſcovers itſelf by ſuch a look.

Fooliſhneſs.] i. e. All fooliſh and ungovernable paſſions.

26 *The woman was a Greek, a Syrophenician by nation.*] The margin reads, The woman was a *Gentile.* The greater part of Syria was in our Saviour's time called Greece by the Jews. *Ward's Diſſert.*

29 *For this ſaying, go thy way, the devil is gone out of thy daughter.*] The ſucceſs which the ſuit of this woman met with from Chriſt, teaches us two leſſons of great importance. Firſt, that God is no reſpecter of perſons, but always accepts ſincere faith and fervent prayer proceeding from an humble and penitent heart. Secondly, that it is our duty to continue in prayer with earneſtneſs, though the anſwer thereof ſhould be long deferred.

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them, that they ſhould tell no man. But the more he charged them, ſo much the more a great deal they publiſhed *it*;

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

1 Chriſt feedeth the people miraculouſly, 10 and refuſeth to give a ſign to the Phariſees.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat;

3 And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs?

5 And he aſked them, How many loaves have ye? And they ſaid, Seven.

6 And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them*; and they did ſet *them* before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them*.

8 So they did eat, and were filled: and they took up of the broken meat that was left ſeven baſkets.

9 And they that had eaten were about four thouſand. And he ſent them away.

10 ¶ And ſtraightway he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And he ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no ſign be given to this generation.

13 And he left them, and entering into the ſhip again, departed to the other ſide.

14 Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more than one loaf.

15 And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

16 And they reaſoned among themſelves, ſaying, *It is* becauſe we have no bread.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not, neither underſtand? have ye your heart yet hardened?

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid, Seven.

21 And he ſaid unto them, How is it that ye do not underſtand?

22 ¶ And he cometh to Bethſaida; and they bring a blind man unto him, and beſought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he

34 *He ſighed*, &c.] Perhaps there were circumſtances to us unknown, which rendered this perſon a peculiar object of pity. Or, by this example of bodily deafneſs and dumbneſs, our Lord might be led to reflect on the ſpiritual deafneſs and dumbneſs of men. Whatever was the caſe, Chriſt's ſighing on this occaſion evidently diſplayed the great love he bore to the human race; for certainly nothing elſe could move him to compaſſionate our miſeries, whether general or particular, in ſo affectionate a manner.

Notes on the Eighth Chapter.

Ver. 10 *Dalmanutha.*] St. Matthew calls it *Magdala*, becauſe theſe two places were near each other.

15 *The leaven of the Phariſees and of Herod.*] The firſt was hypocriſy, and placing all holineſs in externals; the laſt time-ſerving, and pleaſing the court.

23 *He led him out of the town.*] Grotius thinks, this was an intimation of his juſt diſpleaſure againſt the inhabitants of Bethſaida,

had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw ought.

24 And he looked up, and ſaid, I ſee men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly.

26 And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27 And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; and others, One of the prophets.

29 And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 And he charged them that they ſhould tell no man of him.

31 And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and *of* the chief prieſts and ſcribes, and be killed, and after three days riſe again.

32 And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou ſavoureſt not the things that be of God, but the things that be of men.

34 And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

35 For whoſoever will ſave his life ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the Goſpel's, the ſame ſhall ſave it.

36 For what ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinful generation; of him alſo ſhall the Son of man be aſhamed when he cometh in the glory of his Father with the holy angels.

CHAP. IX.

2 *Jeſus transfigured.* 30 *He foretelleth his death and reſurrection,* 33 *and giveth divers inſtructions to his diſciples.*

AND he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here which ſhall not taſte of death till they have ſeen the kingdom of God come with power.

2 ¶ And after ſix days Jeſus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

3 And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them.

4 And there appeared unto them Elias with Moſes: and they were talking with Jeſus.

5 And Peter anſwered, and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 For he wiſt not what to ſay: for they were ſore afraid.

7 And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Son: hear him.

8 And ſuddenly when they had looked round

Bethſaida, for their ingratitude and infidelity, that he would not permit them to be eye-witneſſes of this miracle, or even ſuffer the perſon who received the cure to go back thither to proclaim it.

When he had ſpit, &c.] It was particularly forbidden to put faſting-ſpittle upon the eyes of a blind man on the ſabbath-day, as Maimonides tells us out of the antient maſters of tradition; which abſurd prohibition may account for our Lord's uſe of ſpittle in this cure. *Wotton's Miſcell.*

24 *I ſee men as trees walking.*] This expreſſion of the blind man may be eaſily accounted for, on ſuppoſition that he was not born blind, but had loſt his ſight by accident: for in that caſe he might have retained the idea both of men and trees: hence his words, *I ſee men as trees walking*, expreſs very properly the indiſtinctneſs of his viſion. Probably they were near the way-ſide, and theſe were paſſengers going along.

33 *Get thee behind me, Satan.*] See note on Mat. xvi. 21, &c.

34 *Whoſoever will come after me*, &c.] See notes on Mat. x. 38.

36, 37 *What ſhall it profit a man?* &c.] Rather, what *can* it profit a man, if he *ſhould gain?* &c.

Notes on the Ninth Chapter.

Ver. 5 *Peter anſwered and ſaid.*] Peter ſpake and ſaid.

about, they ſaw no man any more, ſave Jeſus only with themſelves.

9 And as they came down from the mountain, he charged them, that they ſhould tell no man what things they had ſeen, till the Son of man were riſen from the dead.

10 And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean.

11 And they aſked him, ſaying, Why ſay the ſcribes, that Elias muſt firſt come?

12 And he anſwered, and told them, Elias verily cometh firſt, and reſtoreth all things; and how it is written of the Son of man that he muſt ſuffer many things, and be ſet at nought.

13 But I ſay unto you, that Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.

14 ¶ And when he came to *his* diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them.

15 And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him ſaluted him.

16 And he aſked the ſcribes, What queſtion ye with them?

17 And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit;

18 And whereſoever he taketh him, he teareth him: and he ſometh, and gnaſheth with his teeth, and pineth away. And I ſpake to thy diſciples, that they ſhould caſt him out; and they could not.

19 He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

20 And they brought him unto him. And when he ſaw him, ſtraightway the ſpirit tare him; and he fell on the ground, and wallowed foming.

21 And he aſked his father, How long is it ago ſince this came unto him? And he ſaid, Of a child.

22 And oft-times it hath caſt him into the fire, and into the waters, to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us.

23 Jeſus ſaid unto him, If thou canſt believe, all things *are* poſſible to him that believeth.

24 And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, *Thou* dumb and deaf ſpirit, I charge thee, Come out of him, and enter no more into him.

26 And *the ſpirit* cried, and rent him ſore, and came out of him: and he was as one dead; inſomuch that many ſaid, He is dead.

27 But Jeſus took him by the hand, and lifted him up; and he aroſe.

28 And when he was come into the houſe, his diſciples aſked him privately, Why could not we caſt him out?

29 And he ſaid unto them, This kind can come forth by nothing but by prayer and faſting.

30 ¶ And they departed thence, and paſſed through Galilee: and he would not that any man ſhould know *it*.

13 *I ſay unto you*, &c.] There ſeems to be a tranſpoſition in this verſe, as Heinſius and R. Stephens have obſerved, and that it ſhould be wrote thus, *I ſay unto you, that Elias is come already, as it is written of him, and they have done unto him whatſoever they liſted.*

15 *They were greatly amazed*, &c.] Namely, at the ſcattered rays of glory that ſtill remained in his face after the moſt wonderful tranſfiguration. This circumſtance, omitted by the other evangeliſts, all the oriental verſions take notice of: *They were amazed, feared, and admired.* Blackwall.

23 *If thou canſt believe, all things are poſſible to him that believeth.*] As the miracles of Chriſt were the proofs of his miſſion, it may ſeem ſtrange, that before he would work the deſired miracles, he required the ſubjects of them to believe on him. The reaſon probably was this: his enemies frequently deſired to ſee ſigns or miracles, ſignifying a diſpoſition to believe: but the perſons they brought to be cured, and the ſigns they demanded, being generally ſuch as they hoped would prove ſuperior to his power, their true intention was, that he might expoſe himſelf by failing in the attempt. Our Saviour therefore wiſely avoided performing miracles before thoſe who would not have profited by them; for the ſame reaſon, when any one came to beg miraculous cures, it was very proper to aſk if the cure was ſought to gratify a vain curioſity, and with the ſecret hopes that Jeſus would fail in the attempt; or from a real perſuaſion that he was able to perform it. Our Lord indeed was intimately acquainted with the thoughts of men's hearts, and therefore had no need to put this queſtion. But he did it to ſignify, that he would not work miracles merely to gratify the evil diſpoſition of unreaſonable men. This obſervation ſhews the wiſdom and propriety of the expreſſions which our Lord made uſe of in conferring his miraculous cures. *Thy faith hath made thee whole. Thy faith hath ſaved thee*, and the like.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among your selves by the way.

34 But they held their peace. For by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? have salt in your selves, and have peace one with another.

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31 *The Son of man is delivered*, &c.] The *present* tense is here put for the *future*; it would have been rendered with more propriety, *shall* be delivered. *Pilkington.*

36 *When he had taken him in his arms*, &c.] Our Saviour here commanding that little children should be received in his name, shows the error of the Anabaptists, who would have none received in Christ's name but upon actual faith, and at years of discretion. *Wall.*

42 *Whosoever shall offend one of these little ones*, &c.] Or give cause of offence to: whoever by his scandalous life shall induce others to think ill of the Christian profession, or by persecution shall discourage the weak, or by bad example shall pervert them from the way of truth, shall fall under the weight of this terrible sentence.

43 *If thy hand offend thee*, &c.] The meaning is, it is infinitely better to forsake any pleasure, to suffer any temporal inconveniency whatever, to part with any thing, however dear it may be to us, rather than fall under the last severity of the divine vengeance, and be cast into that place of torment, where there will be nothing but fruitless remorse and endless punishment. See note on Mat. v. 29.

49 *Every one shall be salted with fire*, &c.] Various interpretations have been given of this passage, but none that afford the least satisfaction: some, as Dr. Clarke, suppose that the victims of divine justice shall be *salted*, or (as they say the original word, being ambiguous, may signify) *consumed with fire*: others, as Dr. Doddridge, &c. say *they shall* not *be consumed*, but as it were, *salted with fire*, and preserved immortal in those wretched abodes in the midst of their flames. Might I be allowed to venture at an explanation, it should be this: The *Holy Ghost* is often represented to us by *fire*; thus St. John says, that our Saviour *shall baptize with the Holy Ghost and with fire*, to purify and enliven the souls of believers; and St. Luke says (Acts ii. 3.) the Holy Ghost *appeared* in the *shape of cloven tongues, like as of fire*: may we not therefore understand the passage thus? That as *every sacrifice* under the law was *salted with salt*, to purify and make it holy; so *every one*, that is to be saved, *shall be salted*, purified, or have their consciences purged from dead works *with fire*, or the Holy Ghost: St. Paul says, *fire shall try every man's works*, 1 Cor. iii. 13. which some learned commentators apply to the Holy Ghost.

50 *Salt is good*, &c.] The doctrine wherein I have instructed you

CHAP. X.

2 *Touching divorcement.* 13 *Little children brought to Chriſt.* 23 *The danger of riches.*

AND he aroſe from thence, and cometh into the coaſts of Judea by the farther ſide of Jordan; and the people reſort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Phariſees came to him, and aſked him, Is it lawful for a man to put away his wife? tempting him.

3 And he anſwered and ſaid unto them, What did Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

5 And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this *cauſe* ſhall a man leave his father and mother, and cleave to his wife;

8 And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh.

9 What therefore God hath joined together, let not man put aſunder.

10 And in the houſe his diſciples aſked him again of the ſame matter.

11 And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her:

12 And if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery.

13 ¶ And they brought young children to him that he ſhould touch them: and *his* diſciples rebuked thoſe that brought *them*.

14 But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein.

16 And he took them up in his arms, put his hands upon them, and bleſſed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and aſked him, Good Maſter, what ſhall I do that I may inherit eternal life?

18 And Jeſus ſaid unto him, Why calleſt thou me good, *there is* none good but one, *that is*, God.

19 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.

20 And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

21 Then Jeſus, beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt; and give to the poor; and thou ſhalt have treaſure in heaven: and come, take up the croſs, and follow me.

22 And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23 ¶ And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God.

24 And the diſciples were aſtoniſhed at his

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you my diſciples, is ſufficient to make you truly wiſe and good, and to preſerve you from all the corruptions of the preſent world, and to enable you to teach others to preſerve themſelves alſo unto eternal life. But if you, whom I have thus inſtructed, ſhall, inſtead of teaching others, fall away yourſelves from the profeſſion or practice of the truth, either through hope or fear of any earthly thing; if you are corrupted, who ſhould be the means of curing and reſtoring others, you will become the moſt contemptible, unprofitable, and inexcuſable of men.

If the ſalt have loſt its ſaltneſs.] Towards Gibul, there is a ſmall precipice about two men's lengths, occaſioned by the continual taking away the ſalt; and in this you may ſee how the veins of it lie. I broke a piece of it, of which that part that was expoſed to the rain, ſun, and air, though it had the ſparks and particles of ſalt, yet it had perfectly loſt its ſavour, as is mentioned in St. Matthew and Mark. *Maundrell.*

Notes on the Tenth Chapter.

Ver. 2 *The Phariſees came to him*, &c.] See Mat. xix. 3, &c.

11 *Whoſoever ſhall put away his wife*, &c.] See Mat. xix. 9.

18 *Why calleſt thou me good?*] Was it more improper, or more untrue in this man to call him *good Maſter*, than in Chriſt to call himſelf *the good Shepherd?* John x. 14. Was he not truly *good?* was he not without ſin, and went about doing all the *good* the people he was ſent to would ſuffer him to do? no doubt it was to try whether the man who had called him good, would confeſs him, according to the prophecies, to be the Meſſiah. *Skelton's Serm.*

21 *Sell whatſoever thou haſt*, &c.] See note on Mat. xix.

23 *Enter into the kingdom of God.*] i. e. Take upon them the profeſſion of the Chriſtian religion; for in this ſenſe, we are here, as is plain from the context, to underſtand the kingdom of God. *Fiddes.*

words. But Jeſus anſwereth again, and ſaith unto them, Children how hard is it for them that truſt in riches to enter into the kingdom of God!

25 It is eaſier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

26 And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved?

27 And Jeſus looking upon them ſaith, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 Then Peter began to ſay unto him, Lo, we have left all, and have followed thee.

29 And Jeſus anſwered, and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the Goſpel's,

30 But he ſhall receive an hundred fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come, eternal life.

31 But many *that are* firſt, ſhall be laſt; and the laſt firſt.

32 ¶ And they were in the way going up to Jeruſalem; and Jeſus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him,

33 *Saying*, Behold, we go up to Jeruſalem; and the Son of man ſhall be delivered unto the chief prieſts, and unto the ſcribes; and they ſhall condemn him to death, and ſhall deliver him to the Gentiles:

34 And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again.

35 And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldeſt do for us whatſoever we ſhall deſire.

36 And he ſaid unto them, What would ye that I ſhould do for you.

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right-hand, and the other on thy left-hand, in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk; can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal ſhall ye be baptized:

40 But to ſit on my right-hand and on my left-hand is not mine to give; but *it ſhall be given* to them for whom it is prepared.

41 And when the ten had heard *it*, they began to be much diſpleaſed with James and John.

42 But Jeſus called them to him, and ſaith unto them, Ye know that they which are accounted to rule over the Gentiles exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

43 But ſo ſhall it not be among you: but whoſoever will be great among you ſhall be your miniſter.

44 And whoſoever of you will be the chiefeſt ſhall be ſervant of all.

45 For even the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

46 ¶ And they came to Jericho. And as he went out of Jericho with his diſciples, and

25 *Camel*, &c.] Some would have this tranſlated *a cable*, which the Greek word will bear: but there is no occaſion to reduce the noble ideas of the Orientals to our narrow comprehenſions. Beſides, it is aſſerted there was near Jeruſalem a gate called *the needle's eye*, ſo low that a *camel* could not paſs through. See note on Mat. xix. 24.

27 *With men it is poſſible*, &c.] This may appear impoſſible to the common judgment and vulgar affections of men; but to the grace of God, nothing is impoſſible or difficult.

30 *He ſhall receive an hundred-fold now—with perſecutions*, &c.] i. e. He ſhall either in the courſe of Providence be reſtored to more than he has loſt; or he ſhall receive more than an equivalent in that peace and comfort and ſatisfaction of mind, that joy in the Holy Ghoſt, which ariſes from a ſenſe of a good conſcience and of the favour of God. *Uſually* he ſhall in the *preſent time* receive an hundred-fold, *together with perſecutions*; but in the end *infallibly* eternal life. *Clarke.*

37 *One on thy right hand*, &c.] See note on Mat. xx. 20. In alluſion perhaps to thoſe who ſat by the preſident of the great Sanhedrim. *Lamy.*

43 *Whoſoever will be great*, &c.] He that deſires to be greateſt and moſt honourable among you, let him endeavour to become ſo by an extraordinary degree of meekneſs and humility, and readineſs to ſerve all the children of men.

46 *Blind Bartimeus*, &c.] See note on Mat. xx. 30.

a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the high way-*ſide* begging:

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, *thou* Son of David, have mercy on me.

48 And many charged him, that he ſhould hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort riſe; he calleth thee.

50 And he caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way: thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

1 *Chriſt rideth with triumph into Jeruſalem.* 12 *He curſeth the fruitleſs fig-tree.*

AND when they came nigh to Jeruſalem, unto Bethphage and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over-againſt you: and as ſoon as ye be entered into it, ye ſhall find a colt tied whereon never man ſat; looſe him, and bring *him*.

3 And if any man ſay unto you, Why do ye this? ſay ye, That the Lord hath need of him; and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they looſe him.

5 And certain of them that ſtood there ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna: Bleſſed *is* he that cometh in the name of the Lord.

10 Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord: Hoſanna in the higheſt.

11 And Jeſus entered into Jeruſalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not *yet*.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

15 And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves;

16 And would not ſuffer that any man ſhould carry any veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be called of all nations the houſe of prayer? but ye have made it a den of thieves.

Notes on the Eleventh Chapter.

Ver. 9 *Hoſanna.*] See Mat. xxi.—On the feaſt of tabernacles the Jews celebrated their expectation of the deliverance of Iſrael by the Meſſiah; and therefore looking on Chriſt as the Meſſiah, they received him with branches in their hands, crying *Hoſanna*.

13 *And when he came to it, he found nothing but leaves.*] Theſe words ſhould either be included in a parentheſis, or tranſpoſed thus, *If haply he might find any thing thereon; for the time of figs was not yet; and when he came to it he found nothing but leaves.*

For the time of figs was not yet.] Dr. Heinſius and Hammond tranſlate this paſſage thus, *For where he was, it was the ſeaſon of figs*; obſerving that ὅ thus accented ὃ ſignifies *not*, and thus ὃ *where*. See note on Mat. xxi. 19.

14 *Jeſus anſwered*, &c.] Rather, *Jeſus ſpake, and ſaid.*

Notes

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, ſaith unto him, Maſter, behold the fig-tree which thou curſedſt is withered away.

22 And Jeſus anſwering ſaith unto them, Have faith in God.

23 For verily I ſay unto you, That whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs; he ſhall have whatſoever he ſaith.

24 Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive *them*, and ye ſhall have *them*.

25 And when ye ſtand, praying, forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your treſpaſſes.

27 ¶ And they come again to Jeruſalem: and as he was walking in the temple, there come to him the chief prieſts and the ſcribes and elders,

28 And ſay unto him, by what authority doeſt thou theſe things? and who gave thee this authority to do theſe things?

29 And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

30 The baptiſm of John, was it from heaven, or of men? anſwer me.

31 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then did ye not believe him.

32 But if we ſhall ſay, Of men; they feared the people: for all *men* counted John that he was a prophet indeed.

33 And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

CHAP. XII.

1 *The parable of the vineyard.* 13 *Touching the paying of tribute,* 18 *and the reſurrection.* 41 *The widow and her two mites.*

AND he began to ſpeak unto them by parables: A *certain* man planted a vineyard, and ſet an hedge about it, and digged *a place for* the wine fat, and built a tower, and let it out to huſbandmen, and went into a far country.

2 And at the ſeaſon he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and ſent *him* away empty.

4 And again he ſent unto them another ſervant: and at him they caſt ſtones, and wounded *him* in the head, and ſent *him* away ſhamefully handled.

5 And again he ſent another; and him they killed: and many others; beating ſome, and killing ſome.

6 Having yet therefore one ſon, his wellbeloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7 But thoſe huſbandmen ſaid amongſt themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be our's.

8 And they took him, and killed *him*, and caſt *him* out of the vineyard.

9 What ſhall therefore the Lord of the vineyard do? He will come and deſtroy the huſbandmen, and will give the vineyard unto others.

10 And have ye not read this ſcripture; The ſtone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they ſought to lay hold on him,

Notes on the Twelfth Chapter.

Ver. 1 *A certain man planted a vineyard,* &c.] See notes on Mat. xxi.

13 *They*

but feared the people: for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

13 ¶ And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Ceſar, or not?

15 Shall we give, or ſhall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a peny, that I may ſee *it*.

16 And they brought *it*. And he ſaith unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Ceſar's.

17 And Jeſus anſwering ſaid unto them, Render to Ceſar the things that are Ceſar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which ſay there is no reſurrection; and they aſked him, ſaying,

19 Maſter, Moſes wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20 Now there were ſeven brethren; and the firſt took a wife, and dying left no ſeed.

21 And the ſecond took her, and died, neither left any ſeed: and the third likewiſe.

22 And the ſeven had her, and left no ſeed. Laſt of all the woman died alſo.

23 In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

24 And Jeſus anſwering ſaid unto them, Do ye not therefore err becauſe ye know not the ſcriptures, neither the power of God?

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they riſe; have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying; I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living. Ye therefore do greatly err.

28 And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, Which is the firſt commandment of all?

29 And Jeſus anſwered him, The firſt of all the commandments *is*, Hear, O Iſrael; The Lord our God is one Lord.

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength. This is the firſt commandment.

31 And the ſecond *is* like, *namely*, this, Thou ſhalt love thy neighbour, as thy ſelf: there is none other commandment greater than theſe.

32 And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all whole-burnt offerings and ſacrifices.

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13 *They ſend unto him*, &c.] See Mat. xxii. 15.

18 *Then come unto him the Sadducees.*] Mat. xxii. 23.

29 *Hear, O Iſrael, the Lord our God is one Lord.*] It is remarkable that this ſummary of piety begins with an emphatical ſtrong aſſertion of the unity of God. The reaſon is, it is neceſſary that men ſhould be impreſſed with juſt notions of the object of their worſhip, particularly that he is the only true God, the maker of heaven and earth, and the poſſeſſor of all perfection, to whom there is not any Being equal, in order that they might apply themſelves with the utmoſt diligence to obey his precepts, the firſt and chief of which is, that they give him their heart.

30 *Thou ſhalt love the Lord thy God with all thy heart*, &c.] i. e. With the joint force of all thy faculties; and therefore no idol whatſoever muſt partake of the love and worſhip due to him. But the beauty and excellency of this ſtate of mind is beſt ſeen in its effects; for the worſhip and obedience flowing from ſuch an univerſal bent of the ſoul towards God is as much ſuperior to the worſhip and obedience ariſing from partial conſiderations as the light of the ſun is to any picture of it that can be drawn: for example, if we look on God as a ſtern law-giver, who can and will puniſh our rebellion, it may indeed force an awe and dread of him, and as much obedience to his laws as we think will ſatisfy him, but can never produce that conſtancy in our duty, that delight in it, that earneſtneſs to perform it in its utmoſt extent, which are produced and maintained in the mind by the ſacred fire of divine love, or by the bent of the whole ſoul turned towards God; a frame the moſt excellent that can be conceived, and the moſt to be deſired, becauſe it conſtitutes the higheſt perfection and happineſs of the creature.

33 *Is more than all whole burnt-offerings*, &c.] See Hoſea vi. 6.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him *any queſtion*.

35 ¶ And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the Son of David?

36 For David himſelf ſaid by the Holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right-hand, till I make thine enemies thy footſtool.

37 David therefore himſelf calleth him Lord; and whence is he *then* his Son? And the common people heard him gladly.

38 And he ſaid unto them in his doctrine, Beware of the ſcribes, which love to go in long clothing, and *love* ſalutations in the market-places,

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

41 ¶ And Jeſus ſat over-againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in than all they which have caſt into the treaſury:

44 For all *they* did caſt in of their abundance; but ſhe of her want did caſt in all that ſhe had, *even* all her living.

CHAP. XIII.

1 *The deſtruction of the temple.* 9 *Perſecutions for the Goſpel.* 14 *Great calamities to the Jews.* 24 *Chriſt's coming to judgement.* 32 *The hour of it uncertain.*

AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones and what buildings *are here!*

2 And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives over-againſt the temple, Peter and James and John and Andrew aſked him privately,

4 Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

5 And Jeſus anſwering them began to ſay, Take heed leſt any *man* deceive you:

6 For many ſhall come in my name, ſaying, I am *Chriſt*; and ſhall deceive many.

7 And when ye ſhall hear of wars and rumors of wars, be ye not troubled: for *ſuch things* muſt needs be; but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in divers places, and there ſhall be famines and troubles: theſe *are* the beginnings of ſorrow.

9 ¶ But take heed to your ſelves: for they ſhall deliver you up to councils; and in the ſynagogues ye ſhall be beaten: and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them.

10 And the Goſpel muſt firſt be publiſhed among all nations.

11 But when they ſhall lead *you* and deliver you up, take no thought before-hand what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt.

12 Now the brother ſhall betray the brother

35 *Jeſus anſwered.*] Jeſus ſpake and ſaid. See Mat. xxii. 42.

38, 39, 40 *Beware of the ſcribes which love to go in long clothing*, &c.] Beware of the hypocriſy of the ſcribes and Phariſees, who affect to walk in long garments, as wiſe and grave teachers of the law; love to be ſaluted in the ſtreets, as rabbies, or heads of ſects; ſtrive to have the uppermoſt ſeats both in religious aſſemblies, and public entertainments, as men of the greateſt worth and dignity. See notes on Mat. xxiii.

41 *The treaſury.*] The cheſts for receiving alms are ſuppoſed to have been in one of the porches of the eaſtern gate of the temple. *Lamy.*

Notes on the Thirteenth Chapter.

Ver. 2 *Seeſt thou theſe great buildings?*] See notes on Mat. xxiv. 2.

7 *Such things muſt needs be.*] i. e. Not that God has laid upon men any neceſſity of quarrelling, but that from the wickedneſs of the world, nothing better can be expected. *Clark.*

to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.

13 And ye ſhall be hated of all *men* for my name's ſake. But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 ¶ But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not, (let him that readeth underſtand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the houſe-top not go down into the houſe, neither enter therein, to take any thing out of his houſe:

16 And let him that is in the field not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give ſuck in thoſe days!

18 And pray ye that your flight be not in the winter.

19 For in thoſe days ſhall be affliction ſuch as was not from the beginning of the creation which God created unto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe days, no fleſh ſhould be ſaved: but for the elect's ſake, whom he hath choſen, he hath ſhortened the days.

21 And then, if any man ſhall ſay to you, Lo, here *is* Chriſt; or lo, *he is* there; believe *him* not:

22 For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſigns and wonders, to ſeduce, if *it were* poſſible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in thoſe days, after that tribulation, the ſun ſhall be darkened, and the moon ſhall not give her light;

25 And the ſtars of heaven ſhall fall, and the powers that are in heaven ſhall be ſhaken.

26 And then ſhall they ſee the Son of man coming in the clouds with great power and glory.

27 And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth, to the uttermoſt part of heaven.

28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that ſummer is near:

29 So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, *even* at the doors.

30 Verily I ſay unto you, That this generation ſhall not paſs till all theſe things be done.

31 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

32 But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Leſt coming ſuddenly, he find you ſleeping.

37 And what I ſay unto you, I ſay unto all, Watch.

CHAP. XIV.

1 *A conſpiracy againſt Chriſt.* 3 *A woman poureth ointment on his head.* 10 *Judas ſelleth,* 43 *and betrayeth him:* 66 *Peter thrice denieth him.*

14 *When ye ſhall ſee the abomination,* &c.] See notes on Mat. xxiv. which contains the greateſt part of this chapter.

19 *Neither ſhall be.*] The Greek of this may be thus rendered, And God forbid there ſhould ever be the like. *Wall.*

32 *But of that day and that hour knoweth no man, no not the angels that are in heaven, neither the Son, but the Father.*] It may ſeem ſtrange, that Chriſt, who had been pointing out the various ſigns by which the diſciples might foreſee his approach, ſhould not have known the day and hour, or the particular time of his own coming. But a proper tranſlation of the paſſage will remove the difficulty. The Greek word οἶδεν has here the force of the Hebrew conjugation *hiphil*, which in verbs denoting action, makes that action, whatever it is, paſs to another. Therefore οἶδεν, which properly ſignifies *I know*, uſed in the ſenſe of the conjugation *hiphil*, ſignifies *I make another to know, I declare.* The word has this meaning without diſpute, 1 Cor. ii. 2. *I determined* (εἰδέναι) *to know nothing among you but Jeſus Chriſt, and him crucified*; i. e. I determined to make known, to preach nothing among you, but Jeſus Chriſt. So likewiſe the paſſage before us has this ſenſe, *But of that day, and that hour, none maketh you to know, no not the angels, neither the Son, but the Father.* This he ſaid concerning himſelf, not becauſe he was ignorant of the time of his own coming, but becauſe the Father had given him no commiſſion to reveal it. *Macnight's Harmony.*

Notes

AFTER two days was *the feaſt of* the paſs-over and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death.

2 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar of the people.

3 ¶ And being in Bethany in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter box of ointment of ſpikenard very precious; and ſhe brake the box, and poured it on his head.

4 And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made?

5 For it might have been ſold for more than three hundred pence, and have been given to the poor. And they murmured againſt her.

6 And Jeſus ſaid, Let her alone; why trouble ye her? ſhe hath wrought a good work on me.

7 For ye have the poor with you always, and whenſoever ye will ye may do them good: but me ye have not always.

8 She has done what ſhe could: ſhe is come aforehand to anoint my body to the burying.

9 Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done ſhall be ſpoken of for a memorial of her.

10 ¶ And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them.

11 And when they heard *it*, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

12 ¶ And the firſt day of unleavened bread, when they killed the paſs-over, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſs-over?

13 And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city; and there ſhall meet you a man bearing a pitcher of water: follow him.

14 And whereſoever he ſhall go in, ſay ye to the good man of the houſe, The Maſter ſaith, Where is the gueſt-chamber where I ſhall eat the paſs-over with my diſciples?

15 And he will ſhew you a large upper-room furniſhed and prepared: there make ready for us.

16 And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſs-over.

17 And in the evening he cometh with the twelve.

18 And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me ſhall betray me.

19 And they began to be ſorrowful and to ſay unto him one by one, Is it I? and another *ſaid*, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that dippeth with me in the diſh.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.

Notes on the Fourteenth Chapter.

Ver. 3 *Simon the leper.*] See Mat. xxvi. 6.

Spikenard.] Margin reads, *Pure or liquid nard.*

She brake the box] It would have been difficult and of no manner of ſervice to break the box: I rather think the paſſage is wrong tranſlated: ſhe ſtirred and ſhook the veſſel to make it more fragrant; the ſhaking of liquids of that nature breaks and ſeparates their parts, and συντριψασα is an excellent word for this purpoſe. *Blackwall.*

12 *The firſt day of unleavened bread, when they killed the paſſover*, &c.] They called the day on which the paſſover was killed one of the days of unleavened bread, and the firſt day thereof, becauſe it was preparatory to that feaſt; though, properly ſpeaking, the firſt day began with the paſſover-ſupper. *L'Enfant.*

14 *Where is the gueſt-chamber?*] There is a tradition among the Jews, that no houſes were ever let to hire in Jeruſalem. As the people came thither from all parts three times a year to celebrate the feſtivals appointed by the law, the houſes were open to ſtrangers: they choſe for themſelves of ſuch as they found empty according to their liking, and the inhabitants furniſhed them with beds. This ſeems to explain our Saviour's ſending to a man to prepare for his eating the paſſover, who by the relation appears to have been a ſtranger to him. *Lamy.*

22 *As they did eat.*] Rather, *after they had eaten.* See Mat. xxvi.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.

26 And when they had ſung an hymn, they went out into the mount of Olives.

27 And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

29 But Peter ſaid unto him, Although all ſhall be offended, yet *will* not I.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, That this day, *even* in this night, before the cock crow twice, thou ſhalt deny me thrice.

31 But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

33 And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy;

34 And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were poſſible, the hour might paſs from him.

36 And he ſaid, Abba, Father, all things *are* poſſible unto thee: take away this cup from me: nevertheleſs, not what I will, but what thou wilt.

37 And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour?

38 Watch ye and pray, leſt ye enter into temptation. The ſpirit truly *is* ready, but the fleſh *is* weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again; for their eyes were heavy: neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take *your* reſt: it is enough, the hour is come: behold, the Son of man is betrayed into the hands of ſinners.

42 Riſe up, let us go: lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves from the chief prieſts and the ſcribes and the elders.

44 And he that betrayed him had given them a token, ſaying, whomſoever I ſhall kiſs, that ſame is he: take him, and lead *him* away ſafely.

45 And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him.

46 And they laid their hands on him, and took him.

47 And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and *with* ſtaves to take me?

49 I was daily with you in the temple teaching, and ye took me not. But the ſcriptures muſt be fulfilled.

50 And they all forſook him, and fled.

51 And there followed him a certain young man having a linen cloth caſt about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts and the elders and the ſcribes.

54 And Peter followed him afar off, even

51 *Having a linen cloth caſt about his naked body, and the young men laid hold on him.*] What is here tranſlated *linen cloth*, means the looſe garment in which the Jews, according to the Roman faſhion, reclined themſelves at meals. *Ciacconius de Trinclin.* ſuppoſes that this *ſindon* was the only clothing the young man had on, which agrees beſt with the literal rendering of the text. But may it not be underſtood otherwiſe? as Saul is ſaid to be naked, 1 Sam. xix. 24. when it is plain he had only caſt off his upper garment: ſee alſo Iſaiah xx. 2, 3. This perſon, we may ſuppoſe, hearing the noiſe and tumult, roſe up haſtily from ſupper, and forgetful of his dreſs, in which it was not uſual to go abroad, followed Jeſus. The uncommon appearance he made, and the ſuſpicion he might lie under of being a friend of our Saviour, will help us to account for the rude behaviour of the rabble. *B.*

into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire.

55 And the chief prieſts and all the council ſought for witneſs againſt Jeſus to put him to death; and found none.

56 For many bare falſe witneſs againſt him, but their witneſs agreed not together.

57 And there aroſe certain, and bare falſe witneſs againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither ſo did their witneſs agree together.

60 And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee?

61 But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed?

62 And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right-hand of power, and coming in the clouds of heaven.

63 Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes?

64 Ye have heard the blaſphemy; what think ye? And they all condemned him to be guilty of death.

65 And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Prophecy. And the ſervants did ſtrike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt:

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew.

69 And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto*.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

72 And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV.

1 *Jeſus brought bound and accuſed before Pilate,* 15 *is delivered to be crucified,* 27 *hangeth between two thieves,* 42 *and is honourably buried.*

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate aſked him, Art thou the King of the Jews? And he anſwering ſaid unto him, Thou ſayeſt *it*.

3 And the chief prieſts accuſed him of many things: but he anſwered nothing.

4 And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold, how many things they witneſs againſt thee.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at *that* feaſt he releaſed unto them one priſoner, whomſoever they deſired.

7 And there was *one* named Barabbas, which

57, 58 *There aroſe certain, and bear falſe witneſs againſt him,* &c.] As they gave this teſtimony of their own accord, ſo it was abſolutely falſe: for Jeſus never ſaid he would deſtroy and build the temple of Jeruſalem as they affirmed: but ſpeaking of the temple of his body, and of his reſurrection, he ſaid, *Deſtroy this temple, and I will raiſe it up in three days.* The witneſſes therefore, either through ignorance or malice, perverted his anſwer into an affirmation, that he was able to deſtroy and build the temple in three days; and, conſequently, that he was inſpired with a divine power.

72 *When he thought thereon, he wept.*] This does not ſeem an adequate tranſlation of the word ἐπιβαλὼν, which Elſner and Lambert Bos, with much better authority, would render *covering his head*, which was a token of mourning and ſhame, and well-becoming Peter on this occaſion.

Notes on the Fifteenth Chapter.

Ver. 6, 7 *At that feaſt he releaſed unto them one priſoner, whomſoever*

lay bound with him that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people *to desire* that he should rather release Barabbas unto them,

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 ¶ And with him they crucify two thieves, the one on his right-hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour:

soever they desired, &c.] Pilate plainly perceiving, by the whole management of this affair, that the Jews' accusation of Jesus was merely malicious and unjust, was very desirous of setting him at liberty. And he hoped to have done it on the following occasion: it was the custom for the Roman governor, at the feast of the passover, to gratify the Jews with releasing to them one prisoner whom they themselves pleased to name. Now, besides Jesus, there happened to be at this time a remarkable prisoner, called Barabbas; one who had been a notorious malefactor, and was at this time confined for having headed a seditious multitude, by whom shocking outrages, and even murder had been committed in the city.

23 *They gave him to drink wine mingled with myrrh.*] The Jews, according to the Talmud, always gave the prisoner some wine with incense in it, in order to stupify and intoxicate him. *Lamy.*

25 *It was the third hour, and they crucified him.*] St. Mark did not mean the nailing of Christ to the cross by crucifying, but only all the preparations towards it, after sentence had been passed upon him. *Introduction to a New Version.* And this interpretation will reconcile this passage with the other evangelists.

27 *With him they crucify two thieves.*] Simple theft was not punishable with death by the Roman law: the original word denotes open robbers or assassins. *Ward's Dissert.*

33 *When the sixth hour was come, there was darkness over the whole land unto the ninth hour.*] This account of the darkness which

34 And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard *it*, ſaid, Behold, he calleth Elias.

36 And one ran, and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which ſtood over-againſt him, ſaw that he ſo cried out and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

40 There were alſo women looking-on afar off, among whom was Mary Magdalene, and Mary the mother of James the leſs and of Joſes, and Salome;

41 Who alſo, when he was in Galilee, followed him, and miniſtered unto him; and many other women which came up with him unto Jeruſalem.

42 ¶ And now when the even was come; becauſe it was the preparation, that is, the day before the ſabbath;

43 Joſeph of Arimathea, an honourable counſellor, which alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he aſked him whether he had been any while dead:

45 And when he knew *it* of the centurion, he gave the body to Joſeph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre.

47 And Mary Magdalene and Mary the mother of Joſes beheld where he was laid.

CHAP. XVI.

1 *Chriſt's reſurrection.* 9 *He appeareth to Mary Magdalene and others,* 15 *ſendeth forth the apoſtles,* 19 *and aſcendeth into heaven.*

AND when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought ſweet ſpices, that they might come and anoint him,

2 And very early in the morning in the firſt *day* of the week they came unto the ſepulchre, at the riſing of the ſun.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 And when they looked, they ſaw that the ſtone was rolled away. For it was very great.

5 And entering into the ſepulchre, they ſaw a young man ſitting on the right-ſide, clothed in a long white garment; and they were affrighted.

6 And he ſaith unto them, Be not affrighted. Ye ſeek Jeſus of Nazareth, which was crucified: he is riſen; he is not here: behold the place where they laid him.

7 But go your way, tell his diſciples and

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which happened at our Lord's crucifixion, is confirmed even by the teſtimony of heathen authors. Phlegon, the famous aſtronomer, the freed-man of the emperor Adrian, tells us, that, in the fourth year of the two hundred and ſecond Olympiad, (which exactly anſwers to the year of our Lord's crucifixion) there was the greateſt eclipſe of the ſun that had ever been ſeen before; attended with ſuch a total darkneſs, that the ſtars were plainly to be ſeen at noon-day. It is however demonſtrable, that this darkneſs was not a common eclipſe of the ſun, occaſioned by the interpoſition of the moon between the ſun and the earth; for as our Lord was crucified at the Jewiſh paſſover, always held, according to divine appointment, at the full of the moon, an eclipſe of the ſun is impoſſible, the luminaries being then in oppoſition. It therefore appears, that Phlegon called it an eclipſe, without conſulting the rules of aſtronomy; but finding in the public records of the time of Tiberius, an account of a prodigious darkneſs at noon-day, took it for granted, that it was an eclipſe of the ſun. Suidas introduces Dionyſius the Areopagite, then in Egypt, expreſſing himſelf to his friend concerning this unnatural eclipſe thus, *That either the author of nature ſuffered, or was ſympathizing with the ſufferer.* Univ. Hiſt.

Notes on the Sixteenth Chapter.

Ver. 2 *Very early in the morning.*] See notes on Mat. xxviii.

5 *They ſaw a young man,* &c.] An angel in the ſhape of a young man: St. Luke and St. John ſay *two:* to reconcile the difference, we may ſuppoſe that one of them appeared like *a young man,* with a beautiful and chearful aſpect, *clothed in a long white garment,* &c.

7 *Tell his diſciples and Peter.*] The reaſon of Peter's being particularly diſtinguiſhed on this occaſion from the reſt of the diſciples might be, leſt, recollecting his late behaviour, he ſhould be over-

Peter, that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you.

8 And they went out quickly, and fled from the ſepulchre: for they trembled, and were amazed: neither ſaid they any thing to any *man*: for they were afraid.

9 ¶ Now when *Jeſus* was riſen early the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

10 *And* ſhe went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been ſeen of her, believed not.

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the reſidue: neither believed they them.

14 Afterward he appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

15 ¶ And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature.

16 He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.

17 And theſe ſigns ſhall follow them that believe; In my name ſhall they caſt out devils; they ſhall ſpeak with new tongues;

18 They ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.

19 ¶ So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right-hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

overwhelmed with confuſion, and deſpair of the favour of his Maſter, whoſe power and divinity could be no longer doubted.

9 *Seven devils.*] This is ſuppoſed by Gregory to have been only a proverbial expreſſion, to ſignify, that ſhe was a perſon of *a very bad character*, whom Jeſus reclaimed: and L'Enfant advances the ſame interpretation, as agreeable to the ſtile of the Jews, who ſay, for example, that *luſt*, or *drunkenneſs*, is a dæmon.

14 *He appeared to the eleven.*] Thomas was abſent: but they are called *the eleven*, becauſe, ſince the treachery of Judas, that was their ordinary number. *L'Enfant.*

16 *He that believeth and is baptized*, &c.] i. e. He that believeth and enters into an obligation to live ſuitably to that belief, ſhall be ſaved. *Clarke.*

17, 18 *In my name*, &c.] In this paſſage our Saviour, with a beautiful ſimplicity, diſplays his own ſovereign majeſty, and exhorts his apoſtles and the miniſters of the goſpel to a courageous reſolution, and a ſteady adherence to their duty and to their maſter by the ſtrongeſt arguments, and the moſt reſiſtleſs motives of perſuaſion and acquieſcence. *Blackwall.*

THE

THE GOSPEL ACCORDING TO ST. LUKE.

THE ARGUMENT.

St. Luke *was originally a phyſician of* Antioch, *and there converted to Chriſtianity, as he himſelf* (Acts xi. 24.) *ſays a great number of the* Antiochians *were. He appears to have been a conſtant companion and attendant on St.* Paul: *He ſailed with him to* Rome; *and when* Paul *was there impriſoned, writing to the* Coloſſians *he ſays,* Luke the beloved phyſician greeteth you; *and in his laſt impriſonment, when many had forſaken him, writing to* Timothy *he ſays,* Only Luke is with me. *It is probable he wrote his goſpel during that leiſure time he had in* Macedonia, *from the year* 52 *to* 57; *for he went with* Paul *into* Macedonia *in the year* 51, *and ſeems to have remained there till the year* 57, *when* Paul *came again to him, and found him in great repute in the churches of* Macedonia, *and his goſpel compleated and publiſhed; for at that time St.* Paul *among other commendations, gives him this encomium,* 2 Cor. viii. 18, The Brother whoſe praiſe is in the goſpel throughout all the churches. *St.* Luke *was likewiſe famous for his ſkill in painting; and there are ſome pieces ſtill in being which are pretended to have been drawn by his hand. It is ſaid he ſuffered martyrdom in* Greece, *by being hung upon an olive-tree, for want of a croſs, in the* 80*th (or as St.* Jerome *ſays, in the* 84*th) year of his age. St.* Luke *has a wonderful and moſt entertaining variety of ſelect circumſtances in his narration of our Saviour's divine actions: he has many parables, relations, and accounts of perſons omitted by the other Evangeliſts. His ſtyle has a good deal of reſemblance to that of his great Maſter St* Paul; *and like him he had a learned and liberal education.*

CHAP. I.

1 *Luke's preface.* 5 *The conception of John Baptiſt,* 26 *and of Chriſt.* 57 *The nativity and circumciſion of John.* 67 *The prophecy of Zacharias.*

FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us,

2 Even as they delivered them unto us which from the beginning were eye-witneſſes and miniſters of the word;

3 It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus,

4 That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.

5 THERE was in the days of Herod the king of Judea a certain prieſt named Zacharias, of the courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth.

Notes on the Firſt Chapter.

Ver. 1 *Foraſmuch as many,* &c.] This muſt refer to ſome hiſtories of the life of Chriſt, which are now loſt; for Matthew and Mark, the only evangeliſts that can be ſuppoſed to have written before Luke, could not with any propriety be called *many. Doddridge.*

2 *Miniſters of the word.*] i. e. Of the goſpel, called *the word* by way of eminence.

3 *Moſt excellent Theophilus.*] Who this Theophilus was is not agreed on by the learned: that he was of conſiderable rank is pretty plain from the epithet κρατιστε being given him, which was then, as *excellency* among us is, a title of honour and reſpect uſual in addreſſing noble perſonages: See Acts xxiii. 26.—xxiv. 3.—xxvi. 25.

5 *Herod the king of Judea,* &c.] This is the perſon commonly known by the name of *Herod the Great,* a cruel ambitious man, who, without any title, obtained the crown of Judea from the

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs.

7 And they had no child, becauſe that Eliſabeth was barren: and they both were *now* well-ſtricken in years.

8 And it came to paſs, that while he executed the prieſt's office before God in the order of his courſe,

9 According to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incenſe.

11 And there appeared unto him an angel of the Lord ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſs; and many ſhall rejoice at his birth.

15 For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink; and he ſhall be filled with the Holy Ghoſt even from his mother's womb.

16 And many of the children of Iſrael ſhall he turn to the Lord their God.

17 And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt: to make ready a people prepared for the Lord.

18 And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well-ſtricken in years.

19 And the angel anſwering ſaid unto him, I am Gabriel, that ſtand in the preſence of God; and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

20 And behold, thou ſhalt be dumb, and not able to ſpeak until the day that theſe things ſhall be performed, becauſe thou believedſt not my words, which ſhall be fulfilled in their ſeaſon.

21 And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

Roman ſenate, to whom he was recommended by Mark Anthony; and kept poſſeſſion of it for the ſpace of forty years. His reign, though celebrated on many accounts, was principally remarkable for the births of the Meſſiah and his forerunner. Beſides this Herod, there are two others of the ſame name mentioned in ſcripture, namely *Herod the tetrarch*, ſirnamed Antipas. He was ſon to Herod the king, and inferior to his father both in dignity and power, being only *tetrarch* of Galilee. It was this Herod that beheaded John the Baptiſt, and, with his men of war, mocked our Saviour. The other was *Herod Agrippa*, the grandſon of Herod the king by Ariſtobulus, and brother to Herodias, Philip's wife. This was the perſon who ſlew James the brother of John with the ſword, and impriſoned Peter to pleaſe the Jews, and died a moſt miſerable death for affecting divine honours. Agrippa, before whom Paul pleaded his cauſe, was the ſon of this Herod, for which reaſon he is commonly called *Agrippa the younger*.

Of the courſe of Abia.] The deſcendants of Aaron multiplied to ſuch a degree, that they could not all do duty in the temple at one time: David therefore divided them into twenty-four courſes, who miniſtered weekly in their turns. Abia, the courſe to which Zechariah belonged, was the eighth in David's regulation.

9 *His lot*, &c.] Becauſe ſome parts of the ſacred ſervice were more honourable than others, both the prieſts and Levites divided the whole among them by lot. The burning of incenſe was the part that fell to Zacharias, and was the moſt honourable in the whole ſervice.

10 *The people were praying without, at the time of incenſe.*] This is the foundation of that elegant figure by which prayer is often compared to incenſe, ſee Pſal. cxli. 2. and Mal. i. 11. As the daily ſacrifice repreſented the ſacrifice of Chriſt, and the incenſe the prayers of the ſaints, Rev. viii. 1—4, it was ordered to be burnt while the ſacrifice was offering, to teach mankind, that it was through the ſacrifice of Chriſt they had acceſs to the Deity.

13 *John.*] In the Hebrew, this name ſignifies *the grace and favour of the Lord.* Hence it was fitly given to the Meſſiah's forerunner, who was ſent to proclaim the immediate accompliſhment of God's merciful intentions towards men, the expectation of which had been raiſed in them by all the preceding diſpenſations of religion.

15 *Shall drink neither wine nor ſtrong drink.*] He ſhall be a Nazarite. See Numb. vi.

He ſhall be filled with the Holy Ghoſt, &c.] When the angel told Zacharias, that his ſon ſhould be filled with the Holy Ghoſt, even from his mother's womb, his meaning was, that he ſhould be very early inſpired to teach the doctrines and precepts of true religion.

17 *Spirit and power of Elias*, &c.] The ſon of Zacharias had the ſpirit of Elijah; equalling, if not exceeding him in zeal for God, in ſeverity of manners, in courage, and ſuſtaining perſecutions. He had alſo the power of Elijah: for though he did no miracle, he was honoured with the like ſucceſs in reſtoring the loſt ſpirit of true religion among his countrymen. Nay, he even excelled Elijah in that which is properly the power of a prophet, and to which all his other gifts are ſubſervient; namely, the power of converting men; being in this more ſucceſsful without miracles, than Elijah had been with them.

19 *I am Gabriel*, &c.] Gabriel was the angel that appeared often to Daniel, and he that was ſent on moſt meſſages to that nation. *Wall.*

22 *Speech-*

22 And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple: for he beckened unto them, and remained ſpeechleſs.

23 And it came to paſs, that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

24 And after thoſe days his wife Eliſabeth conceived, and hid her ſelf five months, ſaying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.

26 ¶ And in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee named Nazareth,

27 To a Virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the Virgin's name *was* Mary.

28 And the angel came-in unto her, and ſaid, Hail, *thou* that art highly favoured, the Lord *is* with thee: bleſſed *art* thou among women.

29 And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.

30 And the angel ſaid unto her, Fear not, Mary: for thou haſt found favour with God.

31 And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name JESUS.

32 He ſhall be great, and ſhall be called the Son of the Higheſt: and the Lord God ſhall give unto him the throne of his father David.

33 And he ſhall reign over the houſe of Jacob for ever: and of his kingdom there ſhall be no end.

34 Then ſaid Mary unto the angel; How ſhall this be, ſeeing I know not a man?

35 And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall over-ſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

36 And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her who was called barren.

37 For with God nothing ſhall be impoſſible.

38 And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary aroſe in thoſe days, and went into the hill-country with haſte, into a city of Juda;

40 And entered into the houſe of Zacharias, and ſaluted Eliſabeth.

41 And it came to paſs, that when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb; and Eliſabeth was filled with the Holy Ghoſt:

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22 *Speechleſs.*] The Greek word ſignifies both *deaf* and *dumb*, ſo that he loſt both his hearing and his ſpeech during this interval. *Doddridge.*

25 *My reproach among men.*] Barrenneſs among the Jews was reckoned a reproach. That a branch of the family of Aaron ſhould fail, would have been looked upon as a particular calamity, and might by ignorant and uncharitable people be interpreted as a judgment; eſpecially conſidering the many promiſes God had made to increaſe the families of his obedient people.

27 *To a virgin—of the houſe of David,* &c.] It is of great conſequence to prove that our Saviour was lineally deſcended from David; but this does not appear from the genealogy of Joſeph, who was only the reputed father of Chriſt: if this verſe was properly tranſlated, we ſhall find that the Virgin Mary was of the houſe of David; and then we ſhall have gained our point—it ſhould run thus, *To a virgin, of the houſe of David, eſpouſed to a man, whoſe name was Joſeph, and the virgin's name was Mary.* Whitby.

29 *What manner of ſalutation this ſhould be.*] She ſeems to have ſuſpected, it might poſſibly proceed from the artifice of ſome evil ſpirit, to inſpire her with ſentiments of vanity and pride.

33 *Of his kingdom there ſhall be no end.*] This kingdom of Chriſt ſignifies, 1ſt, His ſpiritual kingdom, or the dominion of righteouſneſs in the minds of men. 2dly, His temporal kingdom, or the outward diſpenſation of the goſpel. This diſtinction removes the difficulty ariſing from 1 Cor. xv. 28. where we are told, that after the world is judged, Chriſt ſhall deliver up the kingdom to God the Father; compared with which, Gabriel ſaid to Mary on this occaſion, that our Lord's kingdom ſhall be everlaſting. His temporal kingdom, or the goſpel-diſpenſation, will end with the world. At that period likewiſe, he will deliver up to God the government of the world that was committed to him for the good of his church, after having accompliſhed the end of his coming, by *putting down all rule, and all authority and power* oppoſite to God's. But his ſpiritual kingdom, or the dominion of righteouſneſs in the minds of reaſonable beings, which he came down to eſtabliſh, will continue with them to all eternity.

34 *How ſhall this be,* &c.] It ſeems natural to ſuppoſe that ſhe underſtood the angel's words, as an intimation that the effect was immediately to take place, to which her preſent circumſtances ſeemed, humanly ſpeaking, an invincible objection. *Doddridge.*

39 *A city of Juda.*] Probably Hebron, which was a city in the mountains of Judah, and had been given to the ſons of Aaron, of which number was Zachariah and Elizabeth. *L'Enfant.*

45 *Bleſſed*

42 And ſhe ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb.

43 And whence *is* this to me that the mother of my Lord ſhould come to me?

44 For lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy.

45 And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which were told her from the Lord.

46 And Mary ſaid, My ſoul doth magnify the Lord,

47 And my ſpirit hath rejoiced in God my Saviour:

48 For he hath regarded the low eſtate of his handmaiden; for behold, from henceforth all generations ſhall call me bleſſed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* ſeats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath ſent empty away.

54 He hath holpen his ſervant Iſrael, in remembrance of *his* mercy.

55 As he ſpake to our fathers, to Abraham, and to his ſeed, for ever.

56 And Mary abode with her about three months, and returned to her own houſe.

57 ¶ Now Eliſabeth's full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon.

58 And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her.

59 And it came to paſs, that on the eighth day they came to circumciſe the child: and they called him Zacharias, after the name of his father.

60 And his mother anſwered and ſaid, Not *ſo*; but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is called by this name.

62 And they made ſigns to his father, how he would have him called.

63 And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *looſed*, and he ſpake, and praiſed God.

65 And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea.

66 And all they that heard *them*, laid *them* up in their hearts, ſaying, What manner of child ſhall this be! And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying,

68 Bleſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people,

69 And hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David:

70 As he ſpake by the mouth of his holy prophets which have been ſince the world began;

71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promiſed* to our fathers, and to remember his holy covenant,

73 The oath which he ſware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might ſerve him without fear,

75 In holineſs and righteouſneſs before him, all the days of our life.

45 *Bleſſed is ſhe that believed; for there ſhall be*, &c.] Margin reads, Bleſſed is ſhe that believed that there ſhall be a performance, &c.

46 *My ſoul doth magnify*, &c.] In all this canticle, Mary calls to her remembrance the marvellous acts which God had done formerly in favour of his people, and in making the application to the preſent conjuncture, borrows the expreſſions of holy men and women from the Old Teſtament. See Gen. xxx. 13. 1 Sam. ii. 1, 2, 3, 4, 5. Pſal. xxviii. 1, 2.

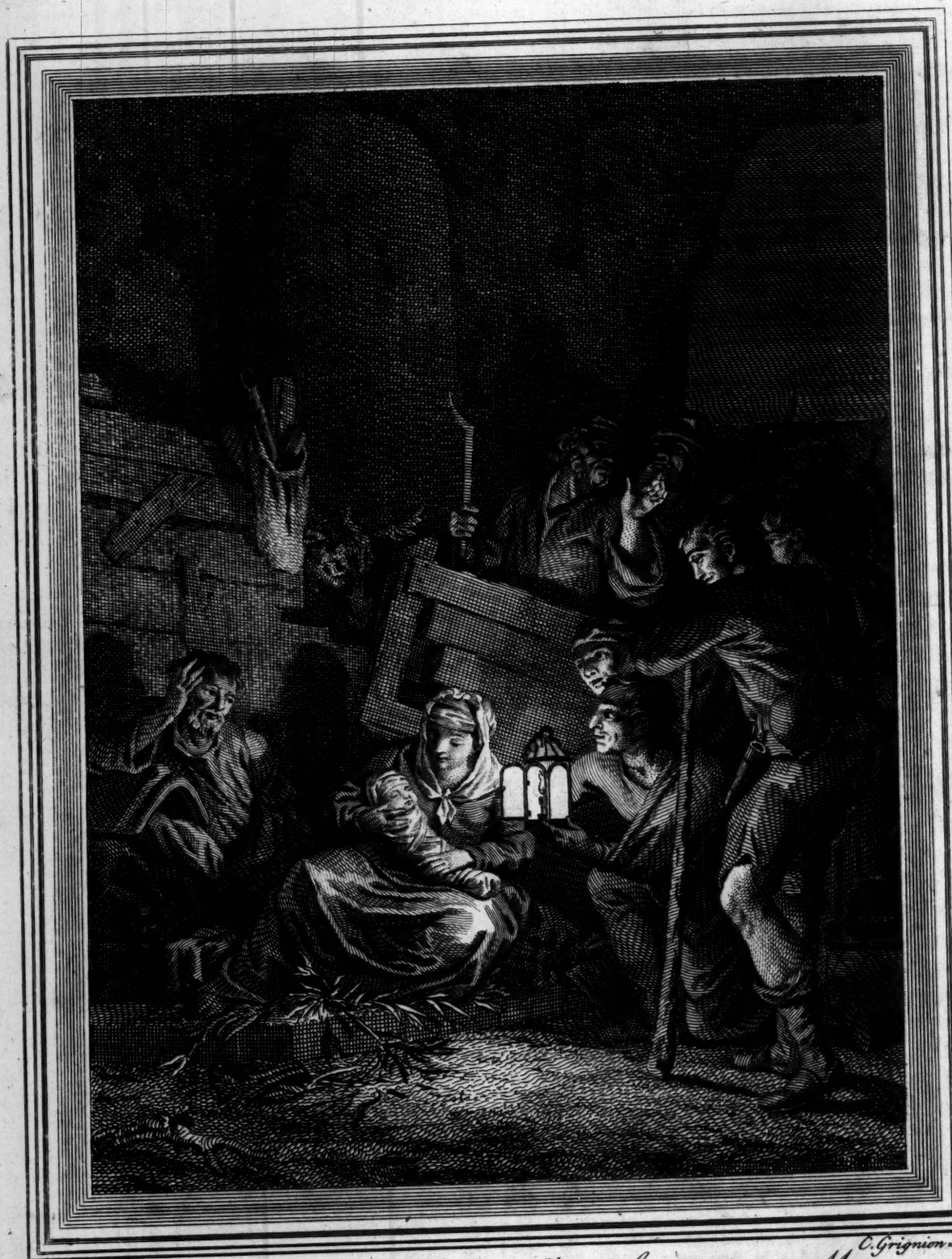
55 *As he ſpake to our fathers.*] If theſe words were included in a parentheſis, the ſenſe would be eaſier and ſtronger.

65 *All theſe ſayings.*] Margin more properly, All theſe *things*.

70 *As he ſpake by the mouth of his holy prophets*, &c.] The ſenſe is, that the generality of prophecies, in all ages, refer to our Saviour.

75 *In holineſs and righteouſneſs before him, all the days of our life.*]

5 MA 56



A. Houbrake del. C. Grignion sculp.

The Shepherds find the Child Jesus lying in a Manger.

76 And thou, child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

77 To give knowledge of ſalvation unto his people, by the remiſſion of their ſins,

78 Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us,

79 To give light to them that ſit in darkneſs and in the ſhadow of death, to guide our feet into the way of peace.

80 And the child grew and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

CHAP. II.

1 *Auguſtus taxeth all the Roman empire.* 6 *Chriſt's nativity.* 21 *His circumciſion.* 28 *Simeon and Anna propheſy of Chriſt.*

AND it came to paſs in thoſe days that there went out a decree from Ceſar Auguſtus that all the world ſhould be taxed.

2 And this taxing was firſt made when Cyrenius was governor of Syria.

3 And all went to be taxed, every one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; becauſe he was of the houſe and lineage of David:

5 To be taxed with Mary his eſpouſed wife, being great with child.

6 ¶ And ſo it was that while they were there the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling-clothes, and laid him in a manger; becauſe there was no room for them in the inn.

8 And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them: and they were ſore afraid.

10 And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

12 And this *ſhall be* a ſign unto you; Ye ſhall find the babe wrapped in ſwaddling clothes, lying in a manger.

13 And ſuddenly there was with the angel a multitude of the heavenly hoſt praiſing God, and ſaying,

14 Glory to God in the higheſt, and on earth peace, good-will towards men.

15 And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.

16 And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger.

17 And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child.

18 And all they that heard *it* wondered at thoſe things which were told them by the ſhepherds.

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life.] The meaning is, not ſo as never to fall into any ſin, but ſo as never to apoſtatize from our duty, by falling finally into any courſe of ſin. *Clarke.*

79 *In the ſhadow of death.*] Such phraſes as theſe, do with peculiar propriety deſcribe the ignorant and miſerable ſtate of the Gentile world. *Doddridge.*

Notes on the Second Chapter.

Ver. 1 *There went out a decree from Ceſar Auguſtus, that all the world ſhould be taxed.*] This affair of the taxing is mentioned by St. Luke, not ſo much to mark the time of Chriſt's birth as to prove, 1ſt, That he was born in Bethlehem. 2dly, That his parents were at that time univerſally known to be branches of the royal family of David. The importance of aſcertaining theſe two points aroſe from hence, that they were fixed by the prophets as expreſs characters of the Meſſiah. *Hath not the ſcripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethlehem where David was,* John vii. 42. By *all the world*, is here meant the Roman empire.

2 *This taxing was firſt made,* &c.] It might more properly be tranſlated, *This enrollment was before (that taxing) when* Cyrenius *was governor of* Syria. The taxing under Cyrenius, or Quirinius, was ten years after the birth of Chriſt. *Wall.*

3 *To be taxed.*] To be enrolled.

5 *Eſpouſed.*] The ſame Greek word is uſed here as ch. i. 27; there it ſignifies *eſpouſed*, but here *married.*

14 *Glory to God,* &c.] Theſe words are a rejoicing acclamation, which ſtrongly repreſents the piety and benevolence of theſe heavenly ſpirits, and their affectionate good wiſhes for the proſperity of the Meſſiah's kingdom. *Doddridge.*

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;

24 And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts be revealed.

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every year at the feast of the pass-over.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

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24 *A pair of turtle-doves*, &c.] This was the oblation of the poorer sort; for people in good circumstances were obliged to offer *a lamb* and *a turtle-dove*, or *a young pigeon*, Lev. xii. 6, 7, 8.

25 *The consolation of Israel.*] i. e. The coming of the Messiah. The *Holy Ghost* here means the spirit of prophecy.

29 *Now lettest thou thy servant depart*, &c.] This expression alludes probably to the custom of saying, especially to an inferior, *Go in peace.*

34 *Behold, this child*, &c.] In this prediction Simeon was directed to use a metaphor corresponding to that found in Isaiah, viii. 16. which passages St. Paul has joined in one citation, and applied it to the Messiah, *Behold, I lay in Zion a stumbling-stone, and rock of offence, and whosoever believeth on him shall not be ashamed*, Rom. ix. 33. In allusion to this metaphor, Simeon holding up the child in his arms, cried, *Behold, this child is set for the fall and rising again of many in Israel.* He will be the occasion of the *fall* of those who are offended at his doctrine, and prefer the *shadow of death* to the light of the gospel; but procure salvation to those who obey his commands. *Whosoever believeth on him shall not be ashamed.*

35 *Yea, a sword*, &c.] These words in a very lively manner express the agony of grief which Mary should feel in seeing him crucified.

37 *Which departed not from the temple.*] i. e. Constantly attended the morning and evening sacrifices at the temple, and then offered up her prayers to God. *Prideaux.*

44 But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among *their* kinsfolk and among *their* acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 And when they ſaw him, they were amazed. And his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 And he went down with them, and came to Nazareth, and was ſubject unto them. But his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ſtature, and in favour with God and men.

CHAP. III.

1 *John's preaching and baptiſm.* 15 *His teſtimony of Chriſt.* 19 *Herod impriſoneth John.* 21 *Chriſt is baptized.* 23 *His genealogy.*

NOW in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

3 And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low: and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth:

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to ſay within your ſelves, We have Abraham to *our* father: for I ſay unto you, That God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root

46 *After three days.*] The firſt was ſpent in their journey homeward, the ſecond in their return to Jeruſalem, the third in ſearching for him.

49 *About my father's buſineſs.*] There is an ambiguity in the original: the Syriac ſeems to render it with much more propriety, *In my father's houſe.*

52 *In ſtature.*] Margin reads, *In age.*

Notes on the Third Chapter.

Ver. 1 *In the fifteenth year of the reign of Tiberius Ceſar,* &c.] After the death of Herod the Great, Auguſtus, the emperor at Rome, confirmed the partition which that prince had made, by his laſt will, among his children: according to which, Archelaus obtained Judea, Samaria, and Idumea, with the title of Ethnarc, which ſignifies, *a prince of the nation:* for though his father had called him *king* in his teſtament, the emperor would not allow him that dignity. Achelaus, after a tyrannical reign of ten years, was depoſed for his wicked adminiſtration, and his country was made a province of the Roman empire, under the title of Judea. Pilate was, properly ſpeaking, no more than procurator of Judea, but he was called governor, becauſe this name was better known; beſides, Pilate diſcharged all the functions of a governor, namely, in taking cognizance of criminal cauſes, as his predeceſſors had done, and as the procurators were wont to do in the ſmaller provinces of the empire, where there were no proconſuls! If the birth of Chriſt be placed (as ſeems moſt probable) in September, in the year of Rome 749, and Tiberias was admitted to a part in the empire three years before Auguſtus died in Auguſt 764, *the fifteenth year of Tiberias,* on this computation, began in Auguſt 778; and if John entered upon his miniſtry in the ſpring following, viz. in the year of Rome 779 in the ſame year of Tiberias, and, after he had preached about twelve months, baptized Jeſus in the ſpring 780, then Jeſus at his baptiſm would be but *thirty years of age* and ſome odd months, which perfectly agrees with what Luke ſays of his being at that time *about thirty years old.* Doddridge.

Herod being tetrarch, &c.] i. e. Herod Antipas.

2 *Annas and Caiaphas being the high prieſts,* &c.] According to the inſtitution of the Jewiſh religion, there could be only one high prieſt at a time, that miniſter being typical of the one mediator between God and man. The moſt probable ſolution therefore of this difficulty is, that Annas was the high prieſt, and Caiaphas his *ſagan* or *deputy,* to whom alſo the title of high prieſt might not improperly be given.

4, 5 *The voice of one crying,* &c.] See notes on Iſaiah xl. 3.

7 *O generation,* &c.] See note on Mat. iii. 7, 9, 10.

14 *Neither*

of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and caſt into the fire.

10 And the people aſked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And he ſaid unto them, Exact no more than that which is appointed you.

14 And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe *any* falſly; and be content with your wages.

15 ¶ And as the people were in expectation, and all *men* muſed in their hearts of John whether he were the Chriſt, or not;

16 John anſwered, ſaying unto them all, I indeed baptize you with water: but one mightier than I cometh, the lachet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt and with fire.

17 Whoſe fan *is* in hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 ¶ But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he ſhut up John in priſon.

21 ¶ Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened,

22 And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven which ſaid, Thou art my beloved Son; in thee I am well pleaſed.

23 ¶ And Jeſus himſelf began to be about thirty years of age, being, as was ſuppoſed, the ſon of Joſeph, which was *the ſon* of Heli,

24 Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph,

25 Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge,

26 Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Juda,

27 Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri,

28 Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er,

29 Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,

30 Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Jo-

14 *Neither accuſe any falſely.*] The original word (as Heinſius has abundantly ſhown) may properly ſignify any kind of oppreſſion, eſpecially under the pretence of law.

16 *I indeed baptize,* &c.] See note on Mat. iii. 11.

19 *But Herod the tetrarch.*] See note on Mat. xiv. iii.

22 *In a bodily ſhape like a dove.*] Some ſuppoſe that the ſpirit of God had no appearance in the ſhape of a dove, but only that *a lambent flame* fell from heaven with *a hovering dove-like motion:* but others, as Juſtin Martyr and Jerome, think it had the ſhape of a dove; which ſymbolically repreſented the meek and benevolent ſpirit of our Saviour, as deſcribed Iſai. xlii. 2, 3. which ſee and the notes: and I might add, that as the abating of the flood was denoted by a dove coming to the ark with an olive-branch in its mouth, how ſuitable was it that ſuch an emblem ſhould be made uſe of, when ſuch glad tidings were publiſhed, and ſo much *good-will towards* fallen *man* was declared?

23 *Jeſus himſelf began to be about thirty years of age.*] It ſhould be rendered, *Jeſus himſelf had then lived in ſubjection about thirty years.* As ἀρχων ſignifies a governor, ſo ἀρχομενος here means one governed. *Heylyn.*

The ſon of Heli.] I am of opinion that Joſeph was only the adopted ſon of Heli; and that Heli was the father of Mary; becauſe an antient Jewiſh Rabbi expreſly calls her, *the daughter of Heli*; and chiefly, becauſe elſe we have indeed no true genealogy of Chriſt at all, but only two different views of the line of Joſeph, his reputed father; which would by no means prove that Chriſt, who was only by adoption his ſon, was of *the ſeed of Abraham,* and of *the houſe of David.* The true father of Joſeph appears to have been Jacob or James the ſon of Matthan. See Mat. i. 15. *Doddridge.*

seph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IV.

1 *Christ's temptation and victory.* 14 *He beginneth to preach.* 16 *They at Nazareth admire him.* 33 *He cureth divers sick.*

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterwards hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence:

10 For it is written, He shall give his angels charge over thee to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

36 *Cainan.*] This *Cainan* is either taken from the Septuagint in Genesis, or else inserted by later copiers of the Septuagint in Genesis from this book of St. Luke, being not in the present Hebrew. *Wall.*

38 *Which was the son of God.*] On account of having received *life* from the hands of God, *the life of an intelligent and rational being*, our first father Adam is called, *the son of God.* Clarke.

Notes on the Fourth Chapter.

Ver. 1 *Jesus was led by the Spirit into the wilderness.*] See Mat. iv.

13 *He departed from him for a season.*] Having failed of success in his present method, he left him for a time, intending hereafter to assault him after another manner: he resolved for the future to *withstand* his doctrine by opposition and force. *Clarke.*

16 ¶ And he came to Nazareth, where he had been brought up: and as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read.

17 And there was delivered unto him the book of the prophet Eſaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, becauſe he hath anointed me to preach the Goſpel to the poor: he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed:

19 To preach the acceptable year of the Lord.

20 And he cloſed the book, and he gave *it* again to the miniſter, and ſat down. And the eyes of all them that were in the ſynagogue were faſtened on him.

21 And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22 And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?

23 And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thy ſelf: whatſoever we have heard done in Capernaum, do alſo here in thy country.

24 And he ſaid, Verily I ſay unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, Many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land;

26 But unto none of them was Elias ſent ſave unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 And many lepers were in Iſrael in the time of Eliſeus the prophet; and none of them was cleanſed ſaving Naaman the Syrian.

28 And all they in the ſynagogue, when they heard theſe things, were filled with wrath,

29 And roſe up, and thruſt him out of the city, and led him unto the brow of the hill whereon their city was built, that they might caſt him down headlong.

30 But he paſſing through the midſt of them went his way,

31 And came down to Capernaum a city of Galilee, and taught them on the ſabbath-days.

32 And they were aſtoniſhed at his doctrine: for his word was with power.

33 ¶ And in the ſynagogue there was a man which had a ſpirit of an unclean devil; and he cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art; the Holy One of God;

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the midſt, he he came out of him and hurt him not.

16 *He came to Nazareth, where he had been brought up; and as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read.*] They who are acquainted with the Jewiſh literature know that the five book of Moſes have long ago been divided in ſuch a manner, that by reading a ſection of them every ſabbath, the whole is gone through in the ſpace of a year; for though the ſections be fifty-four in number, by joining two ſhort ones together, and by reading the laſt and the firſt in one day, they reduce the whole within the compaſs of the year. He that read in the ſynagogue was obliged to ſtand upright, and not ſuffered ſo much as to lean againſt a wall. *Lamy.*

17 *When he had opened the book.*] The ſacred books were written antiently on ſkins of vellum ſewed together, as Joſephus aſſerts, (*Antiq.* XII. 2, 11.) who adds, that the Hebrew copy of the law which was ſent from Jeruſalem to Ptolemy (to be tranſlated into Greek) was in letters of gold, upon ſkins of vellum wonderfully thin and fine; and that the ſuture or conjunction of the ſeveral ſkins was ſo artful as to be ſcarce diſcoverable. And that the ſacred books, thus written, were rolled up into volumes (like the modern Pentateuchs uſed in the Jewiſh ſynagogues) appears from this paſſage of St. Luke: the Greek word ανακτυξας, tranſlated *he opened*, is allowed to imply *he unfolded* or *unrolled* the volume. *Kennicott.*

18 *The Spirit of the Lord,* &c.] See notes on Iſaiah lxi. 1, 2.

21 *This day is this ſcripture fulfilled in your ears.*] The paſſage I have now read to you is fulfilled in me at this very time; for I am the perſon foretold under this character, and ſent with ſuch ample powers to fulfil theſe purpoſes of divine mercy.

22 *The gracious words.*] This ſeems to refer to the agreeable *manner* of Chriſt's diſcourſe, as well as to the *matter* of it.

27 *Eliſeus.*] Eliſha, 2 Kings, v. 14.

30 *He paſſing through the midſt of them, went his way.*] How our bleſſed Saviour eſcaped from them is uncertain; as he was God, as well as man, it was eaſy for him to eſcape from any mortal enemies, either by rendering himſelf inviſible, or changing their tempers: which ever way he choſe, it was doubtleſs miraculous; and therefore deprived the Nazarenes of the liberty of complaining, that he had wrought no miracle among them. *Doddridge.*

34 *Art thou come to deſtroy us?*] As there was a ſaying among the Jews, *when the Meſſiah comes, Galilee will be deſtroyed,* the Galileans may be here meant, and not the devils. *Lightfoot's Hor. Heb.*

Note

5 MA 56

Raphael d'Urbin pinxt. *J.Basire Sculp.*

The Miraculous Draught of Fishes. Luke Ch.V.

From the Cartoon in the Roy.Pal. of Hampton Court.

36 And they were all amazed, and ſpake among themſelves, ſaying, What a word *is* this! for with authority and power he commandeth the unclean ſpirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he aroſe out of the ſynagogue, and entered into Simon's houſe: and Simon's wife's mother was taken with a great fever; and they beſought him for her.

39 And he ſtood over her, and rebuked the fever; and it left her: and immediately ſhe aroſe, and miniſtered unto them.

40 Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

42 And when it was day, he departed and went into a deſert place: and the people ſought him, and came unto him, and ſtayed him that he ſhould not depart from them.

43 And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

CHAP. V.

1 *Chriſt teacheth out of Peter's ſhip.* 4 *A miraculous draught of fiſhes.* 12 *The leper cleanſed.* 17 *The palſy healed.* 27 *Matthew called.*

AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them and were waſhing *their* nets.

3 And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land. And he ſat down, and taught the people out of the ſhip.

4 ¶ Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught.

5 And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs, at thy word I will let down the net.

6 And when they had this done, they incloſed a great multitude of fiſhes: and their net brake.

7 And they beckened unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw *it*, he fell down at Jeſus' knees, ſaying, Depart from me; for I am a ſinful man, O Lord!

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken:

10 And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not: from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all, and followed him.

12 ¶ And it came to paſs, when he was in a certain city, behold, a man full of leproſy: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 And he put forth *his* hand and touched him, ſaying, I will: Be thou clean. And immediately the leproſy departed from him.

14 And he charged him to tell no man: but go, and ſhew thyſelf to the prieſt, and offer for thy cleanſing according as Moſes commanded, for a teſtimony unto them.

15 But ſo much the more went there a fame abroad of him: and great multitudes came to-

Notes on the Fifth Chapter.

Ver. 1 *Lake of Genneſareth.*] This is likewiſe called *the ſea of Galilee*, and the *ſea of Tiberias*.

8 *Depart from me, for I am a ſinful man, O Lord.*] Theſe words of Peter ſeem to be expreſſive of his high ſentiments of our Lord, and the conſciouſneſs of his own unworthineſs to be found in ſuch a perſon's company, and that they therefore greatly reſemble that glorious declaration of the centurion, *Lord I am not worthy that thou ſhouldeſt come under my roof, but ſpeak the word only, and my ſervant ſhall be healed*, Mat. viii. 8.

gether to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink.

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?

35 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

17 *The power of the Lord was present to heal them.*] Not the Pharisees and doctors of the law, but in general those who had need of healing, and faith to be healed. *Pilkington.*

19 *They went upon the house-top.*] See note on Mark ii. 4.

30 *Their scribes*, &c.] One would wonder what the word *their* does here; and think it an *erratum* of the English printer for *the*: but it seems that some Greek MSS have the word αὐτῶν; it is probable therefore, that the MS by which the English translation was made, had it. *Wall.*

32 *I came not to call the righteous, but sinners to repentance.*] I have just received a letter from a correspondent, who very justly reprehends me for my note on the similar passage to this in Mat. ix. 13. for by *the righteous* is not to be understood those who are righteous only in their own conceit, as were the Pharisees, (as L'Enfant and Doddridge have interpreted it) for such persons have the greatest need of repentance: but by the *righteous* here are meant, those who have truly reformed their lives, carefully endeavoured to abstain from all known sins, and though not compleatly perfect, yet by striving to perform their duties to the best of their abilities, both towards God and man, are accepted in the sight of God; in which sense Job was righteous; as were likewise Zacharias and Elizabeth, Luke i. vi. and Simeon, Luke ii. 25.

36 *No man putteth*, &c.] See this and several other passages in this chapter explained, Mat. ix.

Notes

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

CHAP. VI.

1 *Touching the ears of corn that were plucked by the disciples on the sabbath.* 12 *Christ chooseth the twelve,* 17 *healeth,* 20 *and preacheth.*

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an-hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him: which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man whose right-hand was withered.

7 And the scribes and Pharisees watched him whether he would heal on the sabbath-day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles;

14 Simon, whom he also named Peter, and Andrew his brother; James, and John; Philip and Bartholomew;

15 Matthew and Thomas; James *the son* of Alpheus, and Simon called Zelotes;

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be* ye poor: for your's is the kingdom of God.

21 Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven:

Notes on the Sixth Chapter.

Ver. 1 *On the second sabbath*, &c.] The exact translation of the Greek word is, *The first after the second.* L'Enfant.

12 *In prayer to God.*] It is literally, *In the prayer of God:* the phrase is singular and emphatical, to import an extraordinary and sublime devotion: so the high mountains and great cedars are called *the mountains and cedars of God.* Though some good critics, as Prideaux, Hammond, Whitby, interpret the word *proseuche, in the place of prayer, or prayer-house.*

13 *He called unto him his disciples.*] See notes on Mat. chap. x.

20 *Blessed be ye poor*, &c.] See notes on Mat. chap. v.

for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich! for ye have received your conſolation.

25 Wo unto you that are full! for ye ſhall hunger. Wo unto you that laugh now! for ye ſhall mourn and weep.

26 Wo unto you when all *men* ſhall ſpeak well of you! for ſo did their fathers to the falſe prophets.

27 But I ſay unto you which hear, Love your enemies, do good to them which hate you,

28 Bleſs them that curſe you, and pray for them which deſpitefully uſe you.

29 And unto him that ſmiteth thee on the *one* cheek, offer alſo the other; and him that taketh away thy cloke forbid not *to take thy* coat alſo.

30 Give to every man that aſketh of thee; and of him that taketh away thy goods aſk *them* not again.

31 And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father alſo is merciful.

37 Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven:

38 Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again.

39 And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch.

40 The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.

41 And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thin eown eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

45 A good man out of the good treaſure of his heart bringeth forth that which is good; and an evil man out of the evil treaſure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 And why call ye me Lord, Lord, and do not the things which I ſay?

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24 *Wo unto you that are rich,* &c.] The parable of the rich man and Lazarus may be conſidered as a beautiful illuſtration of this malediction. By the *rich* are meant thoſe who *truſt* in their riches.

25 *Wo unto you that are full,* &c.] That are pampered with the moſt luxurious dainties, and ſpend your lives in mirth and gaity, and are ſo vain as now to *laugh* off every ſolemn and awful thought; for ye ſhall *mourn and lament* in the doleful regions of miſery. See note on Eccleſ. chap. vii. 2

26 *Wo unto you when all men ſhall ſpeak well of you,* &c.] Wo unto thoſe who, propagating ſuch doctrines as encourage men in ſin, gain to themſelves the applauſe of the generality of men: for thus, in antient times, falſe prophets, who accommodated their doctrines to the luſts and paſſions of men, were more courted, and better received, than the true prophets of God.

27, 28 *Love your enemies,* &c.] Love not only your friends, but even your enemies alſo; and return good to thoſe that perſecute and revile you. Expreſs your good will to all mankind, by praying for, and wiſhing well even to thoſe that curſe and ſpeak ill of you, and pray even for ſuch as moſt unjuſtly and maliciouſly injure you, that God would grant them repentance and pardon.

29 *Him that taketh away thy cloke.*] See Mat. v. 40.

31 *As ye would that men,* &c.] Mat. vii. 12.

37 *Judge not,* &c.] See Mat. vii. 1. and ſeveral other verſes, the notes on which will ſerve for many paſſages of this chapter.

Notes

47 Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like:

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

CHAP. VII.

1 *The centurion's faith.* 11 *Chriſt raiſeth the widow's ſon,* 18 *anſwereth John's meſſengers,* 24 *and giveth teſtimony of him.* 36 *Mary Magdalene anointeth Chriſt's feet.*

NOW when he had ended all his ſayings in the audience of the people, he entered into Capernaum:

2 And a certain centurion's ſervant, who was dear unto him, was ſick and ready to die.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this:

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf: for I am not worthy that thou ſhouldeſt enter under my roof.

7 Wherefore neither thought I my ſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth *it*.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people, that followed him, I ſay unto you, I have not found ſo great faith, no not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ And it came to paſs that day after, that he went into a city called Nain: and many of his diſciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the bier: and they that bare him ſtood ſtill. And he ſaid, Young man, I ſay unto thee, Ariſe.

15 And he that was dead ſat up, and began to ſpeak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the diſciples of John ſhewed him of all theſe things.

19 And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that ſhould come? or look we for another?

20 When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come? or look we for another?

21 And in that ſame hour he cured many

Notes on the Seventh Chapter.

Ver. 2 *A certain centurion's ſervant, who was dear unto him,* &c.] The kindneſs of this centurion to his ſlave, and the anxiety he ſhewed to get him healed, was ſuitable to the character of a humane maſter, and exhibits an excellent pattern of duty, very proper for the imitation of Chriſtian maſters.

3 *The elders of the Jews,* &c.] i. e. Some of the moſt conſiderable men of the city. See notes on Mat. viii. 5, 9.

5 *Hath built us a ſynagogue.*] i. e. At his own expence.

11 *It came to paſs the day after.*] Some time after this.

18 *The diſciples of John,* &c.] See notes on Mat. xi. 2, 5, 7.

of *their* infirmities and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

22 Then Jeſus anſwering ſaid unto them, Go your way, and tell John what things ye have ſeen and heard, *how* that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the Goſpel is preached.

23 And bleſſed is *he* whoſoever ſhall not be offended in me.

24 ¶ And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind?

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26 But what went ye out for to ſee? A prophet? Yea, I ſay unto you, And much more than a prophet.

27 This is *he* of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay unto you, Among thoſe that are born of women, there is not a greater prophet than John the Baptiſt: but he that is leaſt in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, juſtified God, being baptized with the baptiſm of John.

30 But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.

31 And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?

32 They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptiſt came neither eating bread nor drinking wine; and ye ſay, He hath a devil.

34 The Son of man is come eating and drinking; and ye ſay, Behold, a gluttonous man and a wine-bibber, a friend of publicans and ſinners.

35 But wiſdom is juſtified of all her children.

36 ¶ And one of the Phariſees deſired him that he would eat with him: and he went into the Phariſee's houſe, and ſat down to meat.

37 And behold, a woman in the city which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment,

38 And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

39 Now when the Phariſee which had bidden him ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him; for ſhe is a ſinner.

40 And Jeſus, anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt.

43 Simon anſwered and ſaid, I ſuppoſe that

29 *Juſtified God.*] i. e. Obeyed God's invitation to repentance.

30 *The lawyers rejected*, &c.] The lawyers, i. e. the expounders of the law *rejected* the gracious offers of divine mercy *againſt themſelves*, i. e. *againſt* their own intereſt, *againſt* their own both temporal and eternal welfare. *Clark.*

31 *Whereunto ſhall I liken*, &c.] Mat. xi. 16.

33 *Neither eating nor drinking.*] In a ſevere way of auſterity and mortification.

34 *Eating and drinking.*] In the more familiar way of a free converſation. *Clark.*

36 *One of the Phariſees*, &c.] Dr. Whitby has abundantly proved this to be a different ſtory from that of Mary's anointing Chriſt's head a little before his death.

37 *Behold a woman of the city*, &c.] It is generally ſuppoſed, that the woman who anointed our Lord in the houſe of Simon, was Mary Magdalene; but Mary Magdalene ſeems rather to have been a woman of high ſtation, and opulent fortune, being mentioned by St. Luke even before Joanna, though the wife of ſo great a man as Herod's ſteward, chap. viii. 2. This muſt therefore have been ſome woman that had formerly been a great and ſcandalous ſinner.

he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet; but ſhe hath waſhed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gaveſt me no kiſs; but this woman ſince the time I came in, hath not ceaſed to kiſs my feet.

46 My head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Her ſins, which are many, are forgiven: for ſhe loved much: but to whom little is forgiven, the ſame loveth little.

48 And he ſaid unto her, Thy ſins are forgiven.

49 And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſins alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee; go in peace.

CHAP. VIII.

1 *Women miniſter unto Chriſt.* 4 *The parable of the ſower,* 16 *and of the candle.* 26 *The legion of devils.*

AND it came to paſs afterward, that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him;

2 And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils,

3 And Joanna the wife of Chuza Herod's ſteward, and Suſanna, and many others, which miniſtered unto him of their ſubſtance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-*ſide*; and it was troden down, and the fowls of the air devoured it:

6 And ſome fell upon a rock; and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture:

7 And ſome fell among thorns; and the thorns ſprang up with it, and choked it:

8 And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

9 And his diſciples aſked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

11 Now the parable is this; The ſeed is the word of God:

12 Thoſe by the way-*ſide* are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved:

13 They on the rock *are they* which, when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away:

14 And that which fell among thorns are they which, when they have heard, go forth,

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44 *Thou gaveſt me no water for my feet*, &c.] Dr. Shaw tells us, that theſe cuſtoms ſtill ſubſiſt among the eaſtern nations to this very day, particularly among the Arabs, who are remarkable for retaining their antient manners; and that the perſon who firſt preſents himſelf to welcome a ſtranger, and waſh his feet, is the maſter of the family: for, as they ſtill walk barefooted, or with ſandals only, this piece of civility is abſolutely neceſſary.

47 *For ſhe loved much.*] The Greek particle here tranſlated *for*, ſhould have been rendered, *therefore*: the ſenſe is, *Becauſe her ſins are forgiven, therefore ſhe hath loved me much*, as being perſuaded that ſhe can never ſufficiently expreſs her ſenſe of the obligation. *Doddridge.*

Notes on the Eighth Chapter.

Ver. 1 *The glad tidings of the kingdom of God*, &c.] i. e. Of God's reconciliation to men, the neceſſity of reformation, and the acceptableneſs of repentance, even in the greateſt ſinners.

5 *A ſower went out*, &c.] See notes on Mat. xiii. 2. and Mark iv. 1.

10 *Unto you it is given to know the kingdom of God in myſteries*, &c.] i. e. I ſpeak the truths of the goſpel to you in a proper and ſpiritual ſtile, becauſe you are diſpoſed to underſtand them ſo delivered; but I muſt borrow metaphors and ſimilitudes from temporal and bodily things to make others receive my words, and bring them gradually to underſtand the ſpirit and ſubſtance of my doctrine. *Eſſay for a New Tranſlation.*

and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection:

15 But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth it on a candlestick, that they which enter-in may see the light.

17 For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known, and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they lanched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over-against Galilee.

27 And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs:

28 When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

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15 *Bring forth fruit with patience.*] i. e. As corn sown, if it be ever like to come to any perfection, must take such deep and firm root in the earth, as not to be scorched by heat, nor withered by cold, nor wasted away with floods, nor choaked and overrun with weeds; so a good Christian must be armed with *patience*, to resist the assaults of persecution, the temptations of the world, the enticements of bad company, the allurements of pleasure and profit, and the perpetual treachery of his own corrupt affections and inordinate passions. *Clarke.*

16 *No man when*, &c.] Mat. v. 15. Mark iv. 21.

19 *Then came to him*, &c.] Mat. xii. 46. Mark iii. 31.

22 *It came to pass*, &c.] Mat. xviii. 23. Mark iv. 35.

26 *The country of the Gadarenes.*] Mat. viii. 28. Mark v. 1.

37 Then the whole multitude of the country of the Gadarenes round about beſought him to depart from them: for they were taken with great fear. And he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed beſought him that he might be with him. But Jeſus ſent him away, ſaying,

39 Return, to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city how great things Jeſus had done unto him.

40 And it came to paſs, that when Jeſus was returned, the people *gladly* received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus' feet, and beſought him that he would come into his houſe.

42 For he had one only daughter, about twelve years of age, and ſhe lay a dying. But as he went, the people thronged him.

43 And a woman having an iſſue of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment; and immediately her iſſue of blood ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied; Peter, and they that were with him, ſaid, Maſter, the multitude throng thee and preſs *thee*, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

49 While he yet ſpake, there cometh one from the ruler of the ſynagogue's *houſe*, ſaying to him, Thy daughter is dead: trouble not the Maſter.

50 But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter and James and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her. But he ſaid, Weep not: ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat.

56 And her parents were aſtoniſhed. But he charged them that they ſhould tell no man what was done.

CHAP. IX.

1 *Chriſt ſendeth out his apoſtles.* 7 *Herod is deſirous to ſee him.* 28 *His transfiguration.* 37 *He healeth the lunatick.*

THEN he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money; neither have two coats apiece.

4 And whatſoever houſe ye enter into, there abide, and thence depart.

5 And whoſoever will not receive you, when

41 *There came a name named Jairus.*] See notes on Mat. ix. 18, &c.

47 *When ſhe ſaw ſhe was not hid, ſhe came trembling.*] She might dread our Lord's diſpleaſure perhaps for having touched him when ſhe was under a legal impurity from her diſeaſe. That ſhe had a legal impurity may be ſuſpected from her preſenting herſelf to Chriſt out of the city, and from her coming behind him and privately touching his robe, as knowing that it was forbidden her to touch any one at that time; or becauſe whatever ſhe did touch became immediately unclean. *Lamy.*

56 *He charged them,* &c.] See Mat. viii. 4. and Mark v. 43.

Notes on the Ninth Chapter.

Ver. 1 *Then he called his twelve,* &c.] See notes on Mat. x.

7 *Now*

ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed and went through the towns, preaching the Goſpel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead;

8 And of ſome, that Elias had appeared; and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he deſired to ſee him.

10 And the apoſtles, when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſert place, belonging to the city called Bethſaida.

11 And the people when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a deſert place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baſkets.

18 ¶ And it came to paſs, as he was alone, praying, his diſciples were with him: and he aſked them, ſaying, Whom ſay the people that I am?

19 They anſwering ſaid, John the Baptiſt: but ſome *ſay*, Elias; and others *ſay*, that one of the old prophets is riſen again.

20 He ſaid unto them, But whom ſay ye that I am? Peter anſwering ſaid, The Chriſt of God.

21 And he ſtraitly charged them and commanded *them* to tell no man that thing;

22 Saying, The Son of man muſt ſuffer many things, and be rejected of the elders and chief prieſts and ſcribes, and be ſlain, and be raiſed the third day.

23 And he ſaid to them all, If any *man* will come after me, let him deny himſelf, and take up his croſs daily, and follow me.

24 For whoſoever will ſave his life ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

25 For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away.

26 For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, There be ſome ſtanding here which ſhall not taſte of death till they ſee the kingdom of God.

28 ¶ And it came to paſs about an eight days after theſe ſayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the faſhion of his

7 *Now Herod the tetrarch*, &c.] See Mat. xiv.

12 *When the day began*, &c.] See Mat. xiv. and Mark vi.

18 *As he was alone praying, his diſciples were with him.*] After he had retired awhile for devotion, and had been praying with his diſciples apart. See note on Mat. xvi. 13.

23 *If any man*, &c.] See note on Mat. x. 38.

25 *What is a man advantaged*, &c.] What compariſon is there between preſerving this mortal life, even though a man could, at the ſame time, gain poſſeſſion of all the riches, honours, and pleaſures of the world; and the ſaving or loſing his immortal ſoul?

27 *There be ſome ſtanding here*, &c.] Some of you that hear me this day, ſhall live to ſee the kingdom of Chriſt begun, in his glorious reſurrection and aſcenſion, and his coming to execute a particular judgment upon the unbelieving Jews, in the total deſtruction of their city and nation. See Mat. xvi. 28.

29 *As he prayed*, &c.] See Mat. xvii. 2.

countenance was altered, and his raiment *was* white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him:

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me; for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

41 *O faithless*, &c.] See Mat. xvii. 17.

49 *We saw one casting out devils in thy name.*] Whitby and Clarke are of opinion, that this was one of the Baptist's disciples, who, though he did not follow Christ with the rest, had been taught, by his master, to acknowledge him as the Messiah; and entertained so great a veneration for him, that he attempted to cast out devils in his name.

53 *They did not receive him.*] The Samaritants could not refuse lodging to all travellers that went to Jerusalem; for the high road lay through their country; such travellers only as went thither professedly to worship, were the objects of their indignation. Hence the expression, *because his face was as though he would go to Jerusalem*, must imply, that his design of worshipping in Jerusalem was known to the Samaritans, who had a strong national grudge against the Jews.

54 *Lord, wilt thou that we command fire*, &c.] That these disciples, so remarkably distinguished by their Lord's favour, should have such distinguished zeal and faith, may seem less

55 But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.

56 For the Son of man is not come to deſtroy men's lives, but to ſave *them*. And they went to another village.

57 And it came to paſs, that as they went in the way, a certain *man* ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

58 And Jeſus ſaid unto him, Foxes have holes, and birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

59 And he ſaid unto another, Follow me. But he ſaid, Lord, ſuffer me firſt to go and bury my father.

60 Jeſus ſaid unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another alſo ſaid, Lord, I will follow thee; but let me firſt go bid them farewell which are at home at my houſe.

62 And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 *The ſeventy diſciples ſent forth, and admoniſhed.*
41 *Martha reprehended.*

AFTER theſe things the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come.

2 Therefore ſaid he unto them, The harveſt truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harveſt that he would ſend forth labourers into his harveſt.

3 Go your ways: behold, I ſend you forth as lambs among wolves.

4 Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way.

5 And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6 And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.

7 And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe.

8 And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you:

9 And heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you.

10 But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11 Even the very duſt of your city, which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this that the kingdom of God is come nigh unto you.

12 But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city.

13 Wo unto thee Chorazin! wo unto thee, Bethſaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented ſitting in ſackcloth and aſhes.

14 But it ſhall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell.

16 He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ And the ſeventy returned again with

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wonderful, than that a perſon of ſo ſweet a diſpoſition as John ſhould make ſo ſevere a propoſal. See note on 2 Kings, i. 10.

55 *Ye know not what manner of ſpirit ye are of.*] Ye neither conſider the genius of the goſpel, ſo much more gentle than that of the law, nor do ye ſufficiently know your own hearts.

57 *A certain man ſaid unto him*, &c.] Mat. viii. 19.

62 *No man having put his hand to the plough*, &c.] The ſenſe is, he who, when he is convinced of the truth of religion, is not willing *immediately* to comply with the obligation thereof, but deſires ſtill a longer, and a little longer delay, is not worthy to be admitted to enjoy the benefit of it at all. *Clarke.*

Notes on the Tenth Chapter.

Ver. 1 *The Lord appointed other ſeventy.*] Luke is the only evangeliſt who has given us this account; and it is the leſs to be wondered at that he ſhould do it ſo particularly, if the antient tradition be true, that he was himſelf one of the ſeventy.

2 *The harveſt*, &c.] See Mat. ix. 37. and chap. x. to which the reader is referred for notes on this chapter.

4 *Salute no man by the way.*] Our Saviour did not forbid common civilities, but that chiefly they ſhould be intent and earneſt to diſpatch their important buſineſs.

joy, ſaying, Lord, even the devils are ſubject unto us through thy name.

18 And he ſaid unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy: and nothing ſhall by any means hurt you.

20 Notwithſtanding, in this rejoice not that the ſpirits are ſubject unto you; but rather rejoice becauſe your names are written in heaven.

21 ¶ In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father; for ſo it ſeemed good in thy ſight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee the things that ye ſee:

24 For I tell you, That many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

25 ¶ And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

26 He ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thy ſelf.

28 And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

29 But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

30 And Jeſus anſwering, ſaid, A certain *man* went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded *him*, and departed, leaving *him* half-dead.

31 And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide.

33 But a certain Samaritan, as he journeyed,

18 *I beheld Satan as lightning fall from heaven.*] To be exalted to heaven, ſignifies to be raiſed to great powers and privileges, eſpecially to ſovereign dominion. To fall from heaven, therefore, may ſignify to loſe one's dominion and precedency. The devils, by the idolatry of the Gentiles, and the wickedneſs of the Jews, had been exalted into heaven, and ruled over mankind in oppoſition to the dominion of God; but, by the preaching of the goſpel, their power was to be deſtroyed in every country.

20 *Your names are written in heaven.*] i. e. In the book of life. This alludes to the cuſtom of enrolling the names of thoſe who are made free of a city. Their *names were written in heaven*, not by an *abſolute unalterable decree*, (for, *him that ſinneth againſt me*, ſays God, will I blot out of my book) but the phraſe ſignifies their being approved and accepted of God, on account of their ſincere love of truth, and practice of virtue.

29 *Willing to juſtify himſelf.*] Hoping perhaps to hear ſuch a partial and narrow definition of the word neighbour, as would ſuit his own principles, and juſtify ſome particular oppreſſions of his own, or thoſe of which his whole order lay under an accuſation. *L. Sterne.*

30 *A certain man went down*, &c.] All the circumſtances of this beautiful parable are formed with the fineſt ſkill imaginable, to work the conviction deſigned; ſo that had the lawyer been ever ſo much diſpoſed to reckon none his neighbours but men of his own religion, it was not in his power to do it on this occaſion. And although favours from a Samaritan had always been repreſented to him as an abomination more deteſtible than the eating of ſwine's fleſh, he was obliged to acknowledge, that not the prieſt nor the Levite, but the Samaritan, by diſcharging a great office of humanity towards the Jew in diſtreſs, was truly his neighbour, and deſerved his love more than ſome of his own nation, who ſuſtained the moſt venerable characters; that the like humanity was due from any Iſraelite to a Samaritan who ſtood in need of it; and that all men are neighbours to all men, how much ſoever they may be diſtinguiſhed from one another in reſpect to country, kindred, language, or religion. By this admirable parable, our bleſſed Saviour hath powerfully recommended that univerſal benevolence which is ſo familiar in the mouths, but foreign to the hearts, of many pretenders to religion and morality.

From Jeruſalem to Jericho.] So many robberies and murders were committed on this road, which lay through a kind of wilderneſs, that Jerome tells us it was called *the bloody way*.

31 *A certain prieſt*, &c.] Strange that a teacher of religion ſhould ever want humanity! or that a man, whoſe *head* might be thought full of the one, ſhould have *a heart* void of the other! *L. Sterne.*

32 *Came and looked on him.*] Conſidered his misfortunes, and gave time for reaſon and nature to have awoke—he ſaw the imminent danger he was in, and preſſing neceſſity of immediate help, which ſo violent a caſe called aloud for—and after all turned aſide, and unmercifully left him to all the diſtreſſes of his condition. *L. Sterne.*

33 *A certain Samaritan.*] This is an inſtance of the humanity and

came where he was: and when he saw him, he had compassion *on him.*

34 And went to him, and bound up his wounds, pouring-in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and *gave* them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

1 *Christ teacheth to pray, and that instantly.* 14 *He casteth out a dumb devil.* 29 *He preacheth to the people,* 37 *and reproveth the Pharisees, scribes, and lawyers.*

AND it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be

and goodness of the man, who relieved the Jew notwithstanding the implacable hatred between the two nations; which some writers tell us rose so high, that if a Jew and a Samaritan met in a narrow way, they were exceedingly sollicitous that they might pass without touching each other, for fear of pollution on each side.

34 *Oil and wine.*] The antients used to cleanse fresh wounds with wine, and mollify them with oil.

35 *Two pence.*] About fifteen pence of our money.

37 *Do thou likewise.*] i. e. Since you commend the Samaritan for acting like a neighbour to the Jew, do you learn to act like a neighbour to the Samaritan. *Sherlock.*

42 *But one thing is needful: and Mary hath chosen that good part,* &c.] The praise bestowed on Mary as having chosen a better part than Martha, does not imply that the contemplative life is more acceptable to God than the active, as the Papists would have us believe: it is not two courses of life, but two particular actions that are here compared; in which case no body will deny, that to hear the word of God, as occasion offers, provided we do it with a view to profit by it, is more pleasing to God, than to exercise any art or occupation relative to the present life: for no other reason, however, but that it tends more to the happiness of the person himself, which is the great end that God hath proposed in all his laws. Our Lord designed to signify, that though he was not displeased with Martha's civility, yet Mary's listening to his doctrine was more acceptable to him; because he had infinitely greater pleasure in instructing, sanctifying and saving souls, than in any kind of sensual indulgences whatever.

Notes on the Eleventh Chapter.

Ver. 2 *Say, Our Father,* &c.] See notes on Mat. vi.

9 *Ask, and it shall be given.*] See Mat. vii. 7.

given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

10 For every one that aſketh receiveth; and he that ſeeketh findeth; and to him that knocketh it ſhall be opened.

11 If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if *he aſk* a fiſh, will he for a fiſh give him a ſerpent?

12 Or if he ſhall aſk an egg, will he offer him a ſcorpion?

13 If ye then being evil, know *how* to give good gifts unto your children: how much more ſhall *your* heavenly father give the Holy Spirit to them that aſk him?

14 ¶ And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake: and the people wondered.

15 But ſome of them ſaid, He caſteth out devils through Beelzebub the chief of the devils.

16 And others tempting *him* ſought of him a ſign from heaven.

17 But he knowing their thoughts ſaid unto them, Every kingdom divided againſt it ſelf is brought to deſolation; and a houſe *divided* againſt a houſe falleth.

18 If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay, that I caſt out devils through Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges.

20 But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you.

21 When a ſtrong man armed keepeth his palace, his goods are in peace:

22 But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour, wherein he truſted, and divideth his ſpoils.

23 He that is not with me is againſt me: and he that gathereth not with me ſcattereth.

24 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.

25 And when he cometh, he findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf; and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt.

27 And it came to paſs as he ſpake theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea rather bleſſed *are* they that hear the word of God and keep it.

29 ¶ And when the people were gathered thick together, he began to ſay, This is an evil generation: they ſeek a ſign; and there ſhall no ſign be given it but the ſign of Jonas the prophet.

30 For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the Son of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgement with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth to hear the wiſdom of Solomon; and behold, a greater than Solomon *is* here.

32 The men of Nineveh ſhall riſe up in the judgement with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 No man when he hath lighted a candle, putteth *it in* a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in may ſee the light.

34 The light of the body is the eye: therefore when thine eye is ſingle, thy whole body

16 *Sought of him a ſign from heaven.*] i. e. Pretending to diſtruſt the miracles which he worked on earth, as if theſe might poſſibly be the effect of ſome magical power or artifice; they inſiſted that he ſhould call for ſome miraculous ſign directly from heaven. See Mat. xvi. 1.

20 *The kingdom of God.*] Mat. xii. 28.

21 *When a ſtrong man,* &c.] Mat. xii. 29.

24 *When the unclean ſpirit,* &c.] See note on Mat. xii. 43.

29 *This is an evil generation,* &c.] Mat. xii. 39.

31 *The queen of the South,* &c.] See note on 1 Kings, x. 1. and Mat xii. 42.

34 *The light of the body is the eye,* &c.] i. e. What the eye is

alſo is full of light; but when *thine eye* is evil, thy body alſo is full of darkneſs.

35 Take heed therefore that the light which is in thee be not darkneſs.

36 If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

37 ¶ And as he ſpake, a certain Phariſee beſought him to dine with him. And he went in, and ſat down to meat.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

39 And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter; but your inward part is full of ravening and wickedneſs.

40 *Ye* fools, did not he that made that which is without make that which is within alſo?

41 But rather give alms of ſuch things as ye have: and behold, all things are clean unto you.

42 But wo unto you Phariſees! for ye tithe mint and rue and all manner of herbs, and paſs over judgement and the love of God: theſe ought ye to have done, and not to leave the other undone.

43 Wo unto you Phariſees! for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

44 Wo unto you ſcribes and Phariſees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

46 And he ſaid, Wo unto you alſo, *ye* lawyers! for ye lade men with burdens grievous to be born, and ye your ſelves touch not the burdens with one of your fingers.

47 Wo unto you! for ye build the ſepulchres of the prophets, and your fathers killed them.

to the body, that very ſame thing in proportion, the *moral judgment* and *underſtanding*, the directing principle, is to a man's mind. See note on Mat. vi. 22.

39 *Now do ye Phariſees*, &c.] See Mat. xxiii. 25.

Your inward parts.] It ſhould rather have been tranſlated, *Your minds* or *conſciences*.

41 *Rather give alms of ſuch things as you have*, &c.] We are not to imagine, that almſgiving was particularly mentioned by Chriſt, becauſe it was of greater value and neceſſity than the other virtues: he recommended it to that ſect, becauſe they were generally remarkable for their covetouſneſs and extortion.

44 *Wo unto you, ſcribes and Phariſees*, &c.] The ſcribes are often mentioned in the ſacred hiſtory as perſons of great authority in the Jewiſh commonwealth. They were originally ſecretaries, being employed in the church, the ſtate, the army, the revenue, &c. This claſs of men being much converſant in the ſacred writings, acquired a ſingular knowledge of them; and in proceſs of time expounded them to the common people with ſuch reputation, that at length they obtained the title of doctors or teachers, and were conſulted upon all difficult points of faith; hence they are ſaid by our Lord to ſit in Moſes' chair, Mat. xxiii. 3. Hence alſo an able miniſter of the New Teſtament is called a ſcribe, inſtructed unto the kingdom of heaven.

Ye are as graves which appear not.] In Mat. xxiii. 27. this denunciation was delivered at another time, and is differently expreſſed, *Wo unto you ſcribes and Phariſees; for ye are like unto whited ſepulchres, which indeed appear beautiful outwardly; but are within full of dead men's bones, and of all uncleanneſs.* Perſons of fortune among the Jews often raiſed fine ſtone ſtructures over their dead, eſpecially when they buried them in the fields; and theſe they white-waſhed from time to time, to make them look beautiful. Dr. Shaw, in his travels, gives the following account of theſe ſepulchres. "If we except a few perſons, who are "buried within the precincts of ſome ſanctuary, the reſt are "carried out at a ſmall diſtance from their cities and villages, "where a great extent of ground is allotted for the purpoſe. "Each family has a particular part of it walled in like a gar- "den, where the bones of their anceſtors have remained for "many generations. In theſe incloſures the graves are always "diſtinct and ſeparated, having each of them a ſtone placed up- "right both at the head and feet, inſcribed with the name of "the perſon who is there interred; whilſt the intermediate ſpace "is either planted with flowers, bordered round with ſtones, or "paved all over with tiles. The graves of the principals are far- "ther diſtinguiſhed by ſome ſquare chambers or cupolas, which "are built over them. Now all theſe different ſorts of tombs "and ſepulchres, with the very walls of the incloſures, being "always kept clean white-waſhed and beautiful, they continue "to this day to be an excellent comment upon the expreſſions "of our Lord, where he mentions the garniſhing of ſepulchres; "and compares the ſcribes and Phariſees to whited ſepulchres." But though the ſepulchres of the rich were thus beautified, the graves of the poor were oftentimes ſo neglected, that if the ſtones, by which they were marked, happened to fall, they were not ſet up again: by which means the graves themſelves did not appear. By the law, Numb. xix. 16. graves of all ſorts polluted the perſons who touched them; the ſepulchres that were kept perfectly neat and beautiful, as well as thoſe that were neglected. Hence, to ſhow the hypocriſy of the Phariſees, our Lord, in the one woe likened them to graves which did not appear, had no mark to know them by, and which being covered with graſs, men were polluted by going over them ere they were aware. In the other woe, he likened them to whited ſepulchres; which, though they looked fair and beautiful outwardly, were full of uncleanneſs.

46 *Wo unto you, ye lawyers.*] i. e. Teachers and expoſitors of the law of Moſes: the reaſon of this ſingular and extraordinary ſeverity of our Lord (who on other occaſions is all meekneſs) is the great importance of the thing: religion is the light of the world, and if the light that is in men be itſelf darkneſs, how great muſt that darkneſs be! *Clarke.*

47 *Ye build the ſepulchres of the prophets*, &c.] See note on Mat. xxiii. 29.

48 Truly ye bear witneſs that ye allow the deeds of your fathers; for they indeed killed them, and ye build their ſepulchres.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute:

50 That the blood of all the prophets which was ſhed from the foundation of the world may be required of this generation,

51 From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, It ſhall be required of this generation.

52 Wo unto you lawyers! for ye have taken away the key of knowledge: ye entered not in your ſelves, and them that were entering in ye hindred.

53 And as he ſaid theſe things unto them, the ſcribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many things;

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

CHAP. XII.

1 *To avoid hypocriſy and fearfulneſs in publiſhing Chriſt's doctrine.* 13 *To beware of covetouſneſs,* 22 *and over-carefulneſs.* 41 *The faithful and wiſe ſteward.*

IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay to his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.

2 For there is nothing covered that ſhall not be revealed; neither hid, that ſhall not be known.

3 Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light; and that which ye have ſpoken in the ear in cloſets ſhall be proclaimed upon the houſe-tops.

4 And I ſay unto you, my friends, Be not afraid of them that kill the body and after that have no more than they can do.

5 But I will forewarn you whom ye ſhall fear: Fear him which, after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many ſparrows.

8 Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God.

9 But he that denieth me before men ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven.

11 And when they bring you unto the ſynagogues and *unto* magiſtrates and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay;

12 For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 ¶ And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man who made me a judge or a divider over you?

15 And he ſaid unto them, Take heed and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

51 *From the blood of Abel,* &c.] See note on Mat. xxiii. 35.

Notes on the Twelfth Chapter.

Ver. 1 *Beware ye of the leaven of the Phariſees.*] Mat. xvi. 12.

2 *There is nothing covered, that ſhall not be revealed,* &c.] All your actions ſhall be brought to light, either in this world, or in that which is to come.

5 *I will forewarn you whom you ſhall fear,* &c.] Fear God, who, if ye provoke him by neglecting your duty, and diſobeying his commands, hath power not only to kill the body, but alſo to deſtroy the ſoul for ever. But be not afraid of men, who at the worſt can only kill the body; and even this they cannot do without the permiſſion of your heavenly Father: for, if the providence of God watches over all things, ſo that not the ſmalleſt and meaneſt creatures upon earth can periſh without his knowledge and diſpoſal, how much more does the ſame divine Providence watch over you? ſo that not ſo much as an hair falls from your head without the knowledge of God: and if ſo, then much leſs can any man take away your life without his permiſſion.

10 *Whoſoever ſhall ſpeak,* &c.] See notes on Mat. xii. 31, 32.

15 *A man's life.*] i. e. The happineſs of a man's life.

16 And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods:

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years: take thine eaſe, eat, drink, *and* be merry.

20 But God ſaid unto him, *Thou* fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that layeth up treaſure for himſelf, and is not rich towards God.

22 ¶ And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Conſider the ravens: for they neither ſow, nor reap; which neither have ſtore-houſe, nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies, how they grow: They toil not, they ſpin not; and yet I ſay unto you, That Solomon in all his glory was not arrayed like one of theſe.

28 If then God ſo clothe the graſs, which is to-day in the field, and to-morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 But rather ſeek ye the kingdom of God; and all theſe things ſhall be added unto you.

32 Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.

33 Sell that ye have, and give alms: provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 Let your loins be girded about, and *your* lights burning.

36 And ye your ſelves like unto men that

16—21 *The ground of a certain rich man brought forth plentifully*, &c.] In this parable we have a perfect picture of the men whoſe affections are engroſſed by the things of this preſent life. They forget that riches, honours, and power are beſtowed on them, in order to their improvement in virtue, by the opportunities they afford of exerciſing good diſpoſitions, and look upon thoſe advantages merely as inſtruments of luxury, and uſe them accordingly. But, at the very time they are inwardly applauding themſelves, and laying ſchemes for futurity, as if they were never to die, and thinking of nothing but happy days, God ſuddenly ſtrips them of all their joys. Death gives them the fatal ſummons, and both they and their projects periſh at once.

22 *Take no thought for your life*, &c.] See Mat. vi. 25.

24 *Conſider the ravens: for they neither ſow nor reap*, &c.] Conſider the other creatures which God has made; the birds, beaſts, and plants, things far inferior to you, and of much leſs value in his ſight. Conſider how God, without their being able to provide for themſelves before-hand, or ſo much as to foreſee their own wants, preſerves and nouriſhes even theſe meaner creatures, and wonderfully furniſhes things neceſſary for their ſubſiſtence in their ſeveral ſeaſons. How much more then will his all-wiſe Providence provide for you, whom he hath created with ſo much greater excellencies, and for nobler ends?

29 *Neither be ye doubtful of mind.*] The margin ſeems to give us a better ſenſe, *Live not in careful ſuſpence.*

32 *Fear not, little flock*, &c.] Fear not ye little flock, ye who have forſaken this wicked world, and left the multitude to become my diſciples. It is the good pleaſure of God to beſtow upon you an everlaſting kingdom, and a happineſs which ſhall have no end. Much more will be given you, all the neceſſaries of this ſhort and tranſitory life: and if not, yet the wants of this life bear no proportion to the happineſs of that which is to come.

33, 34 *Sell that ye have, and give alms*, &c.] Part chearfully with all things here, to procure to yourſelves a treaſure hereafter. Sell what you have, and diſtribute out of your abundance, to ſupply the neceſſities of thoſe that want. Remit your wealth into the other world, by alms and charity to the poor. Lay up for yourſelves by liberality and good works, a treaſure of rewards in heaven, which will not, like earthly riches, be liable to be taken away from you either by fraud or violence, or to be conſumed by accidents or loſſes. Let your treaſure, I ſay, be in heaven, that your hearts and affections may be there alſo: for, where every man's treaſure is, there likewiſe will his thoughts be.

35, 36 *Let your loins be girded*, &c.] This is ſpoken in alluſion to the cuſtoms of the eaſt, where anciently great entertainments were made in the evening, and ſo prolonged to the lateſt hours: on ſuch occaſions, ſervants ſhewed their faithfulneſs by watching, and keeping their lamps burning, and their loins girded, that they might be ready to open the door to their maſter at his firſt knock.

wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants whom the Lord when he cometh ſhall find watching: verily I ſay unto you, That he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo; bleſſed are thoſe ſervants.

39 And this know, that if the good-man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 Be ye therefore ready alſo; for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſehold, to give *them their* portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant whom his lord when he cometh ſhall find ſo doing.

44 Of a truth I ſay unto you, That he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men-ſervants and maidens, and to eat and drink and to be drunken;

46 The lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

47 And that ſervant which knew his lord's will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will aſk the more.

49 I am come to ſend fire on the earth, and what will I if it be already kindled?

50 But I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed!

51 Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion:

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother; the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

54 And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower: and ſo it is.

55 And when *ye ſee* the ſouth-wind blow, ye ſay, There will be heat; and it cometh to paſs.

56 *Ye* hypocrites, ye can diſcern the face of the ſky and of the earth; but how is it that ye do not diſcern this time?

57 Yea, and why even of your ſelves judge ye not what is right?

58 When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence till thou haſt paid the very laſt mite.

CHAP. XIII.

1 *Chriſt preacheth repentance upon the puniſhment of the Galileans, and others.* 6 *The fig-tree curſed.* 23 *The ſtrait gate.*

THERE were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

38 *Second watch or third watch.*] Early or late.

40 *The ſon of man cometh.*] By this expreſſion is here probably meant *death* and *judgment*.

49 *I am come to ſend fire on earth.*] This will be the natural conſequence, becauſe my doctrine is ſo oppoſite to the prejudices and luſts of men.

50 *I have a baptiſm,* &c.] This probably alludes to his death and paſſion.

51 *Suppoſe ye that I am come,* &c.] See note on Mat. x. 34.

56 *Ye can diſcern,* &c.] Mat. xvi. 3. v. 25.

Notes on the Thirteenth Chapter.

Ver. 1 *The Galileans, whoſe blood,* &c.] Thoſe unhappy Galileans,

2 And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans, were ſinners above all the Galileans, becauſe they ſuffered, ſuch things?

3 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all *men* that dwelt in Jeruſalem?

5 I tell you, Nay: but, except ye repent, ye ſhall all likewiſe periſh.

6 ¶ He ſpake alſo this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and ſought fruit thereon, and found none.

7 Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he anſwering ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou ſhalt cut it down.

10 ¶ And he was teaching in one of the ſynagogues on the ſabbath:

11 And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *her ſelf.*

12 And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, Woman, thou art looſed from thine infirmity.

13 And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered, with indignation, becauſe that Jeſus healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

15 The Lord then anſwered him, and ſaid, *Thou* hypocrite, doth not each one of you on the ſabbath looſe his ox or *his* aſs, from the ſtall, and lead *him* away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond on the ſabbath-day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

19 It is like a grain of muſtard-ſeed, which a man took and caſt into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it.

20 And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

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lileans, who had rendered themſelves obnoxious to the Roman power, and whoſe blood Pilate had in effect mingled with their ſacrifices, having ſlain them when they came to worſhip in the temple.

4 *Or thoſe eighteen, upon whom the tower of Siloam fell and ſlew,* &c.] The pool of Siloam ſeems to have been uſed as a bathing-place for men; and if it had porticoes round about it for them to undreſs in, will anſwer to the deſcription of the pool of Bethesda, John v. 2. The tower in Siloam therefore which fell, and ſlew the eighteen perſons here mentioned, was probably one of the porticoes of Bethesda.

5 *Ye ſhall all likewiſe periſh.*] i. e. In like manner periſh. Joſephus tells us, that at the time of the Paſſover, when the whole nation of the Jews were met together, as their cuſtom was, at Jeruſalem, they were all ſhut up and beſieged by the Romans; and he tells us further, that in the time of that ſiege, upon a ſedition among themſelves, a great multitude of them were ſlain in the temple as they were ſacrificing, and their blood poured forth, together with that of the beaſts which were to be offered, as had happened before to the Galileans.

7, 8, 9 *Behold, theſe three years I come ſeeking fruit on this fig-tree,* &c.] The years of the parable denote the whole time of the Jewiſh diſpenſation, very properly repreſented by the term of three years, in a parable taken from the fig-tree; whoſe fruit does not come to perfection in leſs than three years. At the concluſion of the parable an inſinuation is made, that if they continued impenitent under theſe laſt and beſt means, no more pains would be taken with them, but they were to be deſtroyed without remedy. But though this parable was originally meant of the Jews, it may be applied to every man in every age; every one is allowed a certain time of trial, during which he enjoys the means and helps neceſſary to virtue. If he continues ignorant of his viſitation, deſpiſes the riches of the divine mercy, and goes on obſtinately in ſin, theſe advantages are commonly taken from him, his day of grace ends, the utmoſt term of God's patience is paſt for ever, the divine ſpirit being grieved, is provoked to leave him, and the man is delivered over to a hardened heart, to periſh in his own folly.

19 *Like a grain of muſtard-ſeed.*] See notes on Mat. xiii. 31, 32.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter-in at the strait-gate: for many, I say unto you, will seek to enter-in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you *your selves* thrust out.

29 And they shall come from the east and *from* the west, and from the north and *from* the south, and shall sit down in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not.

35 Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAP. XIV.

7 Christ teacheth humility, 12 and to feed the poor. 16 The parable of the great supper. 25 Who cannot be Christ's disciples.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took *him* and healed him, and let *him* go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they

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24 *Strive to enter in at the strait gate.*] If ye will be sure to obtain eternal life, be diligent to follow the strict precepts of virtue, strive to deny yourselves the sinful pleasures and vanities of the world, and confine yourselves within the bounds of a truly holy and religious life: for all mankind are indeed desirous of immortality and happiness; but many who pretend to be candidates for heaven, cannot prevail on themselves to forsake their beloved earthly lusts; and have not resolution to fit themselves for happiness by holy living, before the time of judgment, when it will be too late.

29 *They shall come from the east,* &c.] Men of true piety, virtue, and charity, out of all nations under heaven. See note on Mat. viii. 11.

32 *That fox.*] That crafty, wicked, and voracious prince.

Behold, I cast out devils, and I do cures to-day, and to-morrow, &c.] The meaning of these words seems to be, I shall not be very long with you on earth; yet, while I am here, I will perform the duties of my ministry without being afraid of man, because my life cannot be taken from me, but in the place, and at the time appointed by the Almighty.

33 *It cannot be that a prophet,* &c.] i. e. It is unlikely: Jerusalem is so wicked and corrupt a place, that it would be a strange thing, that a prophet should be slain in any other city. Lamy says, the great Sanhedrim, before whom Christ's claim of being a prophet, was to be tried, could only sit at Jerusalem.

34, 35 *O Jerusalem,* &c.] See notes on Mat. xxiii. 37, 38, 39.

choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any *man* to a wedding, ſit not down in the higheſt room; leſt a more honourable man than thou be bidden of him,

9 And he that bade thee and him come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room.

10 But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher. Then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

12 ¶ Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee:

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 And when one of them that ſat at meat with him heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God.

16 ¶ Then ſaid he unto him, A certain man made a great ſupper, and bade many.

17 And ſent his ſervant at ſupper-time to ſay to them that were bidden, Come; for all things are now ready.

18 And they all with one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came and ſhewed his lord theſe things. Then the maſter of the houſe being angry ſaid to his ſervant, Go out quickly into the ſtreets, and lanes of the city, and bring-in hither the poor and the maimed and the halt and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out unto the highways and hedges, and compel them to come in, that my houſe may be filled.

24 For I ſay unto you, That none of thoſe men which were bidden ſhall taſte of my ſupper.

25 ¶ And there went great multitudes with him: and he turned, and ſaid unto them,

26 If any *man* come to me, and hate not his father and mother, and wife and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

27 And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.

28 For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he hath *ſufficient* to finiſh *it*?

29 Leſt haply after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he able with ten thouſand to

Notes on the Fourteenth Chapter.

Ver. 12 *Call not thy friends*, &c.] The New Teſtament ſpeaks frequently after this manner, and pronounces many things ſimply and abſolutely, which muſt be underſtood with a limitation, *She is not dead, but ſleepeth*, Mark v. 39. *Labour not for the meat that periſheth*, John vi. 27. i. e. labour more for that meat which endureth unto everlaſting life (which he immediately after explains) than for this. *Edwards.*

16 *A certain man made*, &c.] See notes on Mat. xxii.

23 *Compel them.*] Not by force, but by perſuaſion or intreaty.

26 *If any man come to me*, &c.] No man can be a worthy diſciple of mine, who is not able to bear affliction, ſelf-denial, and perſecution; and has not reſolution enough to prefer his duty before all temporal conſiderations and advantages, before all the ties of natural relation or affection, and before the enjoyment even of life itſelf. One thing is ſaid to be *loved*, and another *hated* in ſcripture, when the former is much *preferred*, and eſpecially, when out of regard to it, the latter is *neglected*. Philo de Monarch, ſays, that the high prieſt of the Jews was to put off all natural affection, even for father and mother, children, brothers, &c. which our Lord may probably here allude to.

meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt *is* good: but if the salt have lost it's savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

1 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *of the prodigal son.*

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it.

5 And when he hath found *it*, he layeth *it* on his shoulders rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*.

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me: for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine:

16 And he would fain have filled his belly

33 *So likewise whosoever he be*, &c.] Whoever will be my disciple, must consider and resolve before-hand, to part readily with all temporal enjoyments whenever they come in competition with his duty.

34 *Salt is good.*] See note on Mark ix. 50.

Notes on the Fifteenth Chapter.

Ver. 7 *More than over ninety*, &c.] The meaning is not, that a converted sinner is esteemed before a man who has been always righteous; but that a smaller good, when recovered as it were unexpectedly, causes greater and more immediate manifestation of joy than a much more valuable good which has been constantly in our possession. *Clark.*

11 *A certain man had two sons.*] This parable is generally supposed to be a representation of the murmurings of the Jews for the calling of the Gentiles; I shall therefore briefly explain it in that light. *By a certain man*, we may understand the Deity, who is the Creator and Governor of all things, the common Father both of the Jews and Gentiles, of the obedient and disobedient.

12, 13 *The youngest of them said to his father*, &c.] Thus the heathens in general, taking the pleasures of this present world for their happiness, departed from God, and fell into all manner of idolatry and profaneness, and abused the common blessings of Providence to serve their unreasonable lusts, intemperance, and debauchery; and this is also the case of every wicked man in particular.

14, 15 *When he had spent all, there arose a mighty famine in that land*, &c.] Thus the Gentiles, after they had once fallen from the knowledge and worship of the true God, and plunged themselves into the practice of all abominable uncleanness, grew continually into a worse and worse estate; overwhelmed with strange ignorance, superstitions, and cruel rites, till at length they were reduced to the most miserable slavery to satan, that can be imagined. Thus also men particularly wicked, by the practice of vice and debauchery, run themselves into great difficulties, perplexities, and anxieties: and bring themselves under the cruellest and most comfortless state of mind and bondage to sin, the extremest degree of misery that can possibly befal men in this world.

16 *Husks.*] That poor people eat such food appears from Horace, *vivit siliquis et pane secundo.* 2 Epist. 1, 122.

with the huſks that the ſwine did eat: and no man gave unto him.

17 And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger.

18 I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven and before thee,

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

21 And the ſon ſaid unto him, Father, I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſon.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him; and put a ring on his hand, and ſhoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*: and let us eat, and be merry:

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid unto him, Thy brother is come: and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment; and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

1 *Of the unjuſt ſteward.* 14 *The hypocriſy of the covetous Phariſees reproved.* 19 *The rich glutton, and Lazarus the beggar.*

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg, I am aſhamed.

17, 18, 19 *When he came to himſelf, he ſaid,* &c.] Thus many of the Gentiles, weary of the intolerable burden and ſlavery of habitual ſin, repented at laſt, and prepared themſelves with great humility, to entertain hopes of pardon and the mercy of God: thus likewiſe many other ſinners come at all times to repent.

20 *He aroſe, and came to his father,* &c.] Thus God, in his great mercy, received the Gentiles upon their true repentance, into his family the church. Thus alſo he readily accepts all penitent ſinners, who return to him with hearty ſorrow for their paſt offences, and ſincere reſolutions of amendment of life.

21, &c. *The ſon ſaid unto him, Father, I have ſinned againſt heaven,* &c.] Thus God not only admitted the Gentiles to the means of grace, and the poſſibility of ſalvation, but alſo beſtowed ſingular favours upon them, and gave many marks of his being greatly pleaſed at their converſion. Thus alſo, when any ſinner humbles himſelf, and ſhows a deep ſenſe of his own unworthineſs, does God moſt readily, not only receive him to mercy, but alſo frequently beſtows extraordinary gifts upon him, as tokens of his being highly pleaſed at his recovery.

25—28 *His elder brother was in the field,* &c.] Thus the Jews were diſpleaſed at the mercy of God in receiving the Gentiles. Thus many particular perſons, who have never fallen into the habitual practice of any enormous crimes, may, with great infirmity, be tempted to be offended at God's equalling the repentance of notorious ſinners, to their conſtant uninterrupted obedience.

31, 32 *Son, thou art ever with me,* &c.] Thus, according to the reaſon of things, it was very fit, that though the Jews' profeſſion of obedience had really always been as ſincere as they pretended; yet, that the Gentiles, upon their repentance, ſhould be admitted to an equal ſhare with them in the covenant of grace and ſalvation; and that all good men among the Jews ſhould have rejoiced at their converſion. Thus alſo it is highly reaſonable, that good men at all times ſhould rejoice at the converſion and happineſs of penitent ſinners, and not murmur at their being equalled with themſelves in partaking of the undeſerved mercy and bounty of the moſt High.

4 I am reſolved what to do, that, when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore.

8 And the lord commended the unjuſt ſteward becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to your ſelves friends of the mammon of unrighteouſneſs; that, when ye fail, they may receive you into everlaſting habitations.

10 He that is faithful in that which is leaſt is faithful alſo in much; and he that is unjuſt in the leaſt is unjuſt alſo in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches*?

12 And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own?

13 No ſervant can ſerve two maſters: for either he will hate the one, and love the other: or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

14 ¶ And the Phariſees alſo, who were covetous, heard all theſe things and they derided him.

15 And he ſaid unto them, Ye are they which juſtify your ſelves before men; but God knoweth your hearts: for that which is highly eſteemed among men is abomination in the ſight of God.

16 The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail.

18 Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from *her* huſband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared ſumptuouſly every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate full of ſores,

21 And deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his ſores.

22 And it came to paſs that the beggar died,

Notes on the Sixteenth Chapter.

Ver. 4 *I am reſolved what to do*, &c.] Anciently ſtewards, beſides taking care of their maſter's domeſtic affairs, granted leaſes of their lands, and ſettled the rent which each tenant was to pay. Accordingly the ſteward, in the parable, made uſe of this branch of his power, to purchaſe the good-will and favour of his lord's tenants; he granted them their leaſes on reaſonable terms, having lately racked the rents beyond what the farmers were worth. The ſteward's remitting to his lord's debtors a part of their debt, ought not to be underſtood to have been a defrauding of his lord; for it is only upon his former behaviour, that the text charges him with injuſtice: but in this laſt action, he ſeems to be repreſented as obliging his lord's debtors out of what he himſelf was ſtill to account for: for which reaſon our Saviour compares his ſecuring to himſelf by a timely bounty the friendſhip of thoſe debtors, to our laying up for ourſelves, by works of charity and beneficence here on earth, a treaſure hereafter in the heavens. *Clark.*

8 *The Lord commended the unjuſt ſteward*, &c.] It is here neceſſary to be obſerved, that our Lord's commendation of the unjuſt ſteward has no relation to the fraud of any perſon on any occaſion whatſoever, or to the conduct of thoſe who are liberal out of other people's goods. He commended his worldly wiſdom. *Clark.*

The children of this world are in their generation, &c.] *Generation* here ſignifies *affairs* or *actions*: the ſenſe is, they generally act a more prudent part with reſpect to their ſecular intereſts, than even thoſe who may be called the children of light, or than good men themſelves, who are enlightened by God to ſee where their true happineſs lies, do with reſpect to theirs, which are ſo much more important; for they ſeldom appear ſo thoughtful in the great concerns of religion, as worldly men do in the purſuit of the precarious happineſs of this preſent life. *Doddridge.*

9 *Make to yourſelves friends of the mammon of unrighteouſneſs.*] By the *mammon of unrighteouſneſs* is not here meant riches *unjuſtly* gotten, but riches in general; the falſe, the uncertain, the tranſitory riches of this preſent world.

They may receive you, &c.] Rather, that ye may be received.

12 *If ye have not been faithful*, &c.] Our Lord's meaning is, ſince you have dared to be unfaithful in that which was only a truſt committed to you by God for a ſhort time, and of which you knew you were to give him an account, it is evident that you are not fit to be intruſted by him with the riches of heaven.

21 *Moreover, the dogs came*, &c.] There ſeems to want ſomething that ſhould precede this: ſome Greek MSS and MSS of of the Vulgate have this, *and no man gave unto him*; then the next words come in properly, *Moreover the dogs*, &c. *Wall.*

and was carried by the angels into Abraham's bosom. The rich man also died, and was buried.

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham said, Son remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot: neither can they pass to us that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren: that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets, let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII.

1 *To avoid giving offence.* 3 *One to forgive another.* 11 *The ten lepers.* 20 *Of the kingdom of God, and the coming of the Son of man.*

THEN said he unto the disciples, It is impossible but that offences will come: but wo *unto him* through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to your selves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed ye might say unto this sycamine-tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We

23 *In hell*, &c.] In *Hades*, which signifies the receptacle of souls departed, good and bad, until the day of judgment. *Wall.*

31 *If they hear not Moses and the prophets*, &c.] i. e. If they be so immersed in the sinful pleasures of this present world, as not to be concerned about the certainty of a future state, and of the punishment which shall therein be inflicted on all impenitent sinners; nor be convinced of it by the revelations which God has already made; it is plain, they would for the same reason reject all other means whatsoever, even though God should send one from the dead to preach to them. The design of our Saviour in this parable is plainly this, to show us that the true reason of that infidelity, which causes men to continue in a course of sin, is not either want of real evidence to prove the great truths of religion, or want of sufficient arguments to enforce the practice of it; but merely such an affectionate love of the world, and of its sinful pleasures, as darkens their understanding, biasses their will, clouds their reason, and blinds their eyes, that they cannot discern even the clearest light. *Clark.*

Notes on the Seventeenth Chapter.

Ver. 1 *It is impossible but that*, &c.] Matt. xviii. 6, 7.

3, 4, 5 *If thy brother trespass against thee, rebuke him; and if he repent, forgive him*, &c.] Do not lay up a secret grudge against him for it, but plainly and faithfully rebuke him, endeavouring to convince him of the evil he has committed; and if he appear to repent of his fault, forgive him immediately without insisting on any rigorous satisfaction.

5 *Increase our faith.*] To assist us in this difficult duty.

6 *If ye had faith*, &c.] See Matt. xvii. 10.

10 *We are unprofitable servants.*] i. e. *Mean* and *inconsiderable*; who

are unprofitable ſervants: we have done that which was our duty to do.

11 ¶ And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off:

13 And they lifted up *their* voices, and ſaid, Jeſus Maſter, have mercy on us.

14 And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed.

15 And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks. And he was a Samaritan.

17 And Jeſus anſwering ſaid, Were there not ten cleanſed? but where *are* the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Phariſees when the kingdom of God ſhould come, he anſwered them, and ſaid, The kingdom of God cometh not with obſervation:

21 Neither ſhall they ſay, Lo, here: or lo, there: for behold, the kingdom of God is within you.

22 And he ſaid unto the diſciples, The days will come when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee *it*.

23 And they ſhall ſay to you, See here; or, See there: go not after *them*, nor follow *them*:

24 For as the lightning, that lightneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven; ſo ſhall alſo the Son of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and deſtroyed them all.

28 Likewiſe alſo as it was in the days of Lot; they did eat, they drank, they bought, they ſold, they planted, they builded;

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.

30 Even thus ſhall it be in the day when the Son of man is revealed.

31 In that day he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back.

32 Remember Lot's wife.

33 Whoſoever ſhall ſeek to ſave his life ſhall loſe it; and whoſoever ſhall loſe his life ſhall preſerve it.

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who cannot pretend to have merited any thing from the hand of our Maſter: for we have done no more than what we were by virtue of our relation to God obliged to do. *Doddridge.*

17 *Where are the nine?*] The ingratitude of the Jews will appear monſtrous, if we conſider, that the malady from which they were delivered, is in itſelf one of the moſt loathſome diſeaſes incident to human nature, and a diſeaſe which, by the law of Moſes, ſubjected them to greater hardſhips than any diſtemper whatſoever.

20 *The kingdom of God cometh not with obſervation*, &c.] The Jews had conceived very grand notions of the extent of the Meſſiah's kingdom, the number of his ſubjects, the ſtrength of his armies, and the pomp of his court, and were eager to have that glorious empire erected ſpeedily: but our Saviour told them, that the Meſſiah's kingdom did not conſiſt in any pompous outward form of government, but in the ſubjection of men's wills, and in the conformity of their minds to the laws of God, to be performed by a new diſpenſation of religion, which was already begun in their hearts.

24 *As the lightning*, &c.] The coming of the Son of man will be as ſwift and terrible as the lightning.

26 *The days of Noe*, &c.] The days of Noe in this paſſage ſignify the days in which he preached to the old world, the righteouſneſs they ought to have practiſed, and denounced the judgments of God to fall on them, if they did not repent of their wickedneſs.

27 *They did eat, they drank.*] See note on Mat. xxiv. 38.

28 *As it was in the days of Lot.*] See Gen. xix.

31 *He which ſhall be on the houſe-top*, &c.] The Jewiſh houſes were flat-roofed, and commonly had two flights of ſtairs, one within, and the other without the houſe; by which they went up to the roof. This ſhows that this diſcourſe refers not to the *final judgment*, from which there can be no eſcape; but to the deſtruction of Jeruſalem, from which, it is well known, that many Chriſtians were preſerved by this caution. *Grotius.*

32 *Remember Lot's wife.*] i. e. What befel her for looking back to Sodom, leſt you likewiſe periſh in this ſlaughter of the unbelieving Jews, by looking back to what you have in your houſes or in your fields. *Whitby.*

33 *Whoſoever ſhall ſeek*, &c.] Mat. x. 39.

34 I tell you, In that night there ſhall be two *men* in one bed; the one ſhall be taken, and the other ſhall be left.

35 Two *women* ſhall be grinding together; the one ſhall be taken, and the other left.

36 Two *men* ſhall be in the field; the one ſhall be taken, and the other left.

37 And they anſwered and ſaid unto him, Where Lord? And he ſaid unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAP. XVIII.

1 *The importunate widow,* 9 *The Phariſee and publican.* 15 *Children brought to Chriſt.* 28 *All to be left for Chriſt's ſake.*

AND he ſpake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge which feared not God, neither regarded man.

3 And there was a widow in that city; and ſhe came unto him, ſaying, Avenge me of mine adverſary.

4 And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man;

5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

6 And the Lord ſaid, Hear what the unjuſt judge ſaith.

7 And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you, That he will avenge them ſpeedily. Nevertheleſs, when the Son of man cometh, ſhall he find faith on the earth?

9 ¶ And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others.

10 Two men went up into the temple to pray; the one a Phariſee, and the other a publican.

11 The Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican.

12 I faſt twice in the week, I give tithes of all that I poſſeſs.

13 And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

14 I tell you, This man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

15 ¶ And they brought unto him alſo infants, that he ſhould touch them: but when *his* diſciples ſaw *it*, they rebuked them.

16 But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

17 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.

18 And a certain ruler aſked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life?

37 *Whereſoever the body is, thither will the eagles,* &c.] Wherever the Jews are, there will the ſword of the Romans (whoſe enſign is the eagle) be ready to devour them, and their army will aſſemble to deſtroy them.

Notes on the Eighteenth Chapter.

Ver. 1 *He ſpake a parable unto them,* &c.] The meaning is, not that men are to ſpend their whole time in prayers, which is monkiſh ſuperſtition; or that enthuſiaſts, who pride themſelves in the length of their prayers, ſhall be heard the better for much ſpeaking; but that it is needful for men, by conſtant and periodical returns of prayer, to keep up in their minds a continual ſenſe of God, and of their dependence upon him. *Clark.*

3 *Avenge me of mine adverſary.*] Do me juſtice againſt mine adverſary, and his oppreſſive attempts.

5 *Weary me.*] The original word here ſignifies to give great pain, ſuch as ariſes from ſevere beating. The meaning therefore is, that the uneaſy ſenſations which this widow raiſed in the judge's breaſt, by the moving repreſentations which ſhe gave him of her diſtreſs, affected him to ſuch a degree, that he could not bear it: and therefore, to be rid of thoſe feelings, he reſolved to do her juſtice.

8 *When the Son of man cometh, ſhall he find faith on the earth?*] When he comes to exerciſe his vengeance on the Jewiſh nation, how few ſhall he find in that nation that will believe it?

11 *The Phariſee ſtood.*] At a diſtance from the publican, for fear of being polluted by him.

12 *I faſt twice,* &c.] The Phariſees uſed generally to keep private faſt on Mondays and Thurſdays.

14 *Juſtified.*] Held more righteous in God's account, and abſolved from his ſins, as all truly penitent ſinners are.

17 *As a little child.*] i. e. With the ſame humility, meekneſs and ſimplicity.

18 *Good Maſter.*] It is ſaid, the Jewiſh rabbies affected this title; if ſo, it might be an additional reaſon for our Lord's remark upon it.

19 And Jeſus ſaid unto him, Why calleſt thou me good? none *is* good, ſave one, *that is* God.

20 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother.

21 And he ſaid, All theſe have I kept from my youth up.

22 Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come, follow me.

23 And when he heard this, he was very ſorrowful, for he was very rich.

24 And when Jeſus ſaw that he was very ſorrowful, he ſaid, How hardly ſhall they that have riches enter into the kingdom of God!

25 For it is eaſier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, ſaid, Who then can be ſaved?

27 And he ſaid, The things which are impoſſible with men are poſſible with God.

28 Then Peter ſaid, Lo, we have left all, and followed thee.

29 And he ſaid unto them, Verily I ſay unto you, There is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdom of God's ſake,

30 Who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.

31 ¶ Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on:

33 And they ſhall ſcourge *him*, and put him to death: and the third day he ſhall riſe again.

34 And they underſtood none of theſe things; and this ſaying was hid from them, neither knew they the things which were ſpoken.

35 And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-*ſide* begging:

36 And hearing the multitude paſs by, he aſked what it meant.

37 And they told him, That Jeſus of Nazareth paſſeth by.

38 And he cried, ſaying, Jeſus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, *Thou* Son of David, have mercy on me.

40 And Jeſus ſtood and commanded him to be brought unto him. And when he was come near he aſked him,

41 Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee.

43 And immediately he received his ſight, and followed him, glorifying God. And all the people, when they ſaw *it*, gave praiſe unto God.

CHAP. XIX.

1 *The publican Zaccheus.* 11 *The ten pieces of money.* 21 *Chriſt rideth into Jeruſalem,* 41 *weepeth over it,* 45 *and purgeth the temple.*

AND *Jeſus* entered and paſſed through Jericho:

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he ſought to ſee Jeſus who he was; and could not for the preſs, becauſe he was little of ſtature,

4 And he ran before, and climbed up into a ſycomore tree, to ſee him: for he was to paſs that way.

5 And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down: for to-day I muſt abide at thy houſe.

22 *Sell all that thou haſt.*] See note on Mat. xix. 21.

35 *A certain blind man.*] See note on Mat. xx. 30.

Notes

6 And he made haſte, and came down, and received him joyfully.

7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner.

8 And Zaccheus ſtood, and ſaid unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four-fold.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is a ſon of Abraham.

10 For the Son of man is come to ſeek and to ſave that which was loſt.

11 ¶ And as they heard theſe things he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

12 He ſaid therefore, A certain nobleman went into a far country to receive for himſelf a kingdom, and to return.

13 And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us.

15 And it came to paſs that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 And another came, ſaying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow:

23 Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury?

24 And he ſaid unto them that ſtood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 And they ſaid unto him, Lord, he hath ten pounds.

26 For I ſay unto you, That unto every one which hath ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.

27 But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

28 ¶ And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

Notes on the Nineteenth Chapter.

Ver. 8 *Behold, Lord, the half of my goods I give to the poor*, &c.] We may look upon this as a declaration of his reſolution with reſpect to his future conduct, dating his converſion from this period. For even in this light, the declaration clears his character from the aſperſion with which the multitude charged him, on account of his occupation; and ſhews the unreaſonableneſs of their murmuring againſt Jeſus, becauſe he went into the houſe of a tax-gatherer. The reaſon is plain; he who, after giving the half of his goods to the poor, and making reſtitution fourfold for all the injuries he committed, had a competency wherewithal to ſupport himſelf and his family, muſt not have been guilty of many deliberate acts of injuſtice: but might properly be denominated a perſon of great probity and worth. Accordingly Jeſus confirmed the account which Zaccheus gave of himſelf, by declaring, that he was the ſon of Abraham, not in reſpect of his deſcent only, but in reſpect of his faith and holineſs.

If I have taken any thing.] If I have wronged or injured any man.

10 *To ſave that which was loſt.*] To recover thoſe who are wandering in the way to everlaſting ruin.

12—16 *A certain nobleman went into a far country*, &c.] By the *nobleman* here is probably repreſented our *Saviour*; his going into a far country, ſignifies his *return from earth to heaven*; his *ſervants* are the *diſciples*, who are to render him an account of the money entruſted to their care, i. e. of *the progreſs of the goſpel*; the *citizens* are the *Jews*, who rejected him from being king; his *return* is the *day of vengeance* on the Jewiſh nation, and likewiſe an image and prelude of the laſt judgment, when he will render to every man according to his works. *L'Enfant.*

23 *With uſury.*] With *increaſe*. See Mat. xxv. 27.

26 *Unto every one that hath*, &c.] Mat. xxv. 29.

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And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down, for to day I must abide at thy house. — St. Luke Chap. XIX. 5.

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29 And it came to paſs when he was come nigh to Bethphage and Bethany, at the mount called *The mount* of Olives, he ſent two of his diſciples,

30 Saying, Go ye into the village over againſt *you*; in the which at your entering ye ſhall find a colt tied whereon yet never man ſat: looſe him, and bring *him* hither.

31 And if any man aſk you, Why do ye looſe *him?* thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent went their way, and found even as he had ſaid unto them;

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as he went, they ſpread their clothes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice and praiſe God with a loud voice for all the mighty works that they had ſeen.

38 Saying, Bleſſed *be* the King that cometh in the name of the Lord: Peace in heaven, and glory in the higheſt.

39 And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered and ſaid unto them, I tell you that, if theſe ſhould hold their peace, the ſtones would immediately cry out.

41 ¶ And when he was come near, he beheld the city and wept over it,

42 Saying, If thou hadſt known, even thou, at leaſt in this day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days ſhall come upon thee that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide,

44 And ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation.

45 ¶ And he went into the temple, and began to caſt out them that ſold therein, and them that bought;

46 Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief prieſts and the ſcribes and the chief of the people ſought to deſtroy him;

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

1 *Chriſt avoucheth his authority.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Ceſar.* 27 *Of the reſurrection.*

AND it came to paſs that on one of thoſe days, as he taught the people in the temple, and preached the Goſpel, the chief prieſts and the ſcribes came upon *him*, with the elders,

2 And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authority?

3 And he anſwered and ſaid unto them, I will alſo aſk you one thing; and anſwer me:

4 The Baptiſm of John, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then believed ye him not?

6 But and if we ſay, Of men; all the people will ſtone us: for they be perſuaded that John was a prophet.

37 *The whole multitude of the diſciples.*] i. e. Thoſe who believed on him.

40 *If theſe ſhould hold their peace, the ſtones,* &c.] One might then expect, that the very ſtones would proclaim my kingdom: God would even animate the ſtones on ſuch an occaſion, rather than he would ſuffer me to want this triumph, ſo evidently marked out by his prophets.

42 *In this thy day.*] i. e. After having rejected the prophets, if thou hadſt known the manifeſtation of the Meſſiah, who was particularly ſent to the Jews.

45 *He began to caſt out them that ſold,* &c.] See Mat. xxi. 13.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long-time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees, which deny that there is any resurrection, and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

Notes on the Twentieth Chapter.

Ver. 9 *A certain man planted a vineyard*, &c.] See this parable explained, Mat. xxi. 33, &c.

17 *The stone which the builders rejected*, &c.] i. e. Christ, the Messiah, rejected by the Jews, shall receive and unite the Gentiles into his church, as a principal corner-stone supports, and holds together the two sides of a building.

20 *Which should feign themselves just men.*] Lamy is of opinion, that Judas's sectarists are the same with the zealots, who are so famous in the Jewish history: they were called *The Just*; and they who asked our Saviour the question, whether it was lawful to give tribute to Cæsar, pretended to be of this sect, *The Just*, not as in our translation, *just men*.

21 *Master, we know*, &c.] See Mat. xxii. 17, 18, &c.

35 But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the reſurrection.

37 Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the ſcribes anſwering ſaid, Maſter thou haſt well ſaid.

40 And after that, they durſt not aſk him any queſtion at all.

41 And he ſaid unto them, How ſay they that Chriſt is David's Son?

42 And David himſelf ſaith in the book of Pſalms, The LORD ſaid unto my Lord, Sit thou on my right hand.

43 Till I make thine enemies thy foot-ſtool.

44 David therefore calleth him Lord, how is he then his Son.

45 Then in the audience of all the people he ſaid unto his diſciples,

46 Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts;

47 Which devour widows houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

CHAP. XXI.

1 *The deſtruction of the temple and city is foretold.* 25 *The ſigns of the laſt day.*

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury.

2 And he ſaw alſo a certain poor widow caſting-in thither two mites.

3 And he ſaid, Of a truth I ſay unto you, That this poor widow hath caſt-in more than they all.

4 For all theſe have of their abundance caſt-in unto the offerings of God: but ſhe of her penury hath caſt-in all the living that ſhe had.

5 ¶ And as ſome ſpake of the temple, how it was adorned with goodly ſtones and gifts, he ſaid,

6 *As for* theſe things which ye behold, the days will come in the which there ſhall not be left one ſtone upon another that ſhall not be thrown down.

7 And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *will there be* when theſe things ſhall come to paſs?

8 And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I am *Chriſt*; and the time draweth near. Go ye not therefore after them.

9 But when ye ſhall hear of wars and commotions, be not terrified: for theſe things muſt firſt come to paſs; but the end *is* not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom:

11 And great earthquakes ſhall be in divers places, and famines, and peſtilences; and fearful ſights and great ſigns ſhall there be from heaven.

12 But before all theſe they ſhall lay their hands on you, and perſecute *you*, delivering *you* up to the ſynagogues and into priſons, being brought before kings and rulers for my name's ſake.

13 And it ſhall turn to you for a teſtimony.

36 *They are equal unto the angels.*] i. e. Of an angelic nature or conſtitution. *Locke.*

37 *The God of Abraham*, &c.] See note on Mat. xxii. 32.

41 *How ſay they that Chriſt*, &c.] Mat. xxii. 44, 45.

46 *Beware of the ſcribes*, &c.] See Mat. xxiii. and Mark xii. 38.

Notes on the Twenty-firſt Chapter.

Ver. 5 *As ſome ſpake of the temple*, &c.] See Mat. xxiv. 2, 3.

8 *Take heed that ye be not deceived*, &c.] Take heed that ye be not impoſed upon by falſe pretenders: for many impoſtors ſhall appear, each of them boaſting himſelf to be the Meſſiah, and declaring, That he is ſent of God to deliver his ſervants; that the time of their obtaining the kingdom approaches; and that they muſt all immediately gather themſelves together and follow him. It is a wonderful inſtance of the care of Providence for the Chriſtian church, that Joſephus, an eye-witneſs, and in theſe things of ſo great credit, ſhould be preſerved to tranſmit to us a collection of important facts, which ſo exactly illuſtrate this noble prophecy in almoſt every circumſtance. *Doddridge.*

10 *Nation ſhall riſe*, &c.] Mat. xxiv. 7.

14 Settle *it* therefore in your hearts, not to meditate before what ye ſhall anſwer:

15 For I will give you a mouth and wiſdom which all your adverſaries ſhall not be able to gainſay nor reſiſt.

16 And ye ſhall be betrayed both by parents and brethren and kinſfolks and friends; and *ſome* of you ſhall they cauſe to be put to death.

17 And ye ſhall be hated of all *men* for my name's ſake.

18 But there ſhall not an hair of your head periſh.

19 In your patience poſſeſs ye your ſouls.

20 And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midſt of it depart out; and let not them that are in the countries enter thereinto.

22 For theſe be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give ſuck in thoſe days! for there ſhall be great diſtreſs in the land, and wrath upon this people.

24 And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: and Jeruſalem ſhall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there ſhall be ſigns in the ſun and in the moon and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads: for your redemption draweth nigh.

29 And he ſpake to them a parable; Behold the fig-tree, and all the trees:

30 When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

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14 *Settle it in your hearts.*] As a fixed reſolution, &c.

16 *Ye ſhall be betrayed both by parents, and brethren,* &c.] Though the wiſdom and excellency of my doctrine be really ſuch as men can neither reſiſt nor deny; yet, becauſe its precepts are utterly inconſiſtent with their vices, men incorrigibly wicked will hate and perſecute you, not only againſt all the laws of reaſon and common humanity, but even contrary to the ſtricteſt ties of relation and natural affection: ſo that fathers and brothers, and the very neareſt friends, ſhall cauſe one another to be put to death.

18 *There ſhall not an hair of your head periſh.*] Be not afraid, God is able to protect you in the greateſt dangers. If ye perſevere ſtedfaſtly in your faith and obedience to the end, he will often reward you with wonderful and unexpected deliverances here, and certainly with life eternal hereafter. Be patient therefore, under all the afflictions and perſecutions that ſhall fall upon you, with an entire dependance on the care and protection of Providence; and by this means ye ſhall eſcape frequently the temporal, and certainly the eternal judgments, by which others ſhall be ſurely deſtroyed. This ſeems to be plainly the import of this proverbial expreſſion.

19 *In your patience poſſeſs,* &c.] Be calm, ſerene, and reſigned, under all calamities.

20 *When ye ſhall ſee,* &c] Mat. xxiv. 15.

21 *Let them that are in Judea flee to the mountains,* &c.] It ſeems ſomewhat ſtrange to many, that Chriſt ſhould admoniſh his hearers to fly out of Jeruſalem and Judea, and not reſort thither from the neighbouring countries, when they ſhould ſee Jeruſalem compaſſed with armies; ſince thoſe armies would probably hinder the counſelled retirement, at leaſt, as to the city. Whereas he that finds in the ſtory, that the Roman forces under Gratus did on a ſudden, without any manifeſt cauſe, withdraw from the ſiege of Jeruſalem, and then return to it again, and under Titus carry the town by force; he that ſhall read alſo in Euſebius, lib. 3. chap. 5. that the Chriſtians of Jeruſalem, being divinely admoniſhed, did make uſe of the opportunity preſented them to quit the city and retire to Pella on the other ſide of Jordan; he, I ſay, that ſhall read and take notice of all this, will not only clearly underſtand the reaſonableneſs of our Saviour's warning, but admire the prophetical ſpirit by which he could give it. *Boyle on the Stile of S. S.*

23 *Wo unto them that are with child.*] Mat. xxiv. 19.

24 *Jeruſalem ſhall be troden down of the Gentiles,* &c.] i. e. Jeruſalem ſhall continue deſolate until God hath poured upon it the whole wrath he had determined, and until he ſhall deſtroy the Roman empire, whoſe armies brought this deſolation upon Judea. A *new* city, called Ælia, was built within the circuit of Jeruſalem, when the foundations of the old were plowed up: a heathen temple was afterwards erected, where the temple of God had ſtood; a Turkiſh moſque pollutes it to this day: ſo remarkably was the hand of God upon the Jews. *Doddridge.*

25 *Upon the earth,* &c.] The word rendered *earth,* ſhould have been tranſlated *country* or *land*: the paſſage may run thus; *The inhabitants of that* country *ſhall be in perplexity and deſpair, as when the ſea and its waves do roar*; 26. *Men's hearts failing them for fear of thoſe things which are coming on that* country. *Eſſay for a New Tranſlation.*

28 *Look up and lift up your heads.*] This is the attitude of a man who ſees his deliverer approaching, after having long waited for him.

32 Verily I ſay unto you, This generation ſhall not paſs away till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 And take heed to your ſelves leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs and cares of this life, and ſo that day come upon you unawares.

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *The mount* of Olives.

38 And all the people came early in the morning to him in the temple for to hear him.

CHAP. XXII.

3 *Judas moved to betray Chriſt.* 7 *The paſs-over prepared.* 19 *The Lord's ſupper inſtituted.*

NOW the feaſt of unleavened bread drew nigh, which is called the Paſs-over.

2 And the chief prieſts and ſcribes ſought how they might kill him: for they feared the people.

3 ¶ Then entered Satan into Judas ſurnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed with the chief prieſts and captains how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

7 ¶ Then came the day of unleavened bread, when the paſs-over muſt be killed.

8 And he ſent Peter and John, ſaying, Go, and prepare us the paſs-over, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you bearing a pitcher of water; follow him into the houſe where he entereth in:

11 And ye ſhall ſay unto the good-man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſs-over with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed: there make ready.

13 And they went and found as he had ſaid unto them: and they made ready the paſs-over.

14 And when the hour was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, With deſire I have deſired to eat this paſs-over with you before I ſuffer:

16 For I ſay unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among your ſelves.

18 For I ſay unto you, I will not drink of the fruit of the vine until the kingdom of God ſhall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you; this do in remembrance of me.

20 Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you.

21 But behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth as it

35 *As a ſnare ſhall it come on all*, &c.] As a ſnare to a thoughtleſs bird, which in the midſt of its ſecurity finds itſelf inextricably taken. The word *all* is here limited, and put for the generality of mankind.

Notes on the Twenty-ſecond Chapter.

Ver. 9 *Where wilt thou that we prepare?*] As Jeruſalem was common to all the tribes of Iſrael, all ſtrangers of the Jewiſh nation had the liberty of lodging there *gratis*.

16 *Until it be fulfilled in the kingdom of heaven.*] Till I myſelf be made the true paſſover-ſacrifice.

18 *I will not drink of the fruit of the vine until the kingdom of God ſhall come.*] After what paſſes this evening, I will not drink any more with you of the fruit of the vine, until the kingdom of God come, and that compleat and ſpiritual redemption which is typified by this ordinance, ſhall be fulfilled and perfected.

19 *This is my body.*] See Mat. xxvi. 26.

was determined: but wo unto that man by whom he is betrayed!

23 And they began to enquire among themſelves which of them it was that ſhould do this thing.

24 And there was alſo a ſtriſe among them which of them ſhould be accounted the greateſt.

25 And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them are called benefactors.

26 But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.

27 For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *is* not he that ſitteth at meat? But I am among you as he that ſerveth.

28 Ye are they which have continued with me in my temptations:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

31 And the Lord ſaid, Simon, Simon, behold, Satan hath deſired *to have* you, that he may ſift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthen thy brethren.

33 And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death.

34 And he ſaid, I tell thee, Peter, the cock ſhall not crow this day before that thou ſhalt thrice deny that thou knoweſt me.

35 And he ſaid unto them, When I ſent you without purſe and ſcrip and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

37 For I ſay unto you, That this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors. For the things concerning me have an end.

38 And they ſaid, Lord, behold, here *are* two ſwords. And he ſaid unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him.

40 And when he was at the place, he ſaid unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a ſtone's caſt, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done.

43 And there appeared an angel unto him from heaven ſtrengthening him.

44 And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground.

45 And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow.

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25 *The kings of the Gentiles exerciſe lordſhip over them*, &c.] Among the Gentiles, and in the kingdoms of this preſent world, men ſtrive ambitiouſly to get the dominion over one another; and they who are higheſt exalted above others in riches and power, have, for that only reaſon, the greateſt honour and reſpect ſhewed them, as if they were real benefactors to mankind.

29, 30 *I appoint unto you a kingdom*, &c.] Perſevere to the end in your reſolute and conſtant confeſſion of me, and you ſhall not fail of eternal reward; for as God has appointed me a glorious kingdom, to which I muſt attain by humiliation and ſufferings; ſo I alſo have appointed you, for your ſufferings with me, a proportional ſhare of glory; that ye ſhould be rulers and chief members of the church of God, and be exalted next myſelf to the greateſt degree of honour and happineſs. See note on Mat. xix. 28.

31 *Satan hath deſired to have you*, &c.] *You*, i. e. the apoſtles: this alludes to the hiſtory of Job, where Satan is repreſented as accuſing Job before God.

That he might ſift you, &c.] That he might aſſault you by violent temptations, and toſs you up and down, and ſift you like wheat in a ſive. See Amos ix. 9.

32 *When thou art converted*, &c.] When thou art returned from thoſe wanderings, into which I know thou wilt fall, to the paths of wiſdom and duty, and thy faith is thoroughly eſtabliſhed, then ſtrengthen thy brethren.

37 *The things concerning me have an end.*] i. e. As *mediator*: all the things written concerning me in the ſcripture-prophecies, will receive their accompliſhment in my ſufferings and death.

38 *Here are two ſwords.*] Probably ſome of the apoſtles brought theſe ſwords along with them in their journey from Galilee, to defend them againſt robbers.

42 *Remove this cup*, &c.] See Mat. xxvi. 39. *Cup* here ſignifies death. See note on Prov. xxxi. 6.

44 *His ſweat was as it were great drops of blood.*] It is imagined, that our Saviour now ſtruggled with the *ſpirits of darkneſs*, who exerciſed all their power and malice to perſecute and diſtract him.

46 And ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation.

47 And while he yet ſpake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him.

48 But Jeſus ſaid unto him, Judas, betrayeſt thou the ſon of man with a kiſs?

49 When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

50 And one of them ſmote a ſervant of the high prieſt's, and cut off his right ear.

51 And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves?

53 When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs.

54 Then took they him, and led *him*, and brought him into the high prieſt's houſe. And Peter followed afar off.

55 And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them.

56 But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57 And he denied him, ſaying, Woman, I know him not.

58 And after a little while, another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him: for he is a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately, while he yet ſpake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jeſus mocked him, and ſmote *him*.

64 And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee?

65 And many other things blaſphemouſly ſpake they againſt him.

66 And as ſoon as it was day, the elders of the people and the chief prieſts and the ſcribes came together, and led him into their council.

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe:

68 And if I alſo aſk *you*, ye will not anſwer me, nor let *me* go.

69 Hereafter ſhall the Son of man ſit on the right hand of the power of God.

70 Then ſaid they all, Art thou then the Son of God; And he ſaid unto them, Ye ſay that I am.

71 And they ſaid, What need we any further witneſs? for we our ſelves have heard of his own mouth.

CHAP. XXIII.

1 *Jeſus is accuſed before Pilate,* 13 *who is deſirous to releaſe him.* 27 *The deſtruction of Jeruſalem foretold.* 46 *Chriſt's death,* 50 *and burial.*

AND the whole multitude of them aroſe, and led him unto Pilate:

2 And they began to accuſe him, ſaying, We found this *fellow* perverting the nation, and forbidding to give tribute to Ceſar, ſaying, That he himſelf is Chriſt a King.

3 And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt *it*.

4 Then ſaid Pilate to the chief prieſts and *to* the people, I find no fault in this man.

60 *The cock crew.*] See note on Mat. xxvi. 74.

Notes on the Twenty-third Chapter.

Ver. 1 *Led him unto Pilate.*] Having thus gained from Jeſus a confeſſion of his being the Meſſiah, the council thought they had now ſufficient ground to carry him before the Roman governor, with a grievous accuſation of blaſphemy againſt God, and ſedition againſt the emperor; by which means they hoped to procure that he might be condemned to die.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdicton, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him:

16 I will therefore chastise him, and release *him*.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 Who for a certain sedition made in the city, and for murder was cast into prison.

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem weep not for me, but weep for your selves, and for your children.

29 For behold, the days are coming in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

7 *He sent him to Herod*, &c.] Herod could not but look upon this as a compliment, as the Roman governors were impowered to punish any persons for crimes by them committed within the limits of their respective provinces, even though they belonged to other states and jurisdictions. *Ward's Dissert.*

9 *He answered him nothing.*] Knowing him to be a vile tyrant, that lived in open adultery, and had murdered John the Baptist: this was Herod-Antipas. See note on Mat. xiv. 3.

11 *Arrayed him in a gorgeous robe.*] In derision, for having pretended to be a king.

17 *Of necessity*, &c.] He was not obliged to it by any law: but it was customary, and a sort of *act of grace*: St. Matthew says, *he was wont to release one at that time*, chap. xxvii. 15: and St. John, *they had a custom*, &c.

24 *Pilate gave sentence.*] Margin reads, *assented.*

28 *Weep not for me, but weep for yourselves, and for your children.*] My death is not, as ye suppose, a calamity fallen upon me; but what I freely submit to, in obedience to the will of God, and for the benefit and salvation of mankind: weep rather for yourselves and for your families, because of the dreadful judgments which God will shortly inflict upon this city and nation.

29 *They shall say, Blessed are the barren*, &c.] They shall bless and envy the condition of those who were cut off in the beginning of their years; and count themselves doubly happy, if they might by some accident be removed out of this wretched life, and prevented from seeing and feeling the severe effects of the divine displeasure.

5 MA 56

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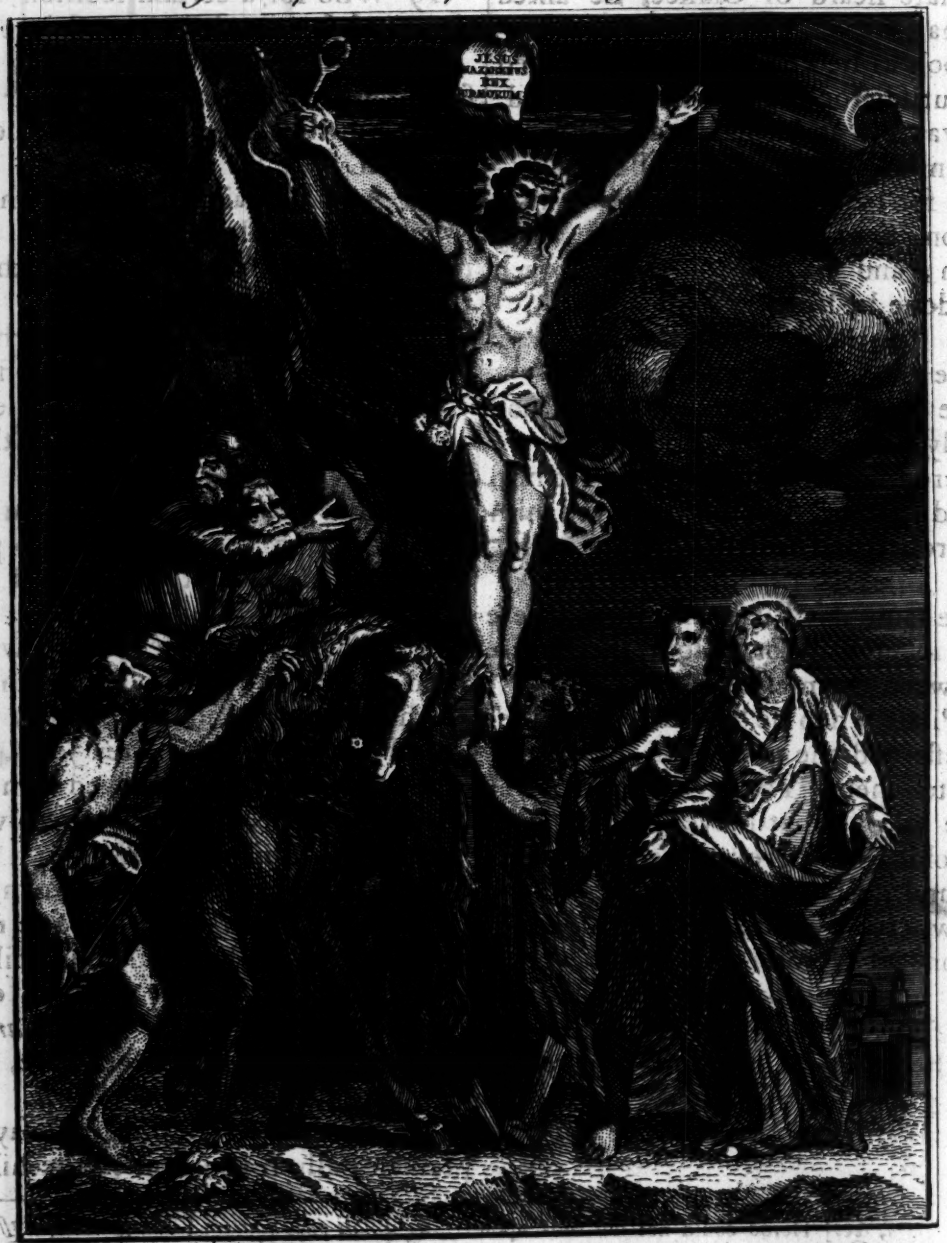

And the soldiers also mocked him, coming to him, and offering him vinegar. S. Luke Chap. XXIII. *v.* 36.

31 For if they do theſe things in a green tree, what ſhall be done in the dry?

32 And there were alſo two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right-hand, and the other on the left.

34 Then ſaid, Jeſus, Father forgive them: for they know not what they do. And they parted his raiment, and caſt lots:

35 And the people ſtood beholding. And the rulers alſo with them derided *him*, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt the choſen of God.

36 And the ſoldiers alſo mocked him, coming to him, and offering him vinegar,

37 And ſaying, If thou be the king of the Jews, ſave thy ſelf.

38 And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

40 But the other anſwering rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation?

41 And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs.

42 And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom.

43 And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe.

44 And it was about the ſixth hour, and there was darkneſs over all the earth until the ninth hour.

45 And the ſun was darkened, and the vail of the temple was rent in the midſt.

46 And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit. And having ſaid thus, he gave up the ghoſt.

47 Now when the centurion ſaw what was done he glorified God, ſaying, Certainly this was a righteous man.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned.

31 *If they do theſe things in a green tree, what ſhall be done in the dry?*] This is a proverbial expreſſion: *good men* are repreſented under the metaphor of *a green tree*, Pſal. i. 3. lii. 2. Hoſea xiv. 8, &c. God threatens (Ezek. xx. 47.) *that he will cut off every green tree, and every dry tree*; i. e. both the righteous and the wicked; as if Chriſt had ſaid, If I who am innocent muſt ſuffer ſuch agonies, what will become of thoſe wretches, whoſe perſonal guilt makes them as proper fewel for the divine vengeance, as dry wood is to the conſuming fire?

32 *Two other malefactors*, &c.] What a grievous error is there in our tranſlation, that he who was unſpotted with ſin ſhould be called a malefactor! the miſtake is owing to the want of two commas; the paſſage ſhould be pointed thus, *There were alſo two others, malefactors, led with him*, &c.

34 *Father, forgive them*, &c.] This is a moſt amazing paſſage: while they were nailing him to the croſs, he ſeems to feel the injury theſe wretches did to their own ſouls, more than the wounds they gave him: and as it were to forget his own anguiſh, in a concern for their ſalvation.

42 *Lord, remember me when thou comeſt into thy kingdom.*] The faith of the penitent thief has in it ſomething very remarkable: for he ſeems to have entertained a more exalted notion of the Meſſiah's kingdom than the diſciples themſelves. They expected nothing but a ſecular empire: he gave ſtrong intimations of his having an idea of Chriſt's ſpiritual dominion; for, at the very time that Jeſus was dying on the croſs, he begged to be remembered by him, when he came into his kingdom. It has been generally thought that this grace was begun in the thief, and raiſed to perfection all on a ſudden and on the preſent occaſion too, when every circumſtance hindered him from believing. But that he was acquainted with our Lord's character before he came to puniſhment, is plain from the teſtimony he bare to his innocence, *This man hath done nothing amiſs*. He ſeems therefore to have often heard our Lord preach in the courſe of his miniſtry, and poſſibly had ſeen many of his miracles; and, from the conſideration of both joined together, might have been convinced that he was the Meſſiah. Nay, it is poſſible, he might have been a good man, as well as a profeſſed diſciple of Chriſt, and have ſuffered innocently; which is no improbable ſuppoſition: therefore thoſe who encourage themſelves in ſin from this example, as if it was an inſtance of a late accepted repentance, proceed upon ſuppoſitions, which though they may have exiſted, yet no man can be certain of them; in the mean time, the matter is of undeniable importance, and loudly demands the excluſion of every doubt.

43 *In paradiſe.*] In the abode of happy ſpirits when ſeparated from the body.

44 *Sixth hour—until the ninth hour.*] From twelve o'clock till three.

45 *The vail of the temple.*] See Mat. xxvii. 51.

48 *All the people—beholding the things which were done, ſmote their breaſts and returned.*] The people who came together to behold this melancholy ſpectacle were wonderfully affected when Jeſus gave up the ghoſt. They had been inſtant with loud voices to have him crucified; but when they ſaw the face of the creation darkened with a ſullen gloom during his crucifixion, and found his death accompanied with an earthquake, as if nature had been in an agony when he died, they rightly interpreted theſe prodigies to be ſo many teſtimonies from God of his innocence; and their paſſions, which had been inflamed and exaſperated againſt him, by the artful inſinuations of the prieſts and elders, became quite calm, or moved them in his behalf:

49 And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things.

50 ¶ And behold, *there was* a man named Joſeph, a counſellor; *and he was* a good man, and a juſt.

51 The ſame had not conſented to the counſel and deed of them. *He was* of Arimathea, a city of the Jews: who alſo himſelf waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jeſus.

53 And he took it down and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54 And that day was the preparation, and the ſabbath drew on.

55 And the women alſo which came with him from Galilee followed after, and beheld the ſepulchre, and how his body was laid.

56 And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day according to the commandment.

CHAP. XXIV.

1 *Chriſt's reſurrection declared to the women.* 13 *He himſelf appeareth,* 36 *giveth a charge to the apoſtles,* 50 *and aſcendeth.*

NOW upon the firſt *day* of the week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them.

2 And they found the ſtone rolled away from the ſepulchre.

3 And they entered-in, and found not the body of the Lord Jeſus.

4 And it came to paſs, as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead?

6 He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee,

7 Saying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.

8 And they remembered his words,

9 And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the apoſtles.

11 And their words ſeemed to them as idle tales, and they believed them not.

12 Then aroſe Peter, and ran unto the ſepulchre; and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondering in himſelf at that which was come to paſs.

13 ¶ And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs.

14 And they talked together of all theſe things which had happened.

15 And it came to paſs, that while they communed *together* and reaſoned, Jeſus himſelf drew near, and went with them.

16 But their eyes were holden that they ſhould not know him.

17 And he ſaid unto them, What manner of communications are theſe that ye have one to another as ye walk, and are ſad?

18 And one of them, whoſe name was Cleopas, anſwering ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?

19 And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in

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ſo that they came away from the execution penſive and ſilent, with downcaſt eyes, and hearts ready to burſt with grief: they groaned deeply within themſelves, they ſhed tears, they ſmote their breaſts, they wailed greatly.

50 *There was a man named Joſeph.*] See Mat. xxvii. 57.

54 *The ſabbath drew on.*] Began to ſhine, alluding to the lamps which were lighted up on the Friday-night immediately before ſun-ſet; as it was not lawful to light any fire on the ſabbath-day. *Lamy.*

Notes on the Twenty-fourth Chapter.

Ver. 1 *Now upon the firſt day of the week,* &c.] See notes on Mat. xxviii.—Nicodemus had already on the Friday-night embalmed the body with ſpices; ſee John xix. 38.

4 *Two men.*] See note on Mark xvi. 5.

deed and word before God and all the people:
20 And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him.
21 But we truſted that it had been he which ſhould have redeemed Iſrael. And beſide all this, to-day is the third day ſince theſe things were done.
22 Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre;
23 And when they found not his body, they came, ſaying, That they had alſo ſeen a viſion of angels, which ſaid, That he was alive.
24 And certain of them which were with us went to the ſepulchre, and found *it* even ſo as the women had ſaid: but him they ſaw not.
25 Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken.
26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory.
27 And beginning at Moſes and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf.
28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.
29 But they conſtrained him, ſaying, Abide with us: for it is towards evening, and the day is far ſpent. And he went in to tarry with them.
30 And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed *it*, and brake, and gave to them.
31 And their eyes were opened, and they knew him; and he vaniſhed out of their ſight.
32 And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?
33 And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,
34 Saying, The Lord is riſen indeed, and hath appeared to Simon.
35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.
36 ¶ And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you.
37 But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.
38 And he ſaid unto them, Why are ye troubled? and why do thoughts ariſe in your hearts?
39 Behold my hands and my feet, that it is I myſelf. Handle me, and ſee: for a ſpirit hath not fleſh and bones, as ye ſee me have.
40 And when he had thus ſpoken, he ſhewed them *his* hands and *his* feet.
41 And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat?
42 And they gave him a piece of a broiled fiſh, and of an honey-comb.
43 And he took *it*, and did eat before them.
44 And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets, and *in* the pſalms concerning me.
45 Then opened he their underſtanding, that they might underſtand the ſcriptures,
46 And ſaid unto them, Thus it is written and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:
47 And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem.

25 *O fools.*] Rather, *O thoughtleſs creatures!* Doddridge.
29 *They conſtrained him.*] Not by violence, but perſuaſion.
41 *While they believed not for joy.*] While ſome of them were ſo tranſported, that as yet they believed not their own eyes for joy.
44 *He ſaid unto them, Theſe are the words,* &c.] He explained to them the nature of the goſpel-diſpenſation, ſhowing them the end and deſign of his ſufferings, death, and reſurrection; and cauſing them to recollect and conſider, that theſe were the very things he had formerly told them, while he yet dwelt with them upon earth; that they were predicted in the law and the prophets, and in the pſalms concerning himſelf.
46, 47 *Thus it is written, and thus it behoved Chriſt to ſuffer,* &c.] He ſhewed them plainly, out of the writings of the prophets, how it was neceſſary for Chriſt thus to ſuffer, and to riſe again from the dead; and that, by this means, was to be eſtabliſhed a new and gracious covenant of repentance and forgiveneſs of ſins, which ſhould be preached in his name, firſt to the Jews, and afterwards to the Gentiles in all the nations of the world. It was to begin at Jeruſalem, becauſe it thereby graciouſly

48 And ye are witneſſes of theſe things.
49 And behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from the high.
50 ¶ And he led them out as far as to Bethany: and he lifted up his hands, and bleſſed them.
51 And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.
52 And they worſhipped him, and returned to Jeruſalem with great joy.
53 And were continually in the temple praiſing and bleſſing God. Amen.

ouſly encouraged the repentance of the greateſt ſinners, when they ſaw that even the murderers of Chriſt were not exempted from the offers of goſpel-mercy.

49 *Behold, I ſend the promiſe of my Father upon you*, &c.] Before you begin this great work, continue a few days in Jeruſalem, till ye receive the plentiful and miraculous effuſion of the Holy Spirit, which I will ſend you according to my Father's promiſe, in order to qualify you with extraordinary gifts for ſuch an undertaking.

52, 53 *They worſhipped him, and returned to Jeruſalem with great joy*, &c.] They acknowledged and were witneſſes of his divine power and glory; they worſhipped him as the Lord of all things both in heaven and earth, and returned with exceeding great joy to Jeruſalem. And they conſtantly attended the ſervice of God in the temple; praiſing and bleſſing the Almighty for this wonderful manifeſtation of his infinite wiſdom and goodneſs, in the redemption of mankind by Chriſt; and waiting for the promiſe which our Lord had given them, of the extraordinary miſſion of the Holy Ghoſt.

THE GOSPEL ACCORDING TO ST. JOHN.

THE ARGUMENT.

St. John *was the ſon of* Zebedee, *and the younger brother of* James: *he was particularly remarkable for being the beloved diſciple of our Lord. He lived to a very great age, and ſurvived all the apoſtles, and is ſuppoſed to have wrote his goſpel,* Ann. Dom. 96: *his death cloſed up the apoſtolical age. His goſpel is a noble hiſtory of his Maſter's life, miracles, divine diſcourſes, death, and converſation with his diſciples before his triumphant aſcenſion: it is a ſupplement to the three inſpired writers before him, and a completion of the evangelical hiſtory. It is ſaid, that the hereſies of* Cerinthus *and* Ebion, *who denied the divinity of* Chriſt, *gave occaſion to the writing of this goſpel: for he ſpeaks more explicitly and largely of our Saviour's divine nature than any of the other evangeliſts had done. The ſtile and character of St.* John *is grave and ſimple, ſhort and perſpicuous. What the* Wiſeman *ſays of the commandment of God compared to a ſharp ſword,* It touched the heaven, but ſtood upon the earth (Wiſd. ch. xviii. 16.) *may be applied to the writings of this great Apoſtle, Evangeliſt, and Prophet.*

CHAP.

CHAP. I.

1 *The divinity, humanity, and office of Jeſus Chriſt.* 15 *The teſtimony of John.* 35 *The calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The ſame was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light ſhineth in darkneſs; and the darkneſs comprehended it not.

6 There was a man ſent from God, whoſe name *was* John:

7 The ſame came for a witneſs, to bear witneſs of the Light, that all *men* through him might believe.

8 He was not that Light, but *was ſent* to bear witneſs of that Light.

9 *That* was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him; and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

14 And the word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

15 ¶ John bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulneſs have all we received, and grace for grace.

17 For the law was given by Moſes, *but* grace and truth came by Jeſus Chriſt.

18 No man hath ſeen God at any time; the only-begotten Son, which is in the boſom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, Who art thou?

20 And he confeſſed, and denied not: but confeſſed, I am not the Chriſt.

21 And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No.

22 Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf?

23 He ſaid, I *am* the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias.

24 And they which were ſent were of the Phariſees:

25 And they aſked him, and ſaid unto him,

Notes on the Firſt Chapter.

Ver. 1 *In the beginning was the Word*, &c.] The evangeliſt, to impreſs every reader with a ſenſe of Chriſt's dignity as God, has given an account of his pre-exiſtence in quality of the *Logos*, or *word of God*, and creator of the world. The word *Logos*, which St. Paul applies to the eternal Son of God, ſignifies, according to the Greek etymology, *The Reaſon of God*, or *the Wiſdom of God*.

The Word was God.] i. e. Was partaker of his Father's glory, of his divine power and authority, in creating and governing the world. *Clarke.*

5 *The light ſhineth in darkneſs.*] On the minds of the moſt ignorant and prejudiced of mankind.

6 *Whoſe name was John.*] i. e. The Baptiſt.

11 *He came to his own*, &c.] To his own world, for he created it; and to his own people.

13 *Which were born, not of blood, nor*, &c.] Not becauſe they were deſcended from the patriarchs, nor *of the will of the fleſh*, nor of their own ſuperior wiſdom and goodneſs; nor *of the will of man*, nor was it owing to the wiſeſt advice of their fellow-creatures, but of God. *Doddridge.*

16 *Of his fulneſs have all we received.*] i. e. Through the fulneſs of thoſe divine perfections, and of that grace which was conferred upon him without meaſure, God has communicated to us a proportionable fulneſs of divine knowledge and virtue according to our capacities. *Clarke.*

And grace for grace.] This does not ſeem to convey much meaning: the Greek is, και χαριν αντι χαριτος; Dr. Wall ingeniouſly ſuppoſes the και ſhould be left out, and that antiently ſome Greek ſcribe in the margin over-againſt χαριν wrote αντι χαριτος, which afterwards got into the text. If ſo, the Engliſh would be plainly this: *Of his fulneſs have all we received grace.*

17 *The law was given by Moſes*, &c.] The meaning is, the law was only a type or ſhadow of that *truth*, an emblem of that *grace*, or *mercy* of God, which was to be clearly and fully revealed in the goſpel.

20 *He confeſſed, and denied not; but confeſſed*, &c.] This is a noble Hebrew *pleonaſm*, very beautiful and emphatical.

25 *Why baptiſeſt thou then?* &c.] The Jews, it ſeems, had conceived an opinion, that they were all to be baptized, either by the Meſſiah himſelf, or by ſome of his retinue; becauſe it was

Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet?

26 John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not.

27 He it is who coming after me, is preferred before me, whoſe ſhoe's lachet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the Lamb of God which taketh away the ſin of the world.

30 This is he of whom I ſaid, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 And John bare record, ſaying, I ſaw the Spirit deſcending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt.

34 And I ſaw, and bare record that this is the Son of God.

35 ¶ Again the next day after John ſtood, and two of his diſciples:

36 And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.

37 And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter,) where dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *ſpeak*, and followed him, was Andrew, Simon Peter's brother.

41 He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation, a Stone.

43 The day following Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the law, and the prophets, did write, Jeſus of Nazareth, the ſon of Joſeph.

46 And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 Jeſus ſaw Nathanael coming to him and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

48 Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God; thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Be-

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was ſaid by Zachariah, *In that day there ſhall be a fountain opened in the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.*

28 *Bethabara.*] i. e. *The houſe of paſſage*; which lay near that part of the river which was miraculouſly dried up, that the Iſraelites, under the command of Joſhua, might paſs over into the land of Canaan.

39 *About the tenth hour.*] About four o'clock.

42 *By interpretation a ſtone.*] Or, *a rock.*

45 *Nathanael.*] This perſon is ſuppoſed to have been the ſame who, in the catalogue of apoſtles, is called Bartholomew.

46 *Can any good thing come out of Nazareth?*] Nazareth was a town of Galilee: the Jews had a great contempt of the Galileans.

47 *An Iſraelite indeed.*] One that deſerves the honourable title of one of God's people, and is worthy of his deſcent from Jacob.

49 *Rabbi, thou art the Son of God, thou art the King of Iſrael.*] This conviction produced in Nathanael's mind may be accounted for on the ſuppoſition that he had been praying under a fig-tree, and that in his prayer, he made confeſſion of his ſin in ſuch a particular manner, as to merit the ample character given this apoſtle by our Saviour. Accordingly, when Jeſus inſinuated, that he had given it to him on account of what had paſſed under the fig-tree, Nathanael immediately perceived, that he could ſurvey the thoughts of the heart; ſo that he cried out, in great aſtoniſhment, that he was the long expected Meſſiah.

cauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily verily I ſay unto you, Hereafter ye ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of man.

CHAP. II.

1 *Chriſt turneth water into wine,* 12 *departeth into Capernaum, and Jeruſalem,* 13 *and purgeth the temple.*

AND the third day there was a marriage in Cana of Galilee: and the mother of Jeſus was there.

2 And both Jeſus was called and his diſciples to the marriage.

3 And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

6 And there were ſet there ſix water-pots of ſtone after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare *it*.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was: but the ſervants which drew the water knew; the governor of the feaſt called the bridegroom,

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe: *but* thou haſt kept the good wine until now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory: and his diſciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his diſciples: and they continued there not many days.

13 ¶ And the Jews paſs-over was at hand, and Jeſus went up to Jeruſalem,

14 And found in the temple thoſe that ſold oxen and ſheep and doves, and the changers of money ſitting:

15 And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers money, and over-threw the tables;

16 And ſaid unto them that ſold doves, Take theſe things hence; make not my Father's houſe an houſe of merchandiſe.

17 And his diſciples remembered that it was

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51 *The angels aſcending and deſcending,* &c.] This is an alluſion to Jacob's ladder.

Notes on the Second Chapter.

Ver. 1 *The third day,* &c.] Lamy thinks this ſhould be tranſlated, *On the third day of the marriage, which was in Cana of Galilee, Jeſus came,* &c. And this is the reaſon why, on the coming of our Lord, and the apoſtles, they wanted wine.

4 *Woman, what have I to do with thee?* &c.] The word γυνη here rendered *woman,* was an honourable title, and often uſed by the beſt writers, when the higheſt mark of reſpect was intended, as Dr. Pearce, biſhop of Rocheſter, has obſerved: *what have I to do with thee? mine hour is not yet come*; the ſeaſon of my public miniſtry in this country is not yet come: before I work miracles in Galilee, I muſt go into Judea and preach the goſpel, where the Baptiſt has been preparing my way. It ſeems ſhe was deſirous of his working a miracle: though archbiſhop Tillotſon underſtood the whole paſſage in another ſenſe; for he ſays, We who have lived to ſee and know what has happened in the Chriſtian world, are now able to give a better account of this great caution and reſervedneſs in Chriſt's behaviour towards his mother, viz. that out of his infinite wiſdom and foreſight, he ſo demeaned himſelf towards her, that he might lay no temptation before men, nor give the leaſt occaſion to the idolizing of her.

6 *Six water-pots,* &c.] How large theſe were is uncertain; they held water ready for waſhing their hands, feet, and veſſels.

9 *When the ruler of the feaſt had taſted the water that was made wine,* &c.] Our bleſſed Saviour's furniſhing wine for this feaſt by miracle indicates, that on ſome occaſions, a more than ordinary chearfulneſs ariſing from the uſe of the creatures which the power of God has formed, and his bounty beſtowed upon men, is by no means inconſiſtent with piety, when they are uſed in moderation, as the word of God directs, and with due expreſſions of thankfulneſs.

13 *The Jews paſſover.*] This was the principal of the Jewiſh feſtivals, being inſtituted and celebrated the firſt time in Egypt, on the night when God deſtroyed the firſt-born of that land, but ſpared the children of Iſrael: this feaſt the Jews obſerved in ſucceeding ages with great ſolemnity.

14 *When he had made a ſcourge,* &c.] The reaſon nobody reſiſted our Saviour was, there was a law among the Jews, that whoſoever did prophane the holineſs of God or the temple, it was lawful for any of them to kill him, or to ſcourge him: they that put this law in execution were called *zealots*. The ſcourge might be deſigned for driving out beaſts. See note on Mat. xxi. 13.

written, The zeal of thine houſe hath eaten me up.

18 Then anſwered the Jews, and ſaid unto him, What ſign ſheweſt thou unto us, ſeeing that thou doeſt theſe things?

19 Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up.

20 Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days?

21 But he ſpake of the temple of his body.

22 When therefore he was riſen from the dead, his diſciples remembered that he had ſaid this unto them: and they believed the ſcripture, and the word which Jeſus had ſaid.

23 Now when he was in Jeruſalem at the paſs-over in the feaſt-*day*, many believed in his name, when they ſaw the miracles which he did.

24 But Jeſus did not commit himſelf unto them, becauſe he knew all *men*,

25 And needed not that any ſhould teſtify of man: for he knew what was in man.

CHAP. III.

1 *Chriſt teacheth Nicodemus the neceſſity of regeneration.* 22 *The baptiſm, witneſs, and doctrine of John concerning Chriſt.*

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews:

2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him.

3 Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

4 Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born?

5 Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit.

7 Marvel not that I ſaid unto thee, Ye muſt be born again.

8 The wind bloweth where it liſteth, and

19 *Deſtroy this temple.*] It ſhould be rendered, *Ye ſhall deſtroy this temple:* for in the prophetic ſtile the *imperative* is often uſed for the *future*. By this Chriſt intimated to the Jews that he was the true temple of God, of which theirs was only a figure. And probably when he ſpake he pointed to his body.

20 *Forty and ſix years was this temple in building.*] It ſhould be rendered, Forty and ſix years has this temple been in building. This appears from Ezra v. 16. where the ſame expreſſion is uſed by the LXX, and ſo tranſlated in our verſion. Now this was ſaid by Chriſt at the paſſover in the 30th year of his age, about 36 years after the death of Herod, at which time, as the expreſſion intimates, the temple was yet building. *Ward's Diſſert.*

22 *They believed.*] i. e. Were confirmed in their belief of, &c.

23 *In the feaſt-day.*] Rather, during the whole time of the feaſt. *Clarke.*

Notes on the Third Chapter.

Ver. 1 *There was a man of the Phariſees named Nicodemus*, &c.] Nicodemus was a member of the great council, or as others ſuppoſe, a ruler of ſome ſynagogue. This doctor had heard our Lord's miracles often mentioned, perhaps had ſeen ſome of them; and, like many of his countrymen, was thinking, that he who performed ſuch things muſt be the Meſſiah. On the other hand, the meanneſs of his appearance occaſioned ſcruples which he could not remove. In this ſtate of doubt, he reſolved to wait upon Jeſus, that, by perſonally converſing with him, he might diſcover the truth.

3 *Except a man be born again*, &c.] Chriſt here alludes to the doctrine of the elders, among whom a proſelyte was always looked upon as a new-born infant; the uſual ceremonies performed, one of which was baptiſm, he received a new name and no longer owned any relations in the world. By the Jews being born again, our Lord meant, that their notions of things ſhould be rectified, particularly concerning the ſecular grandeur of the Meſſiah, and their paſſion for ſenſual enjoyments; their error concerning the immortality of the Moſaic law; and their hatred of heathens, more for their oppoſition to the Jewiſh inſtitutions, than for the wickedneſs of their lives. He meant alſo, that they ſhould be renewed in their minds, wills, and affections, by the operation of the holy ſpirit, and ſo become new creatures. *Whitby.*

5 *Except a man be born of water and of the Spirit*, &c.] i. e. Except he be baptized into the profeſſion of the true religion, and, ſuitably to this external obligation, be inwardly renewed and purified from all wicked diſpoſitions in the ſpirit of his mind, *he cannot enter into the kingdom of God.*

6 *That which is born of the fleſh is fleſh*, &c.] His meaning is, by our natural birth we are entitled only to the poſſible acquirements of this frail and mortal life; but by being *renewed in the ſpirit of our mind*, through the power and efficacy of true religion, we are prepared for a happy immortality; for ſuch an immortality, as if even originally we had been created of a higher, and more perfectly ſpiritual nature; of *ſuch* a nature, as we ſhall be endued with at the reſurrection, when we ſhall be (as our Lord expreſſes himſelf) *equal unto the angels.* Clarke.

8 *The wind bloweth where it liſteth*, &c.] The meaning is not, that the ſpirit regenerates men without any care or co-operation of their own (for that would make all the exhortations of the goſpel abſurd;) but the ſenſe is, that the *manner* and *degrees*, by which the grace of the goſpel enables a man to reform the whole moral frame and temper of his mind, are as imperceptible to ſenſe,

thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

9 Nicodemus anſwered and ſaid unto him, How can theſe things be?

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs.

12 If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you *of* heavenly things?

13 And no man hath aſcended up to heaven but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up:

15 That whoſoever believeth in him ſhould not periſh, but have eternal life.

16 For God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.

17 For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

22 ¶ After theſe things came Jeſus and his diſciples into the land of Judea; and there he tarried with them, and baptized.

23 And John alſo was baptizing in Enon, near to Salim; becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 Then there aroſe a queſtion between *ſome* of John's diſciples and the Jews about purifying.

26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſs, behold, the ſame baptizeth, and all *men* come to him.

27 John anſwered and ſaid, A man can receive nothing, except it be given him from heaven.

28 Ye your ſelves bear me witneſs that I ſaid, I am not the Chriſt, but that I am ſent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom which ſtandeth and heareth him, rejoiceth greatly becauſe of the bridegroom's voice. This my joy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that cometh from above is above all:

ſenſe, as the ſecret cauſes of many great effects and operations in nature. *Clarke.*

9 *How can theſe things be?*] Nicodemus, uſed to the external pomp of ceremonies, and the formal obſervation of Jewiſh rites, could not preſently raiſe his mind above his ſtrong prejudices, to ſpiritual and moral doctrines.

13 *No man hath aſcended up into heaven, but,* &c.] In this paſſage, the immenſity of Chriſt's nature, and conſequently his divinity, is plainly aſſerted. *Weſton's Serm.*

14 *As Moſes lifted up the ſerpent,* &c.] See note on Numb. xxi. 9.

23 *Enon near to Salim.*] It is difficult to determine the true ſituation of theſe places, but probably they were on the weſt ſide of Jordan.

25 *There aroſe a queſtion between ſome of John's diſciples and the Jews, about purifying.*] *Jew* in this place, and ſome others, does not mean one of that nation in general, but one of the country of Judea, (ſee ver. 22.) where baptiſm had juſt then been adminiſtered under the direction of Jeſus; whereas moſt of John's diſciples were of Galilee.

28 *Ye yourſelves bear me witneſs,* &c.] Ye yourſelves remember and bear me witneſs, that I never pretended myſelf to be the Meſſiah: but that, when the Jews ſent meſſengers to enquire who I was, I freely and plainly confeſſed to them that I was not the Chriſt, but only his forerunner, to prepare and provide againſt his coming.

29 *He that hath the bride is the bridegroom,* &c.] The bride belongeth to the bridegroom only; and his friend, who ſerved him all he could to gain her for him, muſt not pretend to the right which the bridegroom has in her. But if he be a true friend, he will wait with ſome impatience till the bridegroom aſſureth him that the laſt interview has proved ſucceſsful: and then all this friend's part is only to rejoice in the ſucceſs. Thus all that I have done has been to prepare the nation of the Jews for the coming of their Meſſiah, who is their true head and huſband.

30 *He muſt increaſe,* &c.] The number of his followers will daily increaſe, but mine will decreaſe.

he that is of the earth is earthly, and ſpeaketh of the earth: he that cometh from heaven is above all.

32 And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony.

33 He that hath received his teſtimony hath ſet to his ſeal that God is true.

34 For he whom God hath ſent ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlaſting life: and he that believeth not the Son ſhall not ſee life; but the wrath of God abideth on him.

CHAP. IV.

1 *Chriſt talketh with a woman of Samaria.* 27 *His diſciples marvel.* 31 *Chriſt's zeal for God's glory.* 43 *He departeth into Galilee, and healeth the ruler's ſon.*

WHEN therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John,

2 (Though Jeſus himſelf baptized not, but *his* diſciples,)

3 He left Judea, and departed again into Galilee.

4 And he muſt needs go through Samaria.

5 Then cometh he to a city of Samaria which is called Sichar, near to the parcel of ground that Jacob gave to his ſon Joſeph.

6 Now Jacob's well was there. Jeſus therefore being wearied with *his* journey ſat thus on the well. And it was about the ſixth hour.

7 There cometh a woman of Samaria to draw water. Jeſus ſaith unto her, Give me to drink.

8 For his diſciples were gone away unto the city to buy meat.

9 Then ſaith the woman of Samaria unto him, How is it that thou being a Jew aſkeſt drink of me which am a woman of Samaria? For the Jews have no dealings with the Samaritans.

10 Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldeſt have aſked of him, and he would have given thee living water.

11 The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himſelf, and his children, and his cattle?

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31 *He that cometh from above*, &c.] He that cometh from above, as Chriſt only came, is greater than I am, or than all the prophets, not excepting even Moſes himſelf.

32 *What he hath ſeen and heard*, &c.] We receive ſmall proportions of heavenly knowledge, according to the narrow capacity of our nature; and preach it, according to the meaſure of God's revelations to us, and the limits of our commiſſion. But the things which he teaches, he not only knows certainly and infallibly to be true, but he alſo underſtands them thoroughly by his own divine knowledge, coming himſelf immediately from God, having in himſelf the fulneſs of all perfections, and revealing things according to his own good pleaſure.

33 *He that hath received his teſtimony*, &c.] The teſtimonies by which he proves his authority are ſo evident to all unprejudiced minds, that believing in him is only acting according to the moſt manifeſt principles of reaſon, and declaring a firm perſuaſion that God, who is the author of all truth, is himſelf faithful and true, and will not impoſe deluſions upon men.

35 *The Father loveth the Son*, &c.] God, the Father, hath given him all power and dominion, and made him head over all things to the church. So that by the laws of his religion, men muſt govern and direct their lives: by him they muſt be judged: and according to their obedience or diſobedience to his commands, they muſt be doomed by him to eternal life or puniſhment.

Notes on the Fourth Chapter.

Ver. 1, 2, 3 *When the Lord knew how the Phariſees had heard that Jeſus had made and baptized more diſciples than John*, &c.] John the Baptiſt was caſt into priſon by Herod while our Lord was in Judea, where he continued till the fame of his doctrine, diſciples, and miracles, reaching Jeruſalem, gave umbrage to the Phariſees. In order therefore to ſhun the effects of their malice, he retired with his diſciples into Galilee.

4 *He muſt needs go through Samaria.*] Unleſs he would have taken a large circuit through Judea, and the neighbouring parts.

5 *Sichar.*] This is the ſame with *Sychem*, the alteration of the name being occaſioned, either by changing the letter M into an R, agreeably to the different dialects of the Jews and Samaritans, as the learned have obſerved; or elſe by way of reproach, becauſe the Hebrew word *Sichar*, according as it is written and pointed, ſignifies ſeveral ignominious things; viz. a *liar*, *mercenary*, *drunkard*, &c. *Sichar* was the capital of Samaria, and ſituated between the mountains Gerizim and Ebal. *Lamy.*

10 *He would have given thee living water.*] i. e. He would have taught thee the doctrine of ſalvation contained in the goſpel. *Clarke.*

11 *Sir, thou haſt nothing to draw with*, &c.] It is plain by this anſwer, ſhe did not underſtand the metaphor, but imagined he ſpake of real water.

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But whosoever drinketh of the Water that I shall give him shall never thirst. S.t John Chap. 4. Ver. 14.

13 Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again:
14 But whoſoever drinketh of the water that I ſhall give him ſhall never thirſt; but the water that I ſhall give him ſhall be in him a well of water ſpringing up into everlaſting life.
15 The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.
16 Jeſus ſaith unto her, Go, call thy huſband and come hither.
17 The woman anſwered and ſaid, I have no huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no huſband.
18 For thou haſt had five huſbands, and he whom thou now haſt is not thy huſband: in that ſaideſt thou truly.
19 The woman ſaith unto him, Sir, I perceive that thou art a prophet.
20 Our fathers worſhipped in this mountain; and ye ſay that in Jeruſalem is the place where men ought to worſhip.
21 Jeſus ſaith unto her, Woman, believe me, the hour cometh when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.
22 Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews.
23 But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth; For the father ſeeketh ſuch to worſhip him.
24 God *is* a Spirit: and they that worſhip him muſt worſhip *him* in ſpirit and in truth.
25 The woman ſaith unto him, I know that Meſſias cometh which is called Chriſt: when he is come, he will tell us all things.
26 Jeſus ſaith unto her, I that ſpeak unto thee am *he*.
27 ¶ And upon this came his diſciples, and marvelled that he talked with the woman: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her?
28 The woman then left her water-pot, and went her way into the city, and ſaith to the men,
29 Come, ſee a man which told me all things that ever I did: is not this the Chriſt?
30 Then they went out of the city, and came unto him.
31 ¶ In the mean while his diſciples prayed him, ſaying, Maſter, eat.
32 But he ſaid unto them, I have meat to eat that ye know not of.
33 Therefore ſaid the diſciples one to another, Hath any man brought him *ought* to eat?
34 Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.
35 Say not ye, There are yet four months, and *then* cometh harveſt? behold, I ſay unto you, Liſt up your eyes, and look on the fields; for they are white already to harveſt.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth and he that reapeth may rejoice together.
37 And herein is that ſaying true, One ſoweth, and another reapeth.

13, 14 *Whoſoever drinketh of this water ſhall thirſt again*, &c.] It was common for our Saviour to introduce his diſcourſes from the objects that ſurrounded him; and being now ſitting by Jacob's well, under the image of living or ſpringing water, he beautifully deſcribed the efficacy of grace: for, as water quenches thirſt, grace, by quieting the agitation, and cooling the fervency of earthly deſires, begets an unſpeakable inward peace.

20 *Our fathers worſhipped in this mountain*, &c.] It ſhould here be remembered, that Sanballat, by permiſſion of Alexander the Great, had built a temple on mount Gerizim, for Manaſſeh his ſon-in-law, who, for marrying Sanballat's daughter, was expelled from the prieſthood, and from Jeruſalem. This was the place where the Samaritans uſed to worſhip in oppoſition to Jeruſalem; it ſtood very near Sychem. *Joſephus.*

22 *Ye worſhip*, &c.] See 2 Kings, xvii. 26.

23 *The true worſhippers*, &c.] i. e. Thoſe who live with an habitual ſenſe of religion upon their minds; in a conſtant exerciſe of piety towards God, through Chriſt; in a temperate enjoyment of the things of this preſent world; and in a regular practice of juſtice, righteouſneſs, equity, meekneſs, charity, and univerſal good will towards mankind. *Clarke.*

35 *Say not ye, There are yet four months*, &c.] Look yonder, (pointing towards the fields filled with Samaritans coming towards him) how fair an opportunity now offers for carrying on the great work of ſalvation! the huſbandman ſupports himſelf under the labour of plowing, with a diſtant hope of harveſt after four months to come: but ſee our harveſt is juſt at hand, and ready to be reaped; a great company of Samaritans are coming prepared with honeſt minds to hear and embrace the doctrine of the goſpel. *Clarke.*

36 *He that reapeth receiveth wages*, &c.] Nor ſhall you labour in this harveſt without receiving the reward due to your toils; you ſhall not only yourſelves obtain the joys of eternity, but ſhall have the additional ſatisfaction of having gathered a multitude of men into the kingdom of heaven.

37 *Herein is that ſaying true, One ſoweth, and another reapeth.*]

Others

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them. And he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth. And himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did when he was come out of Judea into Galilee.

CHAP. V.

1 *Jesus on the sabbath-day cureth him that was diseased eight and thirty years.* 10 *The Jews cavil, and persecute him for it.*

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-*market* a pool, which is called in the Hebrew tongue Bethesda, having five porches:

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there which had had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed and walked. And on the same day was the sabbath.

Others before you have been greatly instrumental in making way for the success of your labours, by preparing the world to receive the doctrines of the gospel: so that *herein is the saying true, One soweth, and another reapeth.*

Notes on the Fifth Chapter.

Ver. 2 *Bethesda.*] i. e. The house of mercy.

3 *The moving of the water.*] This pool was probably remarkable for some mineral virtue attending the water, which being at some seasons miraculously stirred, had the virtue of curing the person that first went into it, after the commotion.

4 *An angel went down,* &c.] From the miraculous effects of the water, the Jews concluded that an angel descended into the pool.

10 ¶ The Jews therefore ſaid unto him that was cured, It is the ſabbath-day: it is not lawful for thee to carry *thy* bed.

11 He anſwered them, He that made me whole the ſame ſaid unto me, Take up thy bed and walk.

12 Then aſked they him, What man is that which ſaid unto thee, Take up thy bed and walk:

13 And he that was healed wiſt not who it was. For Jeſus had conveyed himſelf away, a multitude being in *that* place.

14 Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

15 The man departed, and told the Jews that it was Jeſus which had made him whole.

16 And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day.

17 But Jeſus anſwered them, My Father worketh hitherto, and I work.

18 Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo that God was his Father, making himſelf equal with God.

19 Then anſwered Jeſus, and ſaid unto them, Verily verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Son likewiſe.

20 For the Father loveth the Son, and ſheweth him all things that himſelf doeth: and he will ſhew him greater works than theſe, that ye may marvel.

21 For as the Father raiſeth up the dead, and quickeneth *them*; even ſo the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgement unto the Son:

23 That all *men* ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him.

24 Verily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

25 Verily verily I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.

26 For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf;

27 And hath given him authority to execute judgement alſo, becauſe he is the Son of man.

28 Marvel not at this: for the hour is coming in the which all that are in the graves ſhall hear his voice,

29 And ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

30 I can of mine own ſelf do nothing: as

17 *My Father worketh hitherto*, &c.] His meaning is, you have a very wrong notion of the true ſabbatical reſt which God has commanded: from his work of creation God does indeed now reſt; but in acts of Providence, preſervation, government, and doing good to his creatures, in theſe things my Father worketh hitherto and will work for ever; and in theſe inſtances I alſo work, and every good man works both on the ſabbath-day and continually. *Clarke.*

19 *Then anſwered Jeſus and ſaid*, &c.] I do nothing in oppoſition to the will of God, but every thing in imitation of him; and by his direction, who is the all-wiſe preſerver and moſt merciful benefactor of mankind.

24 *Is paſſed from death unto life.*] From the death of nature (by his reſurrection) into the ſpiritual life of heaven.

25 *Verily verily I ſay unto you, the hour is coming*, &c.] The time is at hand when, by the preaching of the doctrine of the Son of God, many who were dead in ſin, and falling into everlaſting deſtruction, ſhall be called back to the inheritance of eternal life. The raiſing of the dead in this verſe, and the executing judgment in the 27th verſe, ſeem not to mean the general reſurrection and judgment, but Chriſt's raiſing particular perſons to life in the courſe of his miniſtry, and his executing temporal judgments upon the Jews: becauſe the reſurrection and judgment mentioned in theſe verſes, are in the 28th and 29th verſes, compared with and oppoſed to the general reſurrection and judgment.

26 *As the Father hath life*, &c.] As God is the abſolute diſpoſer of life, having all power originally in himſelf; ſo he has committed to me the exerciſe of that mighty power, that I alſo may raiſe the dead, and beſtow life on whomſoever I ſhall think worthy.

28 *The hour is coming*, &c.] Hereafter all mankind, even all that ever did or ſhall live, ſhall hear my voice at once, and be raiſed out of their graves, and ſhall ſtand before my judgment-ſeat, and give an account of all their works. They who have ſincerely repented of their ſins, and believed and obeyed my goſpel, ſhall be rewarded with eternal life: but they that have obſtinately rejected the goſpel, or wilfully diſobeyed it, ſhall be puniſhed with everlaſting deſtruction.

I hear, I judge: and my judgement is juſt: becauſe I ſeek not mine own will, but the will of the Father which hath ſent me.

31 If I bear witneſs of my ſelf, my witneſs is not true.

32 There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true.

33 Ye ſent unto John, and he bare witneſs unto the truth.

34 But I receive not teſtimony from man: but theſe things I ſay that ye might be ſaved.

35 He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light.

36 But I have greater witneſs than *that* of John: for the works which the Father hath given me to finiſh, the ſame works that I do bear witneſs of me that the Father hath ſent me.

37 And the Father himſelf which hath ſent me hath born witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape.

38 And ye have not his word abiding in you: for whom he hath ſent, him ye believe not.

39 Search the ſcriptures: for in them ye think ye have eternal life: and they are they which teſtify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another ſhall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and ſeek not the honour that *cometh* from God only?

45 Do not think that I will accuſe you to the Father: there is *one* that accuſeth you, *even* Moſes, in whom ye truſt.

46 For had ye believed Moſes, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how ſhall ye believe my words?

CHAP. VI.

1 *Chriſt feedeth five thouſand.* 15 *He withdraweth himſelf.* 22 *The people follow him, and are reproved for their fleſhly hearts.* 66 *Many diſciples leave him.*

AFTER theſe things Jeſus went over the ſea of Galilee, which is *the ſea* of Tiberias:

2 And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

3 And Jeſus went up into a mountain, and there he ſat with his diſciples.

4 And the paſs-over, a feaſt of the Jews, was nigh.

5 When Jeſus then lifted up *his* eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat?

6 And this he ſaid to prove him: for he himſelf knew what he would do.

7 Philip anſwered him, Two hundred penyworth of bread is not ſufficient for them, that every one of them may take a little.

8 One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him,

9 There is a lad here which hath five barley-

31 *My witneſs is not true.*] Is not to be admitted as true.

32 *There is another that beareth witneſs of me.*] i. e. John the Baptiſt.

35 *He was a burning and a ſhining light.*] It ſeems, he was now dead, or in priſon. This was An. Dom. 31; the ſecond time that our Saviour was at the paſſover.

40 *Ye will not come*, &c.] The reaſon why ye will not believe on me, and embrace the conditions of eternal life, is not for want of ſufficient means of conviction; but only becauſe of your own inexcuſable prejudices, wilful obſtinacy, and incurable love and affection to the world.

41 *I receive not*, &c.] I ſeek not vain-glorious ends, to make myſelf great in the world, and ſet up for the leader of a party, but only to promote the glory of God, and the ſalvation of men.

43 *I am come in my Father's name*, &c.] i. e. With his divine commiſſion. *Clarke.*

45 *Do not think that I will accuſe*, &c.] I ſhall not accuſe you to the Father: for Moſes himſelf, for whoſe law ye profeſs to be ſo zealous, by whoſe law ye ſeem to be ſaved, and in a pretended concern for whoſe honour you perſecute me, as if I went about to deſtroy his law; even Moſes, I ſay, in whom you put all your truſt, will himſelf be your accuſer at the great day.

47 *If ye believe not*, &c.] If you will not let the writings of Moſes convince you, which ye pretend to underſtand ſo well, and which you are wont upon all occaſions to magnify, how ſhall ye believe my words, againſt whom you conceive the greateſt prejudice.

Notes on the Sixth Chapter.

Ver. 5 *Whence ſhall we buy bread*, &c.] See Mark vi. 41.

15 *Per-*

loaves, and two ſmall fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number, about five thouſand.

11 And Jeſus took the loaves; and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes as much as they would.

12 When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

13 Therefore they gathered *them* together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

15 ¶ When Jeſus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himſelf alone.

16 And when even was *now* come, his diſciples went down unto the ſea.

17 And entered into a ſhip, and went over the ſea towards Capernaum. And it was now dark, and Jeſus was not come to them.

18 And the ſea aroſe, by reaſon of the great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I, be not afraid.

21 Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

22 ¶ The day following, when the people which ſtood on the other ſide of the ſea ſaw that there was none other boat there, ſave that one whereinto his diſciples were entered, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone;

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 Jeſus anſwered them and ſaid, Verily verily I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

27 Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

28 Then ſaid they unto him, What ſhall we do, that we may work the works of God?

29 Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.

30 They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? what doſt thou work?

31 Our fathers did eat manna in the deſert; as it is written, He gave them bread from heaven to eat.

32 Then Jeſus ſaid unto them, Verily verily I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which com-

15 *Perceived that they would make him a king.*] He refuſed to be made a king, becauſe his kingdom was not of this world.

27 *Labour not for the meat which periſheth*, &c.] Be not over ſolicitous for nouriſhing a mortal body, and prolonging a life which will ſhortly terminate; but be careful to acquire that virtue and knowledge which are the food of ſouls, and the means of living when this life ſhall be no more.

Him hath God the Father ſealed.] Him hath God commiſſioned to give that everlaſting life.

31 *Our fathers did eat manna*, &c.] 'Tis true, thou gaveſt us in our need bread to eat, making five loaves ſerve about five thouſand of us: but what was this to Moſes feeding our fathers in the deſert, who were vaſtly a greater number; and that for no leſs than forty years together, and with manna alſo, which was not earthly food, ſuch as we eat yeſterday, but bread from heaven.

eth down from heaven, and giveth life unto the world.

34 Then ſaid they unto him, Lord, evermore give us this bread.

35 And Jeſus ſaid unto them, I am the bread of life. He that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt.

36 But I ſaid unto you, That ye alſo have ſeen me, and believe not.

37 All that the Father giveth me ſhall come to me; and him that cometh to me I will in no wiſe caſt out.

38 For I came down from heaven, not to do mine own will, but the will of him that ſent me.

39 And this is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, That every one which ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

41 The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven.

42 And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

43 Jeſus therefore anſwered and ſaid unto them, Murmur not among your ſelves:

44 No man can come to me, except the Father which hath ſent me draw him: and I will raiſe him up at the laſt day.

45 It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me.

46 Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.

47 Verily verily I ſay unto you, He that believeth on me hath everlaſting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderneſs, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof and not die.

51 I am the living bread, which came down from heaven. If any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world.

52 The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us *his* fleſh to eat?

33 *The bread of God is he*, &c.] Rather, is that the true bread of God, much more properly ſo called than the manna given by Moſes, is that ſpiritual bread which God has ſent down from heaven, to nouriſh men's ſouls with divine knowledge and goodneſs, far more properly, and to a much more excellent purpoſe of eternal life and happineſs, than this mortal body is ſuſtained and nouriſhed by natural bread.

34 *Then ſaid they unto him*, &c.] The Jews not underſtanding this diſcourſe of Jeſus concerning his own divine doctrine, but groſly imagining him to ſpeak of ſome extraordinary bread in the literal ſenſe, replied: Sir, we deſire no other bread than this which you ſo highly magnify: give us but ſuch bread always as this; and without all queſtion, we ſhall believe you.

35 *He that cometh to me ſhall never hunger.*] Whoſoever believeth on me, and embraceth my doctrine, and obeyeth my inſtructions, ſhall never want any thing neceſſary towards obtaining eternal happineſs.

36 *I ſaid unto you, that ye alſo*, &c.] As I told you before, ſo long as ye follow me for the ſake only of temporal benefits, and have not learned to prefer ſpiritual good things and everlaſting life above meat and drink, and the enjoyments of this preſent world, 'tis no wonder, if, notwithſtanding the ſtrongeſt evidence even of ſigns and miracles, ye ſtill diſbelieve and reject me.

37 *All that the Father giveth me*, &c.] My Father hath ſent me into the world to ſave mankind; and all ſuch as are of an humble and teachable diſpoſition, prepared and capable to embrace the ſalvation which I propoſe to them; theſe will certainly learn of me; and not one of them ſhall want means requiſite for his conviction and inſtruction. But though I came on purpoſe to ſave the world, yet I am not bound to bring thoſe to faith and ſalvation, who obſtinately ſet themſelves againſt all the evidence which is ſufficient to convince good and honeſt minds.

41 *The Jews then murmured*, &c.] The Jews ſeeing now plainly, that by the bread of life coming down from heaven, he meant only himſelf and his doctrine; and that, inſtead of feeding their bodies, he promiſed them all ſpiritual food to inſtruct and nouriſh their ſouls; were diſappointed, and ſet themſelves to diſparage him, and took occaſion to murmur againſt him.

42 *Is not this Jeſus?* &c.] Is not his father a carpenter? Do we not know his mother and all his relations? Plain and mean perſons, people of no quality, power, or authority? How could he come from heaven, who was born into the world as other men were, and in as mean circumſtances as the moſt?

44 *No man can come to me, except*, &c.] God did not ſend me into the world to force or compel men; but only to preach ſuch doctrine, and perform ſuch works, as ſhould be ſufficient to convince and bring to ſalvation men of plain honeſty and ſincere intention.

52 *The Jews therefore ſtrove amongſt themſelves*, &c.] Though ſuch figurative expreſſions were very frequent among the Jews: and though Jeſus in the foregoing part of his diſcourſe had given

53 Then Jeſus ſaid unto them, Verily verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.

54 Whoſo eateth my fleſh, and drinketh my blood, hath eternal life: and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying; who can hear it?

61 When Jeſus knew in himſelf that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62 *What* and if ye ſhall ſee the Son of man aſcend up where he was before?

63 It is the ſpirit that quickeneth; the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

64 But there are ſome of you that believe not. For Jeſus knew from the beginning who they were that believed not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, That no man can come unto me except it were given unto him of my Father.

66 ¶ From that *time* many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life.

69 And we believe and are ſure that thou art that Chriſt the Son of the living God.

70 Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil?

71 He ſpake of Judas Iſcariot *the ſon* of Simon: for he it was that ſhould betray him, being one of the twelve.

CHAP. VII.

1 *Jeſus reproveth his kinſmen*; 10 *goeth unto the feaſt of tabernacles*; 14 *teacheth in the temple.* 40 *Divers opinions of Chriſt.* 45 *The Phariſees are angry at their officers, and at Nicodemus.*

AFTER theſe things Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

2 Now the Jews' feaſt of tabernacles was at hand.

given them ſufficient hints to underſtand them by: and though the men to whom he ſpake had themſelves given him the occaſion to make uſe of the figure, by upbraiding him with Moſes's giving to their fathers bread from heaven in the wilderneſs; yet becauſe Jeſus did not expreſly add the application, the Jews perverſely miſunderſtood him, as if he had meant literally, that he would deliver up his fleſh to be eaten like bread.

53 *Except ye eat the fleſh*, &c.] How abſurdly ſoever you underſtand me, it is certainly true, that except ye eat my fleſh, and drink my blood, ye have no life in you: except you be entirely united to me by a hearty belief and practice of my doctrine, and partake of the merit of that ſacrifice which I ſhall offer for the ſins of the world, and continue in the communion of my religion, and receive ſpiritual nouriſhment by the continual participation of thoſe means of grace, which I ſhall purchaſe for you by my death; ye can never attain eternal life.

54 *Whoſo eateth my fleſh*, &c.] i. e. He who in a conſtant imitation of me and obedience to my commands, continues united to me by a vital participation, as members of the body with their head; he has the promiſe of eternal life remaining in him. *Clarke.*

55 *My fleſh is meat*, &c.] The ſacrament of Chriſt's body and blood was not yet inſtituted; nor does St. John recite the inſtitution of it at all; but theſe words refer to it, as being ſoon after to be inſtituted. *Wall.*

56 *He that eateth my fleſh*, &c.] To eat my fleſh and drink my blood, in this ſenſe, is to become ſpiritually a member of my body; and conſequently to be made partaker of my life and immortality.

58 *This is that bread which came down*, &c.] This is the true bread of life; even the word and doctrine which God has ſent you from heaven: with which the manna that your fathers eat in the wilderneſs, is by no means to be compared: becauſe that bread ſerved only to ſupport the body in this mortal ſtate for a ſhort time; but this preſerves and nouriſhes the ſoul unto eternal life.

70 *Have not I choſen you twelve*, &c.] Or, *elected* you twelve, and one of you, under the influence of the malignant ſpirit of darkneſs, *will turn my betrayer.*

Notes on the Seventh Chapter.

Ver. 1 *He would not walk in Jewry, becauſe of the Jews*, &c.] Here and in ſome other places by *Jews* are meant the inhabitants of Judea, as diſtinguiſhed from thoſe of Galilee. *Heylyn.*

3 His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt.

4 For *there is* no man *that* doeth any thing in ſecret, and he himſelf ſeeketh to be known openly. If thou do theſe things, ſhew thy ſelf to the world.

5 For neither did his brethren believe in him.

6 Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, becauſe I teſtify of it that the works thereof are evil.

8 Go ye up unto this feaſt: I go not up yet unto this feaſt; for my time is not yet full come.

9 When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.

10 ¶ But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

11 Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And there was much murmuring among the people concerning him. For ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people.

13 Howbeit no man ſpake openly of him for fear of the Jews.

14 ¶ Now about the midſt of the feaſt Jeſus went up into the temple, and taught.

15 And the Jews marvelled, ſaying, How knoweth this man letters, having never learned?

16 Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of myſelf.

18 He that ſpeaketh of himſelf ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

19 Did not Moſes give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

21 Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel.

22 Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the fathers,) and ye on the ſabbath-day circumciſe a man.

23 If a man on the ſabbath-day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbath-day?

24 Judge not according to the appearance, but judge righteous judgement.

25 Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill?

26 But lo, he ſpeaketh boldly, and they ſay

5 *Neither did his brethren believe in him.*] This is aſtoniſhing—but they expected the Meſſiah would be a temporal prince.

6 *My time is not yet come.*] To manifeſt myſelf.

14 *About the midſt of the feaſt.*] The days between the firſt and laſt of thoſe feaſts which laſted a week were the leaſt ſolemn: at this time therefore Chriſt went up into the temple, becauſe he could not do it ſooner for the crowd. *Introd. to a New Verſion.*

15 *How knoweth this man letters, having never learned.*] Our Saviour taught in the temple with ſuch ſtrength of expreſſion, and clearneſs of argument, with ſuch evidence of truth, and ſuch authority of ſpeech, that all the people, and even his very enemies, were aſtoniſhed, and ſaid, How comes this man to underſtand any thing of the ſcriptures, who never was the diſciple of any learned profeſſor of the law? and how comes he to pretend to expound the prophets, who never was taught, or educated, in any of the ſchools of the Scribes.

17 *If any man will do his will, he*, &c.] Rather, *If any one is willing to do his will*—or well diſpoſed—That this is a doctrine not of human invention, but of divine authority, might have been evident to you, not only from my works, which are alſo a proof of my authority, but even from this very thing, namely, the nature and tendency of the doctrine itſelf, if ye had not been wanting in an honeſt and ſincere mind to receive juſt and reaſonable conviction.

18 *He that ſpeaketh of himſelf, ſeeketh*, &c.] An impartial perſon will eaſily believe, that a doctrine fitted not to pleaſe and flatter men, but only to correct their errors, and reform their lives, and to promote the glory of God, without reſpect to the opinion of men, or to any temporal advantages, certainly comes from God, and has no reaſon to be ſuſpected of impoſture.

19 *Did not Moſes give you the law?* &c.] The law of Moſes, which ye confeſs to be of divine authority, ye yourſelves diſobey in the higheſt, and moſt important inſtances: and yet ye go about to kill me, becauſe ye pretend that I have broken it in a ſmall circumſtance. Ye accuſe me as a moſt profane perſon, becauſe I healed a man on the ſabbath-day: and ye yourſelves make no ſcruple of attempting to murder an innocent perſon, without the leaſt regard to any holineſs of time or place, or to the principal and greateſt commandments in the law of God.

22 *Moſes therefore*, &c.] The words διὰ τοῦτο which begin this verſe, and are rendered *therefore*, ſhould have concluded the 21ſt verſe, then it would have run thus; *I have done one work, and ye all marvel on account of it. Moſes gave*, &c.

23 *That the law of Moſes ſhould not be broken.*] By deferring this ſacred rite.

nothing unto him. Do the rulers know indeed that this is the very Chriſt?

27 Howbeit we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.

28 Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of myſelf, but he that ſent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath ſent me.

30 Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come.

31 And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done?

32 The Phariſees heard that the people murmured ſuch things concerning him; and the Phariſees and the chief prieſts ſent officers to take him.

33 Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me.

34 Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles?

36 What *manner of* ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me:* and where I am, thither ye cannot come?

37 In the laſt day, that great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

38 He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

39 But this ſpake he of the Spirit, which they that believe on him ſhould receive. For the Holy Ghoſt was not yet *given*; becauſe that Jeſus was not yet glorified.

40 ¶ Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the Prophet.

41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?

42 Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?

43 So there was a diviſion among the people becauſe of him.

44 And ſome of them would have taken him: but no man laid hands on him.

45 ¶ Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſees, Are ye alſo deceived?

48 Have any of the rulers or of the Phariſees believed on him?

49 But this people who knoweth not the law are curſed.

50 Nicodemus ſaith unto them, he that came to Jeſus by night, being one of them,

51 Doth our law judge any man before it hear him, and know what he doeth.

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28 *Ye both know me,* &c.] It is thought there ſhould be a mark of interrogation here: *Do ye both know me, and whence I am? I am not come of myſelf,* &c.

32 *That the people murmured ſuch things concerning him.*] That the people whiſpered, &c. *Doddridge.*

34 *Ye ſhall ſeek me, and ſhall not find,* &c.] Ye ſhall not be able to perſecute me any more, or to avoid that general deſtruction which, after my aſcenſion, I ſhall bring upon you.

Where I am.] *Where I go*; ἵνα υαδω, not ἵνα ὦμι. Heylyn.

37 *In the laſt day, that great day of the feaſt,* &c.] On the laſt day of the feaſt, which was the day of an holy convocation, it being the cuſtom of the people on that day to fetch water from Siloam; ſome of which they drank with loud acclamations; and ſome of which they brought for a drink-offering to God, both as a commemoration of their fathers being miraculouſly relieved when they thirſted in the wilderneſs, and alſo as an offering with prayers for rain againſt the following ſeed-time: Jeſus obſerving this ſolemnity, ſtood in a convenient place; and, alluding to the rite they were at preſent employed in, cried aloud, ſaying, *If any man thirſt, let him come unto me and drink.* I will give him the ſpiritual water of wiſe inſtructions, and of the doctrine of eternal life.

38 *Out of his belly.*] Or from within him: the *belly* is frequently put for the *mind* or *heart.*

39 *The Holy Ghoſt was not yet given.*] *Yet,* i. e. comparatively to that much larger effuſion which was to follow. *Clarke.*

46 *Never man ſpake like this man.*] Plutarch mentions it as a memorable proof of the extraordinary eloquence of Mark Anthony, when Marius ſent ſoldiers to kill him, that when he began to plead for his life, he diſarmed their reſolution and melted them into tears: but theſe *officers* are thus vanquiſhed, merely by hearing Chriſt's gracious diſcourſes to the people, which is a circumſtance much more remarkable. *Doddridge.*

Notes

52 They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAP. VIII.

1 *Christ delivereth the woman taken in adultery.*
12 *He preacheth himself the light of the world, and justifieth his doctrine.*

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us that such should be stoned: but what sayest thou?

6 This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thy self; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of my self, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge my judgement is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my self, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins. Whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

Notes on the Eighth Chapter.

Ver. 6 *As though he heard them not.*] The Greek of these words is wanting in the most valuable MSS, and may with more propriety be omitted. *Doddridge.*

12 *I am the light of the world,* &c.] As he that travels in the day-time cannot easily err, but may see both whither and which way he goes; so whosoever believes and follows my doctrine, shall not remain under any uncertainty concerning the way to salvation, but shall have a sufficient knowledge of all things necessary to eternal life.

15 *Ye judge after the flesh,* &c.] Ye judge according to outward appearance, *I*, as yet, *judge no man.*

18 *The father beareth witness of me.*] The meaning is, that the agreeableness of his doctrine to the known will of God, the correspondence of his behaviour to the prophecies of the Old Testament, and the miraculous works which God enabled him to do, were undeniable proofs of his divine commission. *Clarke.*

25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the beginning.

26 I have many things to ſay and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him.

27 They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have lifted up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of my ſelf; but as my Father hath taught me, I ſpeak theſe things.

29 And he that ſent me is with me: the Father hath not left me alone; for I do always thoſe things that pleaſe him.

30 As he ſpake theſe words, many believed on him.

31 Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, *then* are ye my diſciples indeed;

32 And ye ſhall know the truth, and the truth ſhall make you free.

33 They anſwered him, We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free?

34 Jeſus anſwered them, Verily verily I ſay unto you, Whoſoever committeth ſin is the ſervant of ſin.

35 And the ſervant abideth not in the houſe for ever: *but* the Son abideth ever.

36 If the Son therefore ſhall make you free, ye ſhall be free indeed.

37 I know that ye are Abraham's ſeed; but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father.

39 They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication: we have one Father, *even* God.

42 Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myſelf, but he ſent me.

43 Why do ye not underſtand my ſpeech? *even* becauſe ye cannot hear my word.

44 Ye are of *your* father the devil, and the luſts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyar, and the father of it.

45 And becauſe I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of ſin? and if I ſay the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not becauſe ye are not of God.

48 Then anſwered the Jews and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil?

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31 *If ye continue in my word, then are ye my diſciples indeed.*] If ye will be truly my diſciples, ye muſt not only profeſs by a ſudden perſuaſion to be convinced of the truth of what I ſay, but ye muſt ſo retain, and ſteadily adhere to my doctrine, as to conform your lives and practices thereto. *Clarke.*

32 *Ye ſhall know the truth*, &c.] As by believing me, you begin to know the truth; ſo by doing according to my word, you ſhall know it more perfectly: and by this means you may gain the greateſt and moſt deſirable freedom in the world. *Clarke.*

34 *Whoſoever committeth ſin, is the ſervant of ſin.*] He who knows the truth and is led by it, ſhall be free from the ſervitude of ſin: for there cannot be a greater ſlave than he whoſe will is enſlaved to his luſts.

37 *I know that ye are Abraham's ſeed*, &c.] By natural deſcent: but ye go about to deſtroy me; and that for no other reaſon, but becauſe my doctrine is too holy and good for you; and becauſe your minds are ſo poſſeſſed with worldly affections and luſts, that it can take no place in you.

38 *I ſpeak that which I have ſeen*, &c.] By this he intimated, that their works as much reſembled the nature of the devil, as his doctrine anſwered to that of God.

41 *We be not born of fornication.*] i. e. Of an idolatrous race.

43, 44 *Becauſe ye cannot hear my word, ye are of your father the devil.*] Our Saviour here in a very expreſſive manner deſcribes the unfitneſs of the malicious Phariſees to receive his doctrine, by ſaying that they were deaf and could not hear his word: and that when they ſpread falſe accuſations againſt him, they imitated their father *the devil*. Clarke.

46 *Which of you convinceth*, &c.] If I have done any thing that makes me unworthy of belief, why do not ſome of you convince me of it?

49 Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.

50 And I ſeek not mine own glory: there is one that ſeeketh and judgeth.

51 Verily verily I ſay unto you; If a man keep my ſaying, he ſhall never ſee death.

52 Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf?

54 Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my Father that honoureth me; of whom ye ſay that he is your God.

55 Yet ye have not known him: but I know him. And if I ſhould ſay, I know him not, I ſhould be a liar like unto you: but I know him, and keep his ſaying.

56 Your father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am.

59 Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

CHAP. IX.

1 *He that was born blind is reſtored to ſight.* 13 *He is brought to the Phariſees.* 34 *They excommunicate him.* 35 *Chriſt receiveth him, and he confeſſeth Chriſt.*

AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth.

2 And his diſciples aſked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind?

3 Jeſus anſwered, Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him.

4 I muſt work the works of him that ſent me while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay.

7 And ſaid unto him, Go, waſh in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came ſeeing.

8 The neighbours therefore, and they which before had ſeen him that he was blind, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he. Others *ſaid*, He is like him. *But* he ſaid, I am *he*.

10 Therefore ſaid they unto him, How were thine eyes opened?

11 He anſwered and ſaid, A man that is called Jeſus made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh. And I went and waſhed, and I received ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

13 ¶ They brought to the Phariſees him that aforetime was blind.

14 And it was the ſabbath-day when Jeſus made the clay, and opened his eyes.

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51 *Shall never ſee death*] But ſhall aſſuredly be entitled to eternal life, and immediately advanced to ſo glorious and happy a ſtate, that the diſſolution of his body ſhall, with reſpect to him, hardly deſerve to be called death. *Doddridge.*

53 *Art thou greater than our father?* &c.] Abraham and the prophets could not ſo much as make themſelves immortal; and thou pretendeſt to make others ſo.

55 *Yet ye have not known him,* &c.] Though you own him to be your God, yet you are as far from knowing and pleaſing him, as if ye owned him not at all.

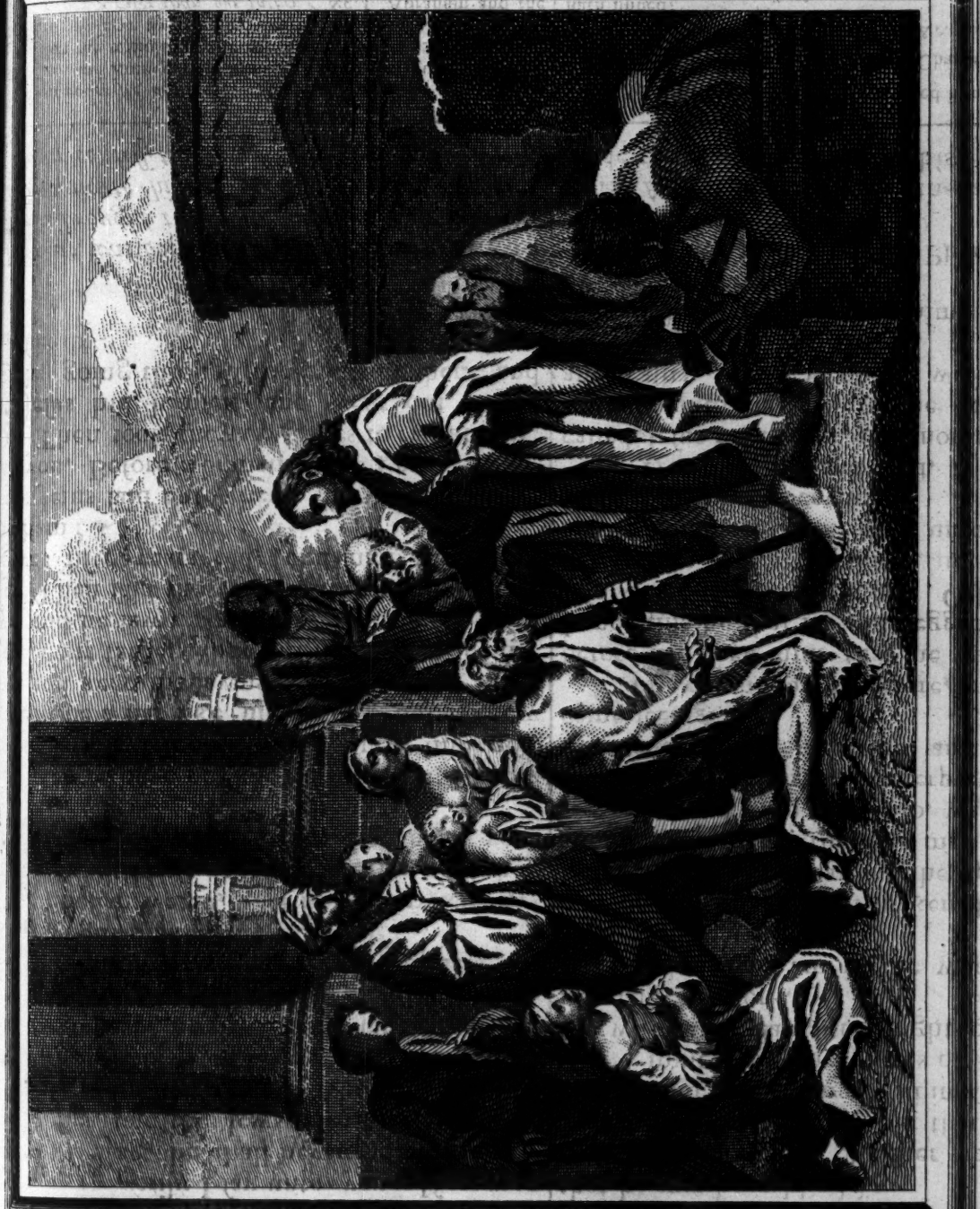
56 *Your father Abraham rejoiced,* &c.] The original ſignifies *he earneſtly deſired*; and ſo it ſhould be rendered, and then the tautology is avoided—*he ſaw it*, i. e. by faith.

59 *Jeſus hid himſelf.*] Rather conveyed himſelf away.

Notes on the Ninth Chapter.

Ver. 3 *Neither hath this man ſinned,* &c.] It is not becauſe he hath ſinned.

11 *He anſwered and ſaid, A man,* &c.] As I was ſitting by the way-ſide begging, after my uſual manner, there happened to paſs by a man, whoſe name they ſaid was Jeſus; who, obſerving me to be blind, ſtopped, and came towards me, intending, as I expected, to give me alms: but, inſtead of that, he, to my great ſurprize, anointed my eyes with a kind of clay that he had made; and then bid me go waſh in the pool of Siloam: which having done, I immediately received my ſight.



Hayman del. Grignion sculp

Christ healing the Blind

5 MA 56

15 Then again the Phariſees alſo aſked him, how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

16 Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner do ſuch miracles? And there was a diviſion among them.

17 They ſay unto the blind man again, What ſayeſt thou of him that he hath opened thine eyes? He ſaid, He is a prophet.

18 But the Jews did not believe concerning him that he had been blind, and received his ſight, until they called the parents of him that had received his ſight.

19 And they aſked them, ſaying, Is this your ſon who ye ſay was born blind? how then doth he now ſee?

20 His parents anſwered them and ſaid, We know that this is our ſon, and that he was born blind:

21 But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age; aſk him: he ſhall ſpeak for himſelf.

22 Theſe words ſpake his parents becauſe they feared the Jews: for the Jews had agreed already that, if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age; aſk him.

24 Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner.

25 He anſwered and ſaid, Whether he be a ſinner, *or no*, I know not: one thing I know, that whereas I was blind, now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye alſo be his diſciples?

28 Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes' diſciples.

29 We know that God ſpake unto Moſes: as for this *fellow*, we know not from whence he is.

30 The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

35 ¶ Jeſus heard that they had caſt him out: and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God?

16 *This man is not of God, becauſe---others ſaid,* &c.] We know not what to make of the cure: but this we are very ſure of, that the perſon who you ſay effected it, is not a good man, nor ſent from God, ſeeing he keeps not the ſabbath, and obſerves not our traditions ſtrictly. But others of them, who were ſomewhat more moderate, and leſs ſuperſtitious, ſaid, Nay, if you once grant the truth of the miracle, it is by no means credible, that God would enable a deceiver to perform ſo great and beneficial a work, for a teſtimony of his divine commiſſion. If therefore you will effectually deſtroy this man's authority, there is no other way but to enquire ſtrictly into the fact, if you can find out any miſtake, or deceit therein.

17 *He ſaid, He is a prophet.*] The man anſwered, I ſuppoſe he muſt needs be a prophet: for ſuch a cure as this cannot, I preſume, be the effect either of accident, or art.

22 *Theſe words ſpake his parents,* &c.] This the man's parents ſaid with great cautiouſneſs and fear; for the chief prieſts and Phariſees had already agreed in council, that whoſoever believed Jeſus to be the Meſſiah ſhould immediately be excommunicated, and declared an apoſtate from their religion.

24 *Give God the praiſe; we know that this man is a ſinner.*] Give God the praiſe, who has vouchſafed you ſo great and wonderful a mercy, and freely confeſs the fraud, if there be any colluſion in this matter; but do not think that this Jeſus, who you ſay pretends to have cured you, was at all the author, or inſtrument of this bleſſing; for we are well aſſured, that he is a wicked man and a deceiver, being a breaker of the ſabbath, and a neglecter of our traditions.

27 *Wherefore would you hear it again? will ye alſo?* &c.] Why would you have me repeat the ſame thing over and over again? Is it that you yourſelves would be at length convinced of the greatneſs of this man's power, and become his diſciples?

28 *We are Moſes' diſciples.*] Hereby they craftily, but maliciouſly and falſely inſinuated, that there was ſuch an oppoſition between Moſes and Jeſus, that it was impoſſible for the ſame perſons to be the diſciples of both. *Doddridge.*

29 *We know that God ſpake unto Moſes,* &c.] The partiality here was inexcuſable; for if they believed the miſſion of Moſes on the evidence of miracles credibly atteſted, it was much more reaſonable to believe the miſſion of Jeſus, on at leaſt equal miracles wrought daily among them.

34 *They caſt him out.*] They excommunicated him.

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgement I am come into this world: that they which see not might see, and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAP. X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 22 *He proveth by his works that he is Christ.*

VERILY verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out:

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal and to kill and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd. The good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

39 *Jesus said, For judgement I am come*, &c.] That by means of my coming into the world, they that were blind might receive their sight; and, on the contrary, they that think they see best, might be discovered to be truly blind: meaning, by an easy allusion, that as the gracious dispensation of the gospel was a glorious means of bringing ignorant, but humble persons, to the knowledge of the truth, and of the way to eternal life, (whereof his giving light to the blind man was a most apt emblem) so, on the contrary, the ignorance of proud and incorrigible men, such as were the unbelieving Jews, was by this very means of the preaching of the gospel, rendered only more manifest and inexcusable.

41 *Your sin remaineth.*] i. e. You stand most clearly and inexcusably convicted of it. *Clarke.*

Notes on the Tenth Chapter.

Ver. 1 *He that entereth not by the door*, &c.] Whosoever undertakes to feed and guide the flock of God, to teach and instruct his people, and yet goes not to them in the way which God has appointed, but will go in a bye-way of his own inventing, is certainly, notwithstanding any pretences of zeal or authority, an enemy and hinderer of men's salvation: for, without question, every one that sincerely, and free from worldly designs, intends only to instruct men in the way of salvation, will entirely use such methods as God shall think fit to appoint, and submit wholly to his directions.

3 *To him the porter openeth*, &c.] Thus to all sincere preachers of righteousness, who come not with any worldly designs, but wholly in the way which God has appointed, the Holy Ghost openeth the door of inspiration, and sends down upon them the healthful spirit of his grace. The sheepfolds to be hired in the market-place are here probably alluded to. *Jortin's Discourse.*

He calleth his own sheep by name.] The eastern shepherds gave particular names to their sheep, as most men do to their horses and dogs. See Theocrit. Idyl. 5---103---4.

7 *I am the door of the sheep.*] That is to say, that it is by faith in Christ, that we must enter into the sheepfold of our Lord; and that the Christian religion is the only way to salvation. *L'Enfant.*

8 *All that ever came before me*, &c.] All that have pretended to teach men other methods of salvation, in opposition to mine, are thieves and robbers, who destroy and scatter the sheep, instead of feeding them.

10 *That they might have it more abundantly.*] This seems to refer to the provision which Christ has made for the future and eternal happiness of all his people. Perhaps the word rendered *abundantly*, may intimate how much this provision exceeded that made by Moses. *Doddridge.*

15 As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

16 And other ſheep I have which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice: and there ſhall be one fold, *and* one ſhepherd.

17 Therefore doth my Father love me becauſe I lay down my life that I might take it again.

18 No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad; why hear ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jeruſalem the feaſt of the dedication, and it was winter:

23 And Jeſus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly.

25 Jeſus anſwered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witneſs of me.

26 But ye believe not, becauſe ye are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they ſhall never periſh, neither ſhall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not: but for blaſphemy; and becauſe that thou, being a man, makeſt thy ſelf God.

34 Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken;

36 Say ye of him whom the Father hath ſanctified and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan, into the place where John at firſt baptized; and there he abode.

16 *Other ſheep I have*, &c.] Beſides thoſe of God's ancient flock, the Iſraelites, who ſhall believe and obey me, and by me be brought to ſalvation; there are alſo *other ſheep*, viz. the elect of God among the Gentiles, well-diſpoſed perſons ſcattered through the world, into other places and nations, who ſhall at length hear the ſound of my doctrine, and become my diſciples: theſe likewiſe will I bring and unite to the former; and they ſhall all become become one flock, under one ſhepherd, joined together in one holy communion and fellowſhip, in the profeſſion and practice of one pure and undefiled religion.

18 *This commandment.*] i. e. This commiſſion, this power. *Clarke.*

22 *The feaſt of the dedication.*] This muſt be the feaſt inſtituted by Judas Maccabeus, on his having purified the temple and altar which were polluted by Antiochus Epiphanes. It was celebrated every year for eight days ſucceſſively in the month of December. The text adds, *it was winter*; which the word χειμων ſignifies; but it ſignifies alſo a *ſtorm*, which was more probably the caſe.

23 *In Solomon's porch.*] Joſephus informs us, that Solomon, when he built the temple, (finding the area of mount Sion too ſmall to anſwer his magnificent plan) filled up a part of the adjacent valley, and built an outward portico over it towards the eaſt. This was a moſt noble ſtructure, ſupported by a wall 400 cubits high, and conſiſting of ſtones of a vaſt bulk, each ſtone (as is ſaid) being twenty cubits long, and ſix high. *Doddridge.*

28 *Neither ſhall any pluck them out of my hand.*] The ſheep of Chriſt are expoſed to ſo great danger from the *infernal* lion, that doubtleſs this text moſt eminently refers to the care of their ſhepherd to guard them from *his* aſſaults.

30 *I and my father are one.*] This celebrated text, without any laboured comment, plainly demonſtrates the divinity of our Saviour.

34 *I ſaid, ye are gods?*] See note on Pſalm lxxxii. 6.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAP. XI.

1 *Christ raiseth Lazarus.* 47 *The priests and Pharisees gather a council against him.*

NOW a certain *man* was sick *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lien in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know that even now whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection

Notes on the Eleventh Chapter.

Ver. 6 *He abode two days still.*] To the end that Lazarus being dead and buried, the miracle of his resurrection might be incontestible.

9 *Are there not twelve hours,* &c.] Be not afraid for me: I can still disappoint the malice of the Jews, as before: for as a man that travels in the day-time is in no great danger of falling, so long as he enjoys the benefit of the light of the sun; so I, till the time be finished, wherein my Father has appointed me to preach his will, shall not be delivered up into the hands of my enemies, how great soever their malice against me may be.

11 *Our friend Lazarus sleepeth.*] Meaning, that Lazarus was then dead, and that he intended to go and restore him to life: it is worth remarking that our Saviour chose to represent his death under the gentle image of sleep, an instance of our Lord's great tenderness of disposition: thus in Homer when Antilochus reports the death of Patroclus to Achilles, he does not say, *he is slain*, but κεινται, *he is fallen*.

19 *Many of the Jews.*] One reason why our Lord delayed his coming so long, might be, that he might meet a great number of people there, as for wise purposes he determined to make this miracle very publick.

23 *Thy brother shall rise again,* &c.] Do not despair, thy brother shall rise again from the dead.

24 *I know that he shall rise again,* &c.] Hence it appears that the resurrection was generally believed by the Jews.

25 *I am the resurrection and the life,* &c.] I am the author of life, both present and future: and as I have power to raise up all men at last to the general judgment, so I have also power to raise up whomsoever I please at present.

and the life: he that believeth in me, though he were dead, yet ſhall he live:

26 And whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this.

27 She ſaith unto him, Yea, Lord, I believe that thou art the Chriſt the Son of God, which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The maſter is come, and calleth for thee.

29 As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him.

30 Now Jeſus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe aroſe up haſtily and went out, followed her, ſaying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled,

34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35 Jeſus wept.

36 Then ſaid the Jews, Behold how he loved him.

37 And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38 Jeſus therefore again groaning in himſelf, cometh to the grave: it was a cave, and a ſtone lay upon it.

39 Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been *dead* four days.

40 Jeſus ſaith unto her, Said I not unto thee that, If thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?

41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lifted up *his* eyes, and ſaid, Father, I thank thee that thou haſt heard me.

42 And I knew that thou heareſt me always: but becauſe of the people which ſtand by I ſaid *it*, that they may believe that thou haſt ſent me.

43 And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound

26 *Shall never die*, &c.] i. e. As the words may be more properly rendered, *Shall not die for ever*. Clarke.

31 *She goeth unto the grave, to weep there.*] This was very cuſtomary among the antients.

36, 37 *Then ſaid the Jews*, &c. *And ſome of them ſaid, could*, &c.] By his weeping, they were all convinced that he loved Lazarus exceedingly. Some of them however interpreted this circumſtance to his diſadvantage: for, according to their mean way of judging, they fancied that he had ſuffered him to fall under the ſtroke of death, for no other reaſon but want of power to reſcue him: and thinking the miracle ſaid to have been worked on the blind man during the feaſt of tabernacles, at leaſt as difficult as the curing of an acute diſtemper, they called the former in queſtion, becauſe the latter had been neglected. If, ſaid they, he has really opened the eyes of the blind, might he not have preſerved this man from death?

39 *He hath been dead four days.*] The word *dead* is not in the original, being improperly ſupplied by the tranſlators: the Greek word ſignifies, "one who has continued in any ſtate or place four days." Martha's meaning therefore was, that her brother had been in the grave four days, as is plain likewiſe from verſe 17. Providence directed Martha to mention this circumſtance before Lazarus was raiſed, that the greatneſs of the miracle might be manifeſt to all that were preſent: for if her brother was four days buried, he muſt have been dead at leaſt ſix or ſeven. It is beautiful to obſerve the gradation in the reſurrections of the dead performed by our Lord. The firſt perſon whom he raiſed, namely, Jairus's daughter, had been in the ſtate of the dead only a few hours; the ſecond, namely, the widow of Nain's ſon, was raiſed as his friends were carrying him out to burial: but when Jeſus recalled Lazarus to life, he had been in the grave no leſs than four days. And therefore, according to our way of apprehending things, his reſurrection was the greateſt of the three: for the whole power of death was accompliſhed upon him; and the whole power of the reſurrection diſplayed.

40 *Thou ſhouldeſt ſee the glory of God?*] The meaning is, it was intended for a manifeſtation of God's power to raiſe the dead, and of his having communicated that power alſo to his Son; *that the Son of God might be glorified thereby*, ver. 4.

41 *I thank thee that thou haſt heard me.*] The evangeliſt does not directly ſay, that Jeſus prayed that Lazarus might be reſtored to life; but this thankſgiving plainly implies it.

43 *Lazarus, come forth.*] As the people preſent were not ſo much as dreaming of a reſurrection, they muſt have been ſurpriſed, when they heard our Lord pray for it. The cry, "Lazarus, come forth," muſt have aſtoniſhed them more, and raiſed their curioſity to a prodigious pitch: but when they ſaw him ſpring out alive, and in perfect health, that had been in the grave four days, they could not but be agitated with many different paſſions, and overwhelmed with inexpreſſible amazement.

44 *He that was dead came forth, bound*, &c.] It has been frequently objected by infidels, that he could not come forth, when

hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but, being high priest that year, prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews pass-over was nigh at hand: and many went out of the country up to Jerusalem before the pass-over to purify themselves.

56 Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him.

CHAP. XII.

1 *Jesus excuseth Mary anointing his feet.* 12 *He rideth into Jerusalem.*

THEN Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

when bound with grave clothes;' for the Jews used to swathe their dead bodies so close, that it was impossible for them to move their feet, supposing them to recover. Jesus called Lazarus, and thus he came forth *bound hand and foot*: certainly he who could raise him, could easily enable him to move; and when he had brought him in this miraculous manner from the tomb, to convince them fully of the truth of his divine power—*Loose him*, said he, remove those bandages which undeniably prove his death, *and let him go*. One cannot help thinking, that the cry, "Lazarus, come forth," might have produced on all the people present, an effect some way similar to that which it had on Lazarus. It raised him from *natural* death, and might have raised them from *the spiritual*, by working in them the living principle of faith. Nevertheless, some of them being irrecoverably obdurate, departed as violent enemies to Jesus, as they had come, and as firmly resolved to oppose him: for they went straightway to the Pharisees, and told what had happened, with an intention to incense them against Jesus. We have in this a most amazing instance of incorrigible hardness of heart, and a dreadful confirmation of our Lord's remark, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

48 *Shall take away both our place*, &c.] *Our place*, i. e. the temple: if we do not bestir ourselves to prevent it, the common people, astonished at his miracles, will certainly set him up for the Messiah, and the Romans, under pretence of their rising in rebellion, will take away both our liberty and religion.

49 *Being high-priest that same year.*] The high-priesthood among the Jews was not *annual*, but the many revolutions about that time might justify such a manner of expression, which signifies no more than *at that time*. Doddridge.

51 *He prophesied*, &c.] As God was wont anciently to communicate his oracles to the high-priest, so he inspired these words into Caiaphas, though he was not sensible himself of the inspiration.

54 *A city called Ephraim*, &c.] Josephus says, Ephraim lay between Bethel and Jericho.

Notes on the Twelfth Chapter.

Ver. 5 *Three hundred pence*, &c.] About nine pounds, seven shillings

6 This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jeſus' ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 But the chief prieſts conſulted that they might put Lazarus alſo to death;

11 Becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

12 ¶ On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hoſanna: Bleſſed *is* the King of Iſrael that cometh in the name of the Lord.

14 And Jeſus, when he had found a young aſs, ſat thereon: as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, ſitting on an aſs's colt.

16 Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembered they that theſe things were written of him, and *that* they had done theſe things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record.

18 For this cauſe the people alſo met him, for that they heard that he had done this miracle.

19 The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worſhip at the feaſt:

21 The ſame came therefore to Philip, which *was* of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jeſus.

23 And Jeſus anſwered them ſaying, The hour is come that the Son of man ſhould be glorified.

24 Verily verily I ſay unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life ſhall loſe it: and he that hateth his life in this world ſhall keep it unto life eternal.

26 If any man ſerve me, let him follow me: and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will *my* Father honour.

27 Now is my ſoul troubled: and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *ſaying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that ſtood by, and heard *it*, ſaid, That it thundered. Others ſaid, An angel ſpake to him.

30 Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the judgement of this world: now ſhall the prince of this world be caſt out.

ſhillings and ſixpence ſterling. From the value of the ointment, it would appear that Lazarus and his ſiſters were not perſons of the meaneſt rank: they were rather of a better ſtation than ordinary, otherwiſe they could not have afforded ſo coſtly a preſent; nor would Jeſus have received it at their hands. This conjecture is confirmed by the kind of company which came from the city to comfort the two ſiſters on the death of their brother.

17 *Bare record.*] That he had called Lazarus out of the grave, and raiſed him from the dead.

20 *Certain Greeks.*] Perſons who were deſcended from Grecian parents, and uſed that language, but had forſaken the idolatry of their anceſtors, and devoted themſelves to the God of Iſrael.

25 *He that loveth his life.*] See Mat. x. 39. and xvi. 25.

27 *What ſhall I ſay? Father, ſave me,* &c.] The ſenſe is, Shall I ſay? *Father, ſave me from this hour: but for this cauſe,* &c.

28 *I have both glorified it, and will glorify it again.*] I have glorified it by the miracles which thou haſt already performed, and will continue to glorify it by other miracles yet to be performed. The ſound of this voice was evidently preternatural, being ſtrong and loud as thunder: but, at the ſame time, ſo articulate, that all who had heard Jeſus pray, underſtood what it ſaid.

30 *For your ſakes.*] The reflection which Jeſus made upon it was, that the voice had ſpoken, not to aſſure him of the Father's love, but to confirm them in the belief of his miſſion.

31 *The judgment of this world.*] i. e. The condemnation paſſed upon

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias when he saw his glory, and spake of him.

42 Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of my self: but the Father which sent me, he gave me a commandment, what I should say and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

1 *Jesus washeth his disciples feet, and exhorteth them to humility and charity.* 36 *He forewarneth Peter of his denial.*

NOW before the feast of the pass-over, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

upon its wicked principles and practices, and of the victory which Christians were to gain over it, in consequence of the death of Christ. *Whitby.*

32 *If I be lifted up from the earth*, &c.] The meaning is, That after his crucifixion, many nations and people, convinced by the excellency of his doctrine, and by the miracles it was attended with, should by *their own will and act* embrace his religion.

37, 38 *They that believed not on him: That the saying of Esaias*, &c.] The meaning is, not that Isaiah's prophecy was the cause of their unbelief; but that their unbelief was the accomplishment of Isaiah's prophecy. *Clarke.*

39 *Could not believe.*] This does not imply an absolute impossibility, but that they, having long wilfully opposed the sufficient methods of conviction, were at length given up by God to a judicial hardness and blindness; as Pharaoh's heart was suffered to be hardened.

41 *These things said Esaias, when he saw his glory*, &c.] He uttered these remarkable words, when in a vision he saw the glory of the Son of God, and the manifestations which he was to make of the divine counsels; and described the effect which these manifestations were to have upon his hearers: for which reason they are a prophetical description of the men of the age in which Jesus lived.

44 *He that believeth on me, believeth*, &c.] i. e. Not so *much*, not so *properly*, on *me*, as on him *that sent me*. Clarke.

45 *He that seeth me*, &c.] Whosoever seeth my works, cannot but perceive plainly my Father's power present in what I do.

47 *If any man hear my words*, &c.] If men obstinately reject my words, and continue wilfully impenitent, notwithstanding all reasonable means of conviction; I *judge* or *condemn* them not: but they will condemn themselves, contrary to the intention of Christ, who came to save them.

50 *I know that his commandment*, &c.] That eternal life depends upon the knowledge and observance of it.

Notes on the Thirteenth Chapter.

Ver. 1 *Now before the feast of the passover*, &c.] This was Thursday-

2 And ſupper being ended; the devil having now put into the heart of Judas Iſcariot, Simon's *ſon*, to betray him;

3 Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riſeth from ſupper, and laid aſide his garments; and took a towel, and girded himſelf:

5 After that, he poureth water into a baſon, and began to waſh the diſciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter ſaid unto him, Lord, doſt thou waſh my feet?

7 Jeſus anſwered and ſaid unto him, What I do, thou knoweſt not now; but thou ſhalt know hereafter.

8 Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part with me.

9 Simon Peter ſaith unto him, Lord, not my feet only, but alſo *my* hands and *my* head.

10 Jeſus ſaith to him, He that is waſhed, needeth not ſave to waſh *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who ſhould betray him: therefore ſaid he, Ye are not all clean.

12 So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

13 Ye call me Maſter, and Lord: and ye ſay well: for *ſo* I am.

14 If I then, *your* Lord and Maſter, have waſhed your feet: ye alſo ought to waſh one another's feet.

15 For I have given you an example, that ye ſhould do as I have done to you.

16 Verily verily I ſay unto you, The ſervant is not greater than his Lord; neither he that is ſent, greater than he that ſent him.

17 If ye know theſe things, happy are ye if ye do them.

18 I ſpeak not of you all; I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me hath lifted up his heel againſt me.

19 Now I tell you before it come, that when it is come to paſs ye may believe that I am *he*.

20 Verily verily I ſay unto you, He that receiveth whomſoever I ſend receiveth me; and he that receiveth me receiveth him that ſent me.

21 When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified, and ſaid, Verily verily I ſay unto you, That one of you ſhall betray me.

22 Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was leaning on Jeſus' boſom one of his diſciples, whom Jeſus loved.

Thurſday-night. Though Jeſus knew that his ſufferings were at hand, the proſpect of them did not make him forget his diſciples. They rather quickened his friendſhip: for he indulged the tendereſt feelings on this occaſion, and expreſſed his kindneſs in the moſt affectionate manner. I have longed greatly, ſaid he, to eat this paſſover with you before I ſuffer, becauſe it is the laſt I ſhall ever celebrate with you; and becauſe I deſire before my death to give you the ſtrongeſt proofs of my love. The proofs he had in view were his ſetting them a pattern of humility and charity, by waſhing their feet; his inſtructing them in the nature of his death, as a propitiatory ſacrifice; his inſtituting the ſacrament of the ſupper, in commemoration of his ſufferings; his comforting them by the tender diſcourſes recorded in the xiv, xv, and xvi chapters, in which he gave them excellent advice, and many gracious promiſes; laſt of all, his recommending them ſolemnly by prayer to the kind protection of his Father.

2 *Supper being ended.*] *Supper being come*; or, as in the Biſhops Tranſlation, *when it was now ſupper*.

3 *Went to God.*] *Was going*, about to go, *to God*.

10 *He that is waſhed*, &c.] One who has bathed himſelf, needs not after that waſh any part of his body, except his feet, which in coming out of the bath may have been ſoiled. This he ſaid in alluſion to their cuſtom of bathing themſelves before they ſat down to eat the paſſover: and with a deſign to teach us, that perſons converted do not after that ſtand in need of an entire change of mind; but only to cleanſe themſelves from the particular ſins which they happen to commit through infirmity. For that he ſpake of a ſpiritual waſhing, is evident from his adding: *And ye are clean; but not all.* Ye are men of holy and virtuous diſpoſitions; only ye are not all of you ſo.

15 *I have given you an example*, &c.] I have ſet you a pattern of humility to recommend it to you. Our Lord added, ye need not be aſhamed to follow my example in this, ſeeing no ſervant can think it beneath him to condeſcend as far as his Lord condeſcends: neither can he that is ſent, grudge to imitate the humility of him that ſent him.

19 *That when it is come to paſs, ye may believe that I am he.*] It is probable that there is an alluſion to the name of God in Exod. iii. 14. and then the ſenſe will be; That ye may believe that I am he that knoweth all things, who have exiſted with the Father from eternity, the true Meſſiah.

23 *Leaning on Jeſus' boſom.*] As they were all in a reclining poſture, each of them reſting on his left elbow, ſo in the place where

24 Simon Peter therefore beckened to him that he ſhould aſk who it ſhould be of whom he ſpake.

25 He then lying on Jeſus' breaſt ſaith unto him, Lord, who is it?

26 Jeſus anſwered, He it is to whom I ſhall give a ſop, when I have dipped it. And when he had dipped the ſop, he gave it to Judas Iſcariot, *the ſon* of Simon.

27 And after the ſop, Satan entered into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.

28 Now no man at the table knew for what intent he ſpake this unto him.

29 For ſome *of them* thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of againſt the feaſt; or, that he ſhould give ſomething to the poor.

30 He then having received the ſop, went immediately out. And it was night.

31 Therefore when he was gone out, Jeſus ſaid, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.

33 Little children, yet a little while I am with you. Ye ſhall ſeek me: and as I ſaid unto the Jews, Whither I go, ye cannot come, ſo now I ſay unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another.

35 By this ſhall all *men* know that ye are my diſciples, if ye have love one to another.

36 ¶ Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards.

37 Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake.

38 Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily verily I ſay unto thee, The cock ſhall not crow till thou haſt denied me thrice.

CHAP. XIV.

1 *Chriſt comforteth his diſciples*; 6 *profeſſeth himſelf the way, the truth, and the life.*

LET not your heart be troubled: ye believe in God, believe alſo in me.

2 In my Father's houſe are many manſions: if *it were* not *ſo*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myſelf; that where I am, *there* ye may be alſo.

4 And whither I go ye know, and the way ye know.

5 Thomas ſaith unto him, Lord, we know not whither thou goeſt; and how can we know the way?

6 ¶ Jeſus ſaith unto him, I am the way, and

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where John was ſeated, he *was leaning on the boſom of Jeſus.* Doddridge.

26 *Jeſus anſwered.*] In a low voice, ſo that no one could hear but the beloved diſciple.

When I have dipped it.] They uſed to dip morſels of bread in a thick kind of ſauce, made of dates, raiſins, and other ingredients, beaten together and properly diluted.

31 *Now is the Son of man glorified*, &c.] Now is the time come, when having manifeſted the glory of God in my life, I ſhall yet further manifeſt it by my ſufferings and death: which though at preſent they may ſeem to you very grievous and terrible, yet in the end they ſhall terminate greatly to the honour of God, and in extraordinary demonſtrations of my own glory and power.

34 *A new commandment I give*, &c.] Not, that it was not *always* men's duty in general, but that it was to be in a *new* and *diſtinguiſhing* manner, the character and badge of Chriſtians; the ſupport, the life, and the eſſence of true Chriſtianity. *Clarke.*

35 *By this ſhall all men know that*, &c.] By this badge ſhall ye diſtinguiſh yourſelves, and make manifeſt to all the world the excellency of your profeſſion, and the ſincerity and heartineſs of your obedience to me.

Notes on the Fourteenth Chapter.

Ver. 2 *In my Father's houſe are many manſions*, &c.] In heaven, my Father's houſe, there is room abundant to receive you; otherwiſe I would not have raiſed in you a hope and expectation of happineſs. Some, from this text, think there is a ſcale of beatitude, or gradations of pre-eminence, for ſaints in the future ſtate: and ſeveral arguments in favour of this interpretation might be produced, but they are too prolix for theſe notes.

3 *I will come again.*] This *coming* ultimately refers to Chriſt's ſolemn appearance at the laſt day.

5 *Thomas ſaith unto him, Lord*, &c.] We know not where thy Father's houſe ſtands, and conſequently cannot know the way to it: as their thoughts turned very much upon a temporal kingdom, they might imagine that their maſter intended to remove to ſome ſplendid palace on earth, which he was to prepare for their reception, making it his court, before he received his people to celeſtial glory.

6 *Jeſus ſaith unto him, I am the way*, &c.] Perhaps our Lord had now in view the metaphors which he formerly uſed, namely, *I am the door of the ſheep*, John x. 7. The meaning is this; Faith in me, and obedience to my commandments, will lead you

the truth, and the life. No man cometh unto the Father but by me.

7 If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

8 Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.

9 Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father; and how ſayeſt thou *then*, Shew us the Father?

10 Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or elſe believe me for the very works ſake.

12 Verily verily I ſay unto you, He that believeth on me, the works that I do ſhall he do alſo: and greater *works* than theſe ſhall he do: becauſe I go unto my Father.

13 And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.

14 If ye ſhall aſk any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.

17 *Even* the Spirit of truth; whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you.

18 I will not leave you comfortleſs: I will come to you.

19 Yet a little while, and the world ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo.

20 At that day ye ſhall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.

22 Judas ſaith unto him, not Iſcariot, Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world?

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to the Father's houſe, whither I am going: theſe are the only true roads to the manſions of felicity.

7 *If ye had known me, ye ſhould have*, &c.] If ye had been perſuaded that I am the Meſſiah, ye would have diſcovered the goodneſs of God to mankind in ſending me into the world.

8 *Lord, ſhew us the Father.*] By ſome viſion, or extraordinary revelation. *L'Enfant.*

10 *The works.*] i. e. *The miracles*, and in this ſenſe the word is generally to be underſtood in St. John. See ver. 12.

12 *Greater works than theſe ſhall he do.*] How fully Jeſus performed this promiſe, is plain from the hiſtory of the Acts throughout, particularly chap. v. 15. where we find, that the very ſhadow of Peter paſſing by cured the ſick on whom it fell, and who were laid in the ſtreets for that purpoſe: and alſo chap. xix. 12. which informs us, that handkerchiefs and aprons which had touched the body of Paul, being applied to the ſick and poſſeſſed, baniſhed both the diſeaſes and the devils. Nor ſhould we, on this occaſion, forget the gift of languages beſtowed on the apoſtles, and which they were enabled to communicate to others: yet, if theſe miracles are not thought to ſhow greater power than Chriſt's, we may refer the greatneſs of which he ſpeaks to the effects which they were to produce on the minds of men. For in that reſpect the apoſtles miracles were vaſtly ſuperior to Chriſt's; converting more people in one day, than was done by all the miracles which Jeſus performed during the whole courſe of his miniſtry.

13 *Whatſoever ye ſhall aſk in my name*, &c.] As my diſciples, and in order to promote the work of the goſpel, ſhall certainly be granted you.

15 *If ye love me, keep my commandments.*] Only ye muſt remember, as the one neceſſary condition, on which all depends, that ye be careful above all things, to continue ſtedfaſt and unmoveable in your obedience to my commands.

16 *I will pray the Father*, &c.] Dr. Whichcote ſays, that ſo far the Mahometans go along with us in the hiſtory of Chriſt, but leave us at the 16th verſe of this chapter. See his *Sermons*, p. 21.

17 *The Spirit of truth, whom the world cannot*, &c.] This Spirit, the ſenſual world cannot receive, having no knowledge of him, nor diſpoſition to be governed by him; but ye know him, and are diſpoſed to entertain him.

18 *I will not leave you comfortleſs.*] For I leave with you a promiſe of the Holy Spirit; and I leave you in expectation alſo of my own return.

19 *The world ſeeth me no more, but ye ſee me.*] After his reſurrection Chriſt ſhowed himſelf only to his diſciples.

20 *At that day ye ſhall know*, &c.] Ye ſhall underſtand ſomewhat of that myſtical union that is between my Father and me; and between me and my church, the ſociety of Chriſtian believers. Without all queſtion, what he then promiſed, he performed after his reſurrection; and therefore we may be ſure, he diſcourſed to them concerning the great articles of our faith, the high myſteries of Chriſtianity. Biſhop *Atterbury's Serm.* III. p. 194.

22 *Judas.*] This was Jude the apoſtle, ſurnamed Thaddeus, the brother of James the Leſs. See note on Mat. x. 2. He was a near relation to our Lord himſelf, and therefore might think himſelf peculiarly concerned to enquire into the meaning of an aſſertion, which ſeemed inconſiſtent with the proſpect of a *temporal kingdom*; in which, perhaps, he expected ſome eminent office---So groſs were the notions of the diſciples in regard to the kingdom of Chriſt.

23 Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my ſayings: and the word which ye hear, is not mine, but the Father's which ſent me.

25 Theſe things have I ſpoken unto you being *yet* preſent with you.

26 But the Comforter, *which is* the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance whatſoever I have ſaid unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I ſaid unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice becauſe I ſaid, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to paſs, that when it is come to paſs ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

CHAP. XV.

The mutual love between Chriſt and his members, under the parable of the vine.

I AM the true vine, and my Father is the huſbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have ſpoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is caſt forth as a branch, and is withered: and men gather them, and caſt *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples.

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24 *He that loveth me not keepeth not my ſayings.*] Obedience is the character of love.

26 *When the Comforter, which is the Holy Ghoſt,* &c.] But when the Comforter is come, he ſhall inſtruct you more fully, recalling to your remembrance what you have forgotten; explaining what is yet obſcure, and ſupplying what is further neceſſary to be underſtood by you.

27 *Peace I leave with you.*] As the beſt legacy which I can bequeath: this is that peace which cometh only by Jeſus Chriſt, and *paſſeth all underſtanding.*

29 *I have told you before it come to paſs,* &c.] *It,* i. e. my own removal, my return to the Father, and the deſcent of the Spirit upon you. Dr. Jenkin very judiciouſly obſerves, that when *miraculous events* are alſo the accompliſhment of *prophecies,* the degree of evidence ariſing from them is the greateſt that can poſſibly be conceived. *Defence of Chriſtianity.*

30 *Hereafter I will not talk,* &c.] My end draweth near: and the ruler of this preſent world, the prince of darkneſs, is juſt at this time employing all his wicked inſtruments to deſtroy me. Not that either the power of the devil, or the malice of men can at all prevail over me.

Notes on the Fifteenth Chapter.

Ver. 1 *I am the true vine, and my Father,* &c.] There is great beauty in obſerving, as has been before hinted, that our Saviour in his parabolical diſcourſes was wont to allude to things preſent: thus being now in the mount of Olives, a place remarkable for plenty of vines, he ſpake many things myſtically of the huſbandman, and of the vine and its branches. *I am the true* and moſt excellent *vine:* by its union with me the church is nouriſhed; *and my Father is the huſbandman,* who hath planted this vine.

2 *Every branch in me that beareth not,* &c.] As in the management of a choice vine, the ſkilful vine-dreſſer cuts off all barren and ſuperfluous branches, that they may not burthen or exhauſt the tree, and prunes the fruitful branches, that they may bear more fruit; ſo in the government of my church, all uſeleſs and incorrigible members my Father by his juſt judgments deſtroys: but thoſe who are ſincerely pious, he tries, purifies and amends; that they may daily improve, and be more and more abundant in all good works.

3 *Now ye are clean,* &c.] Since the traitor has departed, I may now affirm that ye are all clean. See chap. xiii. 11.

4 *Abide in me, and I in you.*] Continue ſtedfaſt in this ſtate, and you ſhall have all ſpiritual bleſſings derived to you from me, as the branches receive nouriſhment from the vine.

8 *Herein is my Father glorified,* &c.] Only, above all things, ye

9 As the Father hath loved me, ſo have I loved you: continue ye in my love.

10 If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 Theſe things have I ſpoken unto you that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

15 Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

17 Theſe things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid unto you, The ſervant is not greater than his lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep your's alſo.

21 But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me.

22 If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin.

23 He that hateth me hateth my Father alſo.

24 If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen and hated both me and my Father.

25 But *this cometh to paſs* that the word might be fulfilled that is written in their law, They hated me without a cauſe.

26 But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me:

27 And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

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ye muſt remember, that ye be careful to bear much fruit, by exerting yourſelves to the utmoſt for the propagation of my goſpel in the world, and endeavouring to inforce your inſtructions by the holineſs of your lives.

10 *If ye keep my commandments, ye ſhall,* &c.] The way to expreſs your love towards me, and to continue to be loved by me, is to keep my commandments.

11 *That my joy might remain in you.*] That my joy, which I have in you, may continue.

12 *This is my commandment,* &c.] This is in a peculiar manner my commandment, *that ye love one another*; not after the ordinary faſhion of the world, but in ſuch a manner *as I have loved you.* See chap. xiii. 34.

14 *Ye are my friends,* &c.] A conformity of will to him we love is the teſt of ſincere friendſhip.

15 *Henceforth I call you not ſervants,* &c.] I have not treated you as ſervants, who are not admitted into their maſter's counſels, but as friends, revealing to you the will of my Father, with all freedom and plainneſs, as far as was convenient for you: for the apoſtles were not able to bear many things, eſpecially relating to the calling of the Gentiles and the abolition of the Moſaic law.

16 *Ye have not choſen me,* &c.] It was cuſtomary for diſciples among the Jews to chuſe themſelves a maſter.

18 *It hated me before it hated you.*] The original may be more literally renderd, *It hated me your chief*, which makes the expreſſion more lively and exactly parallel to Mat. x. 24, 25. The Greek word is πρωτος, which in 1 Tim. i. 15. is rendered *chief*. Lardner.

19 *If ye were of the world,* &c.] If ye were of the humour of the world, flattering men in their ſins, and teaching doctrines conſiſtent with their luſts and paſſions, without queſtion the world would love and honour you.

21 *Becauſe they have not known him that ſent me.*] Their ignorance of God is the cauſe of all their oppoſition to me.

22 *If I had not come and ſpoken unto them, they had not had ſin.*] i. e. *Comparatively* ſpeaking, their ſin had been nothing to what it now is. *Clarke.*

23 *He that hateth me,* &c.] They who oppoſe and perſecute you, as they have before perſecuted me, ſhew plainly that they are haters of God and of his moſt holy commandments.

24 *They had not had ſin.*] *Comparatively.* See ver. 22.

25 *This cometh to paſs that the word might be fulfilled,* &c.] Hereby is fulfilled in me, what David long ſince prophetically complained of, Pſal. xxxv. v. 19. that *they hated him without a cauſe.*

26 *When the Comforter is come.*] Or the *Advocate:* the verb παρακαλειν is of a very large and unlimited ſignification; it ſometimes ſignifies to *comfort*, very frequently to *preach, teach* and *exhort*, and ſometimes to plead as an advocate, the cauſe of another: and this ſeems to be the proper notion of the word παρακλητος in this place, the advocate, or patron of a cauſe, one that pleads for the party accuſed. *Tillotſon's Serm.*

27 *Ye alſo bear witneſs,* &c.] Ye yourſelves alſo, though now

ſo

CHAP. XVI.

Chriſt comforteth his diſciples againſt tribulation, by the promiſe of the Holy Ghoſt.

THESE things have I ſpoken unto you that ye ſhould not be offended.

2 They ſhall put you out of the ſynagogues: yea, the time cometh that whoſoever killeth you will think that he doeth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me; and none of you aſketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

7 Nevertheleſs, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

8 And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement.

9 Of ſin, becauſe they believe not on me;

10 Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more.

11 Of judgement, becauſe the prince of this world is judged.

12 I have yet many things to ſay unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.

14 He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16 A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me, becauſe I go to the Father.

17 Then ſaid *ſome* of his diſciples among

ſo weak, fearful and doubting, ſhall then very powerfully bear teſtimony to the truth of all things whereof ye have been eye-witneſſes from the beginning.

Notes on the Sixteenth Chapter.

Ver. 1 *Theſe things have I ſpoken*, &c.] Thus have I warned you beforehand of the oppoſition and perſecution ye muſt expect to meet with in the world: that when it comes, ye may not be diſcouraged thereby from perſiſting in the performance of your duty.

2 *They ſhall put you out*, &c.] The chief prieſts and rulers of the Jews, men of great hypocriſy and ſuperſtition, zealous for their ceremonies and ritual traditions, but careleſs to know and obey the will of God in matters of great and eternal obligation, will excommunicate you as apoſtates, and caſt you out of all their ſocieties, as the vileſt of malefactors: nay, to ſuch an abſurd height of malice will their ſuperſtition carry them, that they will even fancy they promote the ſervice of God and the cauſe of religion, when they moſt barbarouſly murder and deſtroy you. The rage of perſecuting enemies, and beyond all compariſon, the *murthers* committed by *papal* cruelty *in the name of the Lord*, ſeems to have been modern accompliſhments of this prophecy.

3 *Becauſe they have not known the father nor me.*] Becauſe they have no true notion either of *Natural* religion or of the *Chriſtian*.

7 *It is expedient for you; for if I go not away, the Comforter*, &c.] The meaning is, That the ſpiritual gifts and graces worked in men by the aſſiſtance of the Holy Ghoſt, and bringing forth the fruits of righteouſneſs and ſincere obedience, bring men nearer to Chriſt, and unite them to him in a truer and more ſtrict alliance, than even converſing perſonally with him on earth *according to the fleſh*. Clarke.

8 *He will reprove the world*, &c.] Rather, as in the *Margin*, He will *convince* the world: here again is expreſſed the office of an advocate, who will ſo plead the cauſe of Chriſt, as *to convince* the world.

9 *Of ſin*, &c.] He ſhall convince the world of the greatneſs and heinouſneſs of their ſins, in diſbelieving and rejecting me.

10 *Of righteouſneſs*, &c.] He ſhall convince the world of the righteouſneſs and juſtice of my cauſe, and of the excellency of that diſpenſation which I preached and declared unto mankind; becauſe my aſcenſion into heaven will be an evident proof of my innocence.

11 *Of judgment*, &c.] Laſtly, by deſtroying the power of the devil and the dominion of ſin, and propagating the doctrine of true religion in the world with wonderful ſucceſs; he ſhall convince men of my power and authority to execute judgment upon my enemies, for the eſtabliſhment of my kingdom upon earth.

12 *I have yet many things to ſay*, &c.] In relation to the taking away the Jewiſh ceremonial law, &c. See chap. xv. 15.

13 *When he, the Spirit of truth*, &c.] Εκεινος, το πνευμα: which is a ſtrong proof of the perſonality of the Holy Spirit. When the ſpirit of truth, whom I promiſed, is come, he ſhall enlarge your underſtandings, and remove your prejudices, and guide you into all evangelical truth, to enable you to go through that great work which I have begun in perſon, and which I ſhall carry on by your miniſtry.

14 *He ſhall receive of mine*, &c.] As all that I have taught, is only what I received from my Father, ſo all that the Spirit ſhall teach you, is only what he receives from me.

15 *All things that the Father hath*, &c.] All things that the Father has, are common to me; and all power and dominion are by him committed to me.

themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me: and again, a little while, and ſhe ſhall ſee me: and, Becauſe I go to the Father.

18 They ſaid therefore, What is this that he ſaith, A little while? We cannot tell what he ſaith.

19 Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me?

20 Verily verily I ſay unto you, That ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.

21 A woman when ſhe is in travail hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

23 And in that day ye ſhall aſk me nothing. Verily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give *it* you.

24 Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

25 Theſe things have I ſpoken unto you in proverbs: but the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.

26 At that day ye ſhall aſk in my name: and I ſay not unto you that I will pray the Father for you:

27 For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb.

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God.

31 Jeſus anſwered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

33 Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

1 *Chriſt prayeth to his Father to glorify him,* 6 *and to preſerve his apoſtles* 11 *in unity,* 17 *and in truth.*

THESE words ſpake Jeſus, and lifted up his eyes to heaven, and ſaid, Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee:

2 As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.

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20 *Ye ſhall weep,* &c.] I muſt very ſoon depart out of this world; and then the world will rejoice, as if they had deſtroyed me, and wholly ſuppreſſed you; and ye will be overwhelmed with grief and ſorrow: but within a ſhort time I ſhall come to you again, and then your ſorrow ſhall be turned into exceeding great joy.

21 *Becauſe her hour is come.*] Her hour of diſtreſs and agony.

23 *In that day ye ſhall aſk me nothing,* &c.] When ye receive the Comforter, ye ſhall have no need to aſk me any thing for the reſolution of your doubts, as ye now do. *Whitby.*

24 *Hitherto have ye aſked nothing in my name,* &c.] i. e. As mediator between God and man.

25 *Theſe things have I ſpoken unto you in proverbs.*] A proverb or parable denotes a ſpeech out of the ordinary way, as the Greek word παροιμια imports, illuſtrated with metaphors, or rhetorical figures. *Lowth.*

26 *I ſay not I will pray for you,* &c.] I need not tell you, that I will intercede with my Father on your behalf: for he has himſelf a great love for you, and a ready diſpoſition to grant all your prayers, becauſe ye are acceptable to him by reaſon of your love towards me.

33 *I have overcome the world.*] The ſenſe of my favour and the influence of my grace; the pardon of ſin aſſured by me, and the promiſe of a reward which nothing can defeat but your own wickedneſs, folly, or cowardice, are an overbalance for all the world can do. *Coneybeare's Serm.*

Notes on the Seventeenth Chapter.

Ver. 1 *Glorify thy Son,* &c.] In thoſe ſignal appearances for my honour and ſupport in death, in my recovery from the grave, and aſcenſion into heaven.

2 *As thou haſt given him power,* &c.] According to the full intent of that power, wherewith thou didſt originally inveſt me, to receive all fitly-diſpoſed perſons into the covenant of ſalvation, and to preſerve them in it unto everlaſting life.

3 And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.

6 I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

7 Now they have known that all things whatſoever thou haſt given me are of thee.

8 For I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none is loſt, but the ſon of perdition; that the ſcripture might be fulfilled.

13 And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19 And for their ſakes I ſanctify my ſelf, that they alſo might be ſanctified through the truth.

20 Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they alſo may be one in us; that the world may believe that thou haſt ſent me.

22 And the glory which thou gaveſt me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24 Father, I will that they alſo whom thou haſt given me be with me where I am; that

3 *This is life eternal*, &c.] The condition of which covenant of eternal life is, that they believe and obey thee as the only true God; and Jeſus Chriſt as the true Meſſiah.

6 *I have manifeſted thy name unto the men*, &c.] i. e. To my diſciples, whom thou haſt given me by cauſing them to believe on me. *Whitby.*

9, 10 *I pray for them: I pray not*, &c.] His meaning is; not, that he did not *at all* deſire the converſion and ſalvation of the whole world, but that his principal and particular regard, in the petitions he was at this time putting up, was towards thoſe who at preſent actually believed on his name. *Clarke.*

11 *I am no more in the world*, &c.] *I am* to continue *no longer in the world.*

12 *None of them is loſt, but the ſon of perdition.*] It is plain by this exception, that Judas was originally one of thoſe whom God had given to Chriſt, in the ſame ſenſe as he gave him the reſt of the diſciples; and yet afterwards by his own fault, by becoming a ſon of treachery, i. e. a wicked and traiterous perſon, he ceaſed to be of that number. *Clarke.*

15 *I pray not that thou ſhouldeſt take them out of the world*, &c.] Bad as it is, but preſerve them in the world, to be inſtruments of thy glory, and teachers of thy truth; and ſuffer them not to be either deſtroyed by the violence of wicked men, or the malice of the devil.

16 *They are not of the world*, &c.] They are of a ſpirit and temper very different from the common affections and diſpoſitions of the world, even as I have ſet them an example.

17 *Sanctify them*, &c.] i. e. Conſecrate and ſet them apart for the propagation of thy truth. *Whitby.*

19 *For their ſakes I ſanctify my ſelf*, &c.] The principal deſign of my exemplary life, conſtant teaching, and now voluntarily offering myſelf up to death, is to ſanctify and enable them to preach, with ſucceſs and efficacy, for the ſalvation of men.

24 *Father, I will that they alſo*, &c.] I deſire that thou wouldſt make them partakers of the ſame happineſs with myſelf, and exalt them to behold the incomprehenſible glory wherewith thou haſt inveſted me in thy eternal love, before the foundation of the world.

they may behold my glory which thou haſt given me: for thou loveſt me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and theſe have known that thou haſt ſent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou haſt loved me may be in them, and I in them.

CHAP. XVIII.

1 *Judas betrayeth Jeſus.* 15 *Peter denieth him.* 28 *He is arraigned before Pilate.*

WHEN Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entered, and his diſciples.

2 And Judas alſo, which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his diſciples.

3 Judas then, having received a band *of men,* and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

4 Jeſus therefore, knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he.* And Judas alſo, which betrayed him, ſtood with them.

6 As ſoon then as he had ſaid unto them, I am *he,* they went backward, and fell to the ground.

7 Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8 Jeſus anſwered, I have told you that I am *he.* If therefore ye ſeek me, let theſe go their way:

9 That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me have I loſt none.

10 Then Simon Peter, having a ſword, drew it, and ſmote the high prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band and the captain and officers of the Jews took Jeſus, and bound him,

13 And led him away to Annas firſt: for he was father-in-law to Caiaphas, which was the high prieſt that ſame year.

14 Now Caiaphas was he which gave counſel to the Jews that it was expedient that one man ſhould die for the people.

15 ¶ And Simon Peter followed Jeſus, and *ſo did* another diſciple. That diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt.

16 But Peter ſtood at the door without. Then went out that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the door, and brought in Peter.

17 Then ſaith the damſel that kept the door unto Peter, Art not thou alſo *one* of this man's diſciples? He ſaith, I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals; for it was cold: and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

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25 *O righteous Father, the world hath not known thee.*] That καὶ here ſignifies *though,* the connection plainly demonſtrates; *though* the generality of the world, the covetous and ambitious, the politic and deſigning men of this world, have not known thee, nor been willing to embrace and obey the revelation of thy will.

Notes on the Eighteenth Chapter.

Ver. 1 *Cedron.*] *Cedron* ſignifies *a dark ſhady vale,* whence a little brook took its name, which ran between Jeruſalem and the mount of Olives.

2 *Jeſus oft-times reſorted thither.*] It was probably a garden, which belonged to one of Chriſt's friends, to which he had the liberty of retiring whenever he pleaſed. *A Proſeuche.*

6 *I am he.*] There went forth ſuch a ſecret energy of divine power with theſe words, that they were utterly unable to reſiſt it, but fell to the ground, as if ſtruck by lightning.

8 *Let theſe go their way.*] Let my diſciples depart in ſafety—What tenderneſs is here expreſſed towards thoſe who had ſo lately neglected him (ſleeping when he was in an agony) that he would not ſuffer them to be terrified by a ſhort impriſonment!

13 *Led him away to Annas firſt,* &c.] Annas having himſelf diſcharged the office of high-prieſt, was a perſon of diſtinguiſhed character; he refuſed ſingly to meddle in the affair: they therefore carried Jeſus away to Caiaphas, at whoſe palace the chief prieſts, elders, and ſcribes were aſſembled, having ſtaid there the whole night, to ſee the iſſue of their ſtratagem. The margin very judiciouſly tranſpoſes the 24th verſe, and places it after this.

18 *It was cold.*] The coldneſs of the nights is generally more ſenſible in thoſe hotter countries, than among us.

19 The high prieſt then aſked Jeſus of his diſciples and of his doctrine.

20 Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort; and in ſecret have I ſaid nothing.

21 Why aſkeſt thou me? aſk them which heard me what I have ſaid unto them: behold, they know what I ſaid.

22 And when he had thus ſpoken, one of the officers which ſtood by ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo?

23 Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

24 Now Annas had ſent him bound unto Caiaphas the high prieſt.

25 And Simon Peter ſtood and warmed himſelf. They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

26 One of the ſervants of the high prieſt, being his kinſman whoſe ear Peter cut off, ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jeſus from Caiaphas unto the hall of judgement: and it was early: and they themſelves went not into the judgement-hall, leſt they ſhould be defiled; but that they might eat the paſs-over.

29 Pilate then went out unto them, and ſaid, What accuſation bring ye againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death:

32 That the ſaying of Jeſus might be fulfilled which he ſpake, ſignifying what death he ſhould die.

33 Then Pilate entered into the judgement-hall again, and called Jeſus, and ſaid unto him, Art thou the King of the Jews?

34 Jeſus anſwered him, Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? thine own nation and the chief prieſts have delivered thee unto me. What haſt thou done?

36 Jeſus anſwered, My kingdom is not of this world. If my kingdom were of this world, then would my ſervants fight; that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore ſaid unto him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that I am a King. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth heareth my voice.

38 Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

39 But ye have a cuſtom that I ſhould releaſe unto you one at the paſs-over: will ye therefore that I releaſe unto you the King of the Jews?

40 Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 *Chriſt is ſcourged, crowned with thorns, beaten, and crucified.* 28 *He dieth,* 38 *and is buried by Joſeph and Nicodemus.*

31 *It is not lawful for us to put any man to death.*] i. e. Not on the day in which they were to celebrate the paſſoever, as Lamy obſerves: the Jews ſeem to have had a double end in this ſpeech; firſt, to throw the odium of his death, as much as poſſible, upon Pilate and the Romans; ſecondly, to make him undergo crucifixion, the moſt ignominious and painful puniſhment which could be inflicted. Thus alſo was the ſcripture fulfilled which ſignified what death he ſhould die. The Jewiſh puniſhment for blaſphemy was ſtoning.

34 *Sayeſt thou this thing of thyſelf,* &c.] Have you ever heard any thing of me, that gave you any reaſon to ſuſpect me guilty of ſeditious deſigns againſt the government?

35 *Am I a Jew?* &c.] Do I know any thing of your peculiarities further than I am informed by others?

38 *What is truth?*] What is the truth which thou referreſt to? Though I'Enfant thinks that Pilate was one of thoſe academicks, diſciples of Socrates, who thought that they ought to affirm nothing, and that, among ſo many different opinions, it was impoſſible to diſcover the truth.

Notes

THEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! And they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? the chief priests answered, We have no King but Cesar.

16 Then delivered he him therefore unto

Notes on the Nineteenth Chapter.

Ver. 1 *Pilate took Jesus, and scourged him.*] Seeing that the people would not by any means be satisfied, if he should release Jesus without inflicting any punishment on him at all; he delivered him to the soldiers to be scourged; hoping that severity would appease the people.

6 *Take ye him, and crucify him.*] i. e. Crucify him at your peril; for I cannot condemn an innocent person. *Whitby.*

8 *When Pilate therefore heard that saying, he was the more afraid.*] Pilate knowing the obstinacy of the Jews in all matters of religion, was afraid they would make a tumult in earnest. Or, probably, he remembered the miracles said to have been performed by Jesus, and began to think that he really was the Son of God.

9 *Jesus gave him no answer.*] Pilate's unsteady conduct seems to have rendered him unworthy of any further information.

11 *From above.*] By the permission of Providence. Some think διὰ τοῦτο here rendered *therefore*, should be referred to the first clause of the verse; which then would run thus, *Except it were given thee from above for this purpose.* See note on chap. vii. 21.

12 *If thou let this man go, thou art not Cesar's friend,* &c.] Finding, by what the governor said to them, that he was determined to release Jesus, they told him with a menacing air, that if he released his prisoner, who had set himself up for a king, and endeavoured to raise a rebellion in the country, he was not faithful to the emperor; insinuating, that they would accuse him to his master, if he did not do his duty. This argument was weighty, and shook Pilate's resolution to the foundation. He was afraid of being accused to Tiberius, who, in matters of government, was apt to suspect the worst; and always punished the least crimes relative thereto with death.

13 *Gabbatha.*] The word means an elevated place; perhaps a stage, or scaffold in the midst of some area belonging to the palace.

14 *It was about the sixth hour.*] This seems to contradict the accounts of the other evangelists: see notes on Mat. xxvii. 45. Mark xv. 25. Luke xxiii. 44. Columelus, Beza, and Erasmus, instead of the *sixth*, read *the third hour*, i. e. *nine in the morning*: and for this they have the authority of the Cambridge MS and of Peter of Alexandria, who expressly asserts it was τρίτη *the third*, in the original copy; which he says continued till his time: and though Dr. Mill abundantly shows in his annotation on this place, that all the best MSS and antient versions are on the other side, I am here obliged to follow the superior authority of common sense. *Doddridge.*

Behold your king.] Pilate being thus obliged to yield to them contrary to his own inclination, was angry with the priests for stirring up the people to such a pitch of madness, and resolved to affront them; and therefore brought Jesus before them wearing a purple robe and a crown of thorns, with his hands bound; and pointing to him said, in ridicule of their national expectation, *Behold your king.*

15 *Shall I crucify your king?*] What a strange and extravagant demand is this?

We have no king but Cesar.] In this reply, they publicly renounced their hope of the Messiah, which the whole œconomy of their religion had been calculated to cherish.

16 *Unto them.*] i. e. Unto the Roman soldiers.

them to be crucified. And they took Jeſus and led him away.

17 And he bearing his croſs went forth into a place called *the place* of a Skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19 And Pilate wrote a title, and put it on the croſs: and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but that he ſaid, I am King of the Jews.

22 Pilate anſwered, What I have written I have written.

23 Then the ſoldiers, when they had crucified Jeſus, took his garments and made four parts, to every ſoldier a part; and alſo *his* coat: now the coat was without ſeam, woven from the top throughout:

24 They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did.

25 Now there ſtood by the croſs of Jeſus his mother, and his mother's ſiſter, Mary *the wife* of Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy Son.

27 Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own *home*.

28 ¶ After this Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.

29 Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth.

30 When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed. And he bowed his head, and gave up the ghoſt.

31 The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high-day,) beſought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

35 And he that ſaw it bear record, and his record is true: and he knoweth that he ſaith true; that ye might believe.

36 For theſe things were done, that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.

37 And again another ſcripture ſaith, They ſhall look on him whom they pierced.

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17 *Bearing his croſs.*] Not the whole croſs, but only that tranſverſe piece of wood, to which his arms were afterwards faſtened; and which was called *Furca*, going croſs the upright beam which was fixed in the earth: this the criminal uſed to carry, and was therefore called *Furcifer*.

20 *In Hebrew, and Greek, and Latin.*] It was written in *Hebrew*, becauſe it was the language of the place; in *Greek* for the information of vaſt numbers of *Helleniſts*, who made uſe of that language; and in *Latin* in honour of the *Roman* empire.

22 *What I have written, I have written.*] I am determined it ſhall ſtand, whoever may object againſt it.

23 *The coat was without ſeam.*] This muſt be the tunick. *Braunius* of *Groningen* was the reſtorer of the loſt art of weaving clothes without ſeams. The garments of the Jews conſiſted of the robe or mantle, which was the upper garment; the tunick which was under it, and reached from the neck to the heels; under that linen, in the manner of a ſhirt; the girdle; a ſort of drawers; the tiara, and the ſandals.

26 *When Jeſus ſaw his mother.*] From this circumſtance it appears that the face of Jeſus was not covered, as was uſually done to thoſe who were crucified. The ſentence paſſed on ſuch criminals was: *I Lictor, colliga manus, caput obnubito, arbori infelici ſuſpendito*—Go, Lictor, fetter his hands, vail his head, and hang him on the curſed tree. *Cicero pro Rabir.* The crown of thorns prevented ſuch covering; and this might be ordered providentially, that the divine compoſure and ſerenity of his countenance might be conſpicuous to the ſpectators. *Ward's Diſſert.*

Woman, behold thy ſon.] See note on ch. ii. 4.

30 *It is finiſhed.*] The important work, for which I came into the world, is now compleated.

36, 37 *A bone,* &c. *They ſhall look,* &c.] See Exod. xii. 46. and Zech. xii. 10.

5 MA 56

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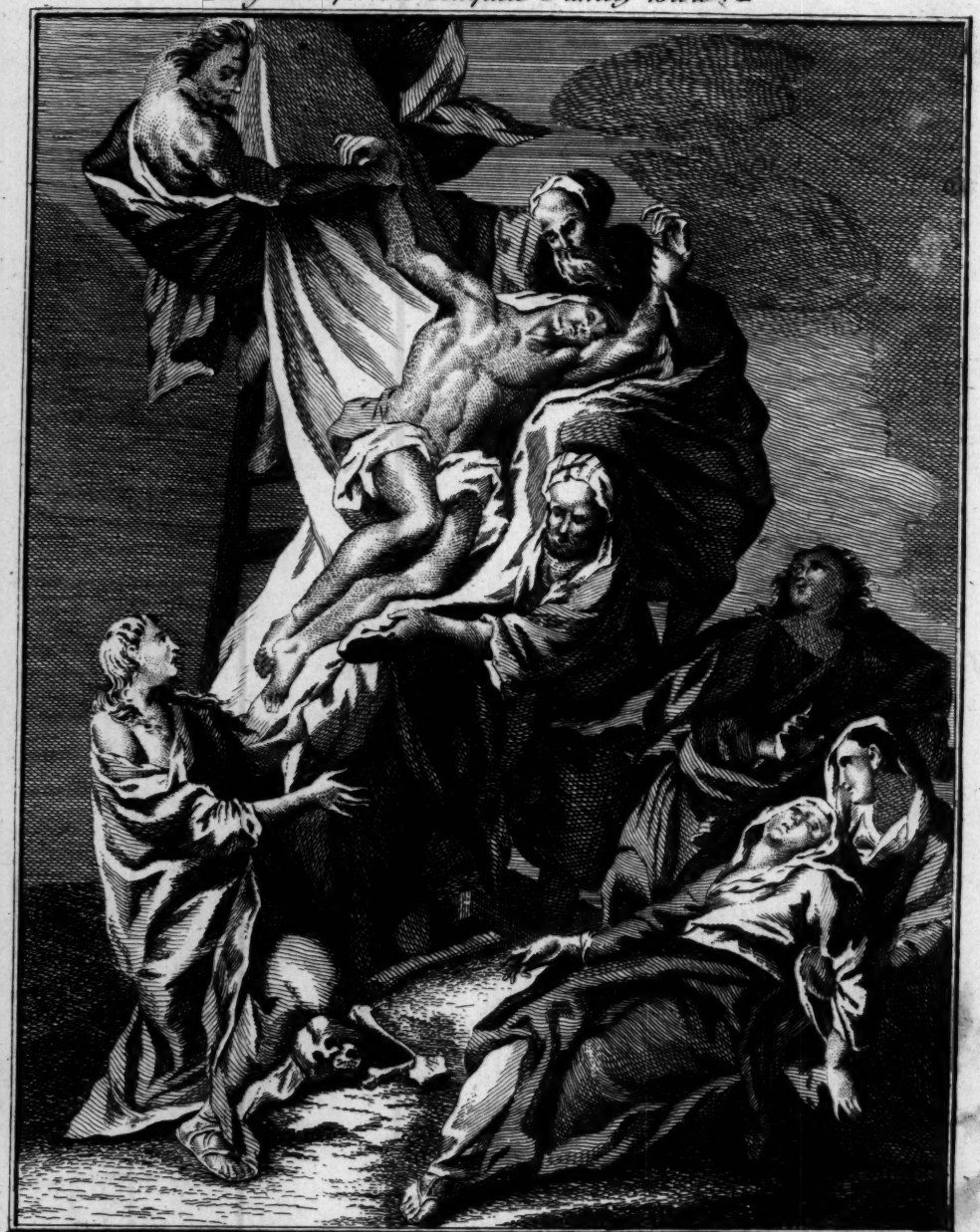

And Joseph of Arimathea, being a Desciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the Body of Jesus; & Pilate gave him leave: He came therefore and took the Body of Jesus. John XIX. 38.

38 ¶ And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews,) beſought Pilate that he might take away the body of Jeſus: and Pilate gave him leave. He came therefore and took the body of Jeſus.

39 And there came alſo Nicodemus, which at the firſt came to Jeſus by night, and brought a mixture of myrrhe and aloes about an hundred pound *weight*.

40 Then took they the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new ſepulchre wherein was never man yet laid.

42 There laid they Jeſus therefore, becauſe of the Jews' preparation-*day*, for the ſepulchre was nigh at hand.

CHAP. XX.

11 *Jeſus appeareth to Mary,* 19 *and to his diſciples.* 24 *Thomas's incredulity,* 26 *and confeſſion.*

THE firſt *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ran both together: and the other diſciple did out-run Peter, and came firſt to the ſepulchre.

5 And he ſtooping down *and looking in* ſaw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf.

8 Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed.

9 For as yet they knew not the ſcripture, that he muſt riſe again from the dead.

10 Then the diſciples went away again unto their own home.

11 ¶ But Mary ſtood without at the ſepulchre weeping: and as ſhe wept, ſhe ſtooped down *and looked* into the ſepulchre.

12 And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain.

13 And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

14 And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She, ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have born him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary. She turned her ſelf, and ſaith unto him, Rabboni; which is to ſay, Maſter.

17 Jeſus ſaith unto her, Touch me not;

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38 *Joſeph of Arimathea.*] See note on Matt. xxvii. 57.

39 *Myrrhe and aloes, about an hundred pound weight*] For *aloes*, ſee note on Pſal. xlv. 8. This was a proof not only of his wealth, but of his great affection for our Saviour.

41 *Wherein was never man yet laid.*] For the Jews knowing the ſtory of the man who was let down into the ſepulchre of Eliſha, that when he touched the bones of Eliſha, he revived, and ſtood upon his feet, might have attributed our Saviour's riſing again to a like cauſe, if the body had been put into a grave where any other perſon had been buried. *Greenwood* on 1 Cor. xv. 4.

Notes on the Twentieth Chapter.

Ver. 1 *The firſt day,* &c.] At the end of St. John's goſpel I propoſe to lay before the reader a brief view of the late Mr. Weſt's ſcheme of the important ſtory of the Reſurrection, as I find it faithfully epitomized in the third volume of Dr. *Doddridge's Family Expoſitor*; not only as I was intimately honoured with his acquaintance, and knew him to be a gentleman of excellent ſenſe, a fine ſcholar, and a very worthy man; but as the ſubject is of the laſt conſequence, and demands our moſt ſerious conſideration. Though, after all, as a ſummary ſeldom gives one a full and diſtinct idea of any work, I muſt therefore beg leave to refer the reader to the book itſelf; which I am confident the author had no other view in writing, but for the ſake of inveſtigating truth, for the benefit of mankind, the intereſt of the chriſtian religion, and the glory of God.

17 *Touch me not; for I am not yet aſcended,* &c.] Dr. *Clarke* thinks

for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and *to* my God and your God.

18 Mary Magdalene came and told the diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ Then the ſame day at evening, being the firſt *day* of the week, when the doors were ſhut where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace *be* unto you.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

21 Then ſaid Jeſus to them again, Peace *be* unto you. As *my* Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the Holy Ghoſt:

23 Whoſe ſoever ſins ye remit, they are remitted unto them; *and* whoſe ſoever *ſins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.

26 ¶ And after eight days, again his diſciples were within, and Thomas with them. *Then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you.

27 Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.

28 And Thomas anſwered and ſaid unto him, My Lord and my God.

29 Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed *are* they that have not ſeen, and *yet* have believed.

30 And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book:

31 But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

1 *Chriſt appearing again,* 15 *giveth Peter a charge;* 20 *and rebuketh his curioſity.*

AFTER theſe things Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias: and on this wiſe ſhewed he *himſelf.*

thinks the true meaning of theſe words is, *Do not expect I ſhould continue with you* now; *for it is expedient and neceſſary, that I ſhould firſt aſcend to my Father.* And therefore he adds in the very next words; *But go to my brethren, and ſay unto them, I aſcend to my Father and your Father, to my God and your God.* Tell them, *that I am riſen from the dead, never to die any more; that I am about to return to my Father and your Father, to my God and your God, to receive full power over all things both in heaven and earth, and to prepare a place for you; and then, where I am, there ſhall ye be alſo.* Clarke's *Serm.* vol. v. Serm. 13.

19 *Came Jeſus.*] He came in that natural body which was crucified and laid in the grave; and therefore it is abſurd to ſuppoſe he could penetrate through the doors which were ſhut and doubtleſs faſtened within: it is moſt natural to think, that by his miraculous power he cauſed them to fly open, as of themſelves, and ſhut again very ſuddenly. *Whitby.*

23 *Whoſe ſoever ſins ye remit, they are remitted,* &c.] Not that the apoſtles were intruſted with any power to pardon or condemn any man according to their own pleaſure; for this even our Saviour himſelf, does only according to the will of the Father which ſent him; but the meaning is, that they were intruſted to preach that doctrine of repentance, by the terms of which it was to be determined, whoſe ſins ſhould be pardoned, and whoſe retained. *Clarke.* See note on Mat. xvi. 19.

25 *The print of the nails—the print of the nails.*] There ſeems to be a beauty in this *repetition*, which admirably repreſents the language of a *poſitive man*, declaring again and again what he inſiſted upon. *Doddridge.*

Thruſt my hand into his ſide.] Dr. Stevenſon juſtly obſerves, that ἐις here ſignifies *upon*; and therefore it may be rendered *And put my hand upon his ſide.* Doddridge.

29 *Becauſe thou haſt ſeen, thou haſt believed.*] His meaning was not, that Thomas believed what he *ſaw*; but that by what he had *ſeen*, he was convinced of the truth of what he had *not ſeen.* Clarke.

Bleſſed are they that have not ſeen, and yet, &c.] Not, they who are *credulous*, and believe without *reaſon*; but they who are convinced of the truth by *ſearching* into the grounds of it. *Clarke.* Or it may be rendered, *Bleſſed are they that having not ſeen, ſhall yet believe*; for the word in the original limits no certain time, and, by the nature of the matter here expreſſed by it, muſt chiefly regard the future. *Biſhop Weſton's Serm.*

31 *Through his name.*] A Hebraiſm, meaning, *through him.*

Notes on the Twenty-firſt Chapter.

Ver. 1 *After theſe things.*] Grotius thinks this whole chapter was

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two other of his diſciples.

3 Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth, and entered into a ſhip immediately; and that night they caught nothing.

4 But when the morning was now come, Jeſus ſtood on the ſhore: but the diſciples knew not that it was Jeſus.

5 Then Jeſus ſaith unto them, Children, have ye any meat? They anſwered him, No.

6 And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7 Therefore that diſciple whom Jeſus loved ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fiſher's coat *unto him*, (for he was naked,) and did caſt himſelf into the ſea.

8 And the other diſciples came in a little ſhip, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fiſhes.

9 As ſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread.

10 Jeſus ſaith unto them, Bring of the fiſh which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three. And for all there were ſo many, yet was not the net broken.

12 Jeſus ſaith unto them, Come *and* dine. And none of the diſciples durſt aſk him, Who art thou; knowing that it was the Lord.

13 Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe.

14 This is now the third time, that Jeſus ſhewed himſelf to his diſciples after that he was riſen from the dead.

15 ¶ So when they had dined, Jeſus ſaith to Simon Peter, Simon *ſon* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord: thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.

16 He ſaith to him again the ſecond time, Simon *ſon* of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord: thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

17 He ſaith unto him the third time, Simon

was written by ſome elders of the church of Epheſus, and added to the reſt of the book by the approbation of that ſociety, as agreeable to the relations which they had heard from the mouth of St. John; and Le Clerc follows him in this conjecture: but Dr. Mill has taken pains to invalidate it: and the beginning of the 24th verſe deſtroys the force of Grotius's argument from the latter part of it. *Doddridge.*

7 *He was naked.*] i. e. In a manner *naked:* for we muſt obſerve that among the Jews, they were ſaid to be *naked*, who had only an under-garment on.

Caſt himſelf into the ſea.] That he might ſwim to ſhore, and pay his earlieſt duty to his dear Lord.

8 *Two hundred cubits.*] About one hundred yards.

9 *A fire of coals.*] Which Jeſus had miraculouſly prepared.

11 *Great fiſhes, an hundred and fifty and three.*] Some have thought, and quote Oppian for their authority, that 153 was the exact number of all the ſorts of fiſhes then known, and that we may gather from hence, that perſons of all nations and conditions ſhall enter into the church. *Jortin's Rem.*

14 *This was the third time*, &c.] It was in reality the *ſeventh* appearance at leaſt that Jeſus had ſince made his reſurrection: for he appeared firſt to Mary Magdalene, (Mark xvi. 9.) then to the women as they returned from the ſepulchre; (Mat. xxviii. 9.) after this he was ſeen of Peter; (1 Cor. xv. 5.) then, the ſame day by the two diſciples that were going to Emmaus; (Luke xxiv. 13.) and again the ſame evening he appeared to the diſciples when Thomas was abſent; and on that day ſen'night he appeared again to the eleven, when Thomas was with them; and now he ſhewed himſelf a *ſeventh* time at the ſea of Tiberias: but we muſt obſerve, that as John had particularly mentioned before the *two* appearances which Jeſus made to his diſciples, when they were together, (ſee chap. xx.) it ſeems moſt reaſonable to conclude, that he reckons this the *third*, as referring to theſe. *Doddridge.*

15 *Loveſt thou me more than theſe?*] As Peter had ſhown great eagerneſs juſt before in haſtening to his Maſter by caſting himſelf into the ſea, while the other diſciples went in a boat, it might have been apprehended, that he ſtill flattered himſelf with having a more intenſe love for Chriſt than any of them. Hence the queſtion to him the firſt time is, *Simon, loveſt thou me more than theſe?* this compariſon being to him a leſſon that was proper to recal to his mind the raſhneſs he had had of preferring himſelf to others, and making himſelf judge of a ſecret known only to God. Wherefore the apoſtle contents himſelf with ſaying, *Thou knoweſt, Lord, that I love thee*; and he avoids the ſecond queſtion which makes him remember his former preſumption, and greatly humbles him in his own eyes. *Princ. of Chriſtian Religion.*

Feed my lambs.] *Lambs* may probably ſignify the weakeſt of the flock. The argument which the Papiſts draw from hence for the *ſupremacy of the Pope*, ſeems almoſt as contemptible, as that which ſome writers of that communion have drawn from theſe words, to prove that *Heretics*, though *Princes*, are to be put to death by authority derived from Peter; becauſe *feeding the flock* implies a power of *killing Wolves*. *Doddridge.*

17 *He ſaith unto him the third time.*] This threefold confeſſion which Chriſt drew from Peter, ſeems to allude to Peter's three times denying his Maſter.

ſon of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

18 Verily verily I ſay unto thee, When thou waſt young, thou girdeſt thy ſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry *thee* whither thou wouldeſt not.

19 This ſpake he, ſignifying by what death he ſhould glorify God. And when he had ſpoken this, he ſaith unto him, Follow me.

20 ¶ Then Peter turning about ſeeth the diſciple whom Jeſus loved following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?

21 Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this man *do?*

22 Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this ſaying abroad among the brethren, that that diſciple ſhould not die; yet Jeſus ſaid not unto him, He ſhall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 This is the diſciple which teſtifieth of theſe things, and wrote theſe things: and we know that his teſtimony is true.

25 And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written. Amen.

18 *When thou waſt young thou girdeſt thyſelf*, &c.] Alluding to the readineſs, wherewith Peter, when he heard it was the Lord, girt his fiſher's coat about him, and caſt himſelf into the ſea.

Carry thee whither thou wouldſt not.] i. e. Shall carry thee to be crucified. Peter's crucifixion is thought to have happened about forty years after this.

22 *If I will that he tarry*, &c.] Or *continue alive* till I come in power and great glory to execute judgment upon mine enemies, *what is that to thee?* This reply of our Lord ſeems very ſtrongly to diſcourage a curioſity of inquiry into other men's affairs; and into doctrines that are of no importance to religion. *Clarke.*

25 *The world itſelf could not contain the books*, &c.] Moſt interpreters look upon this as a noble hyperbole; though ſome explain it thus: *If they were all to be particularly written, the unbelieving world would not admit them; not for the greatneſs of the books, but for the greatneſs of the works recorded in them.* Whitby.

A Summary of Mr. WEST's Method of reconciling the different Accounts of the Evangeliſts in Regard to our SAVIOUR's Reſurrection.

DURING the Time of our bleſſed *Redeemer*'s lying in the Grave, ſeveral of the pious *Women* who had attended him from *Galilee*, together with ſome of their Female Friends and Acquaintance at *Jeruſalem*, agreed to meet at his Sepulchre early on the Morning of the Third Day, to embalm the Body. *Mary Magdalene*, the other *Mary*, *Salome*, and *Joanna* were principal Perſons in this Appointment: The chief Care of *preparing*, that is, pounding, mixing, and melting *the Spices*, was left to *Joanna* and her Company, who were to be there *about Sun riſing*; whereas the Two *Maries* and *Salome* (of whom *Matthew* and *Mark* chiefly write,) came thither πρωι, before the appointed Time, *early in the Morning*, or as the Day dawned, in order θεωρησαι *to view the Sepulchre*, that they might judge whether they and their Companions could be able to *remove the Stone* which cloſed it, or whether it would be neceſſary to call in other Aſſiſtance, as they then knew nothing of the Guard which was ſet upon it. While theſe Three *Women* laſt mentioned were on their Way, JESUS aroſe, when the Angel had opened the Sepulchre and ſtruck the *Guards* into Amazement and Conſternation; the Conſequence of which was, that ſome of them went to the *Jewiſh Rulers*, and joined in contriving and propagating the ſenſeleſs Falſehood of *the Body's being ſtolen*, and others went into other Parts of the City, and told the Matter as it really was. In the mean Time the Angel diſappeared, and *Mary Magdalene* approaching the Sepulchre diſcerned from ſome Diſtance that the very large *Stone* that ſtopped it *was rolled away*, and concluding from thence that the Body was removed, left the other *Mary* and *Salome* to wait for *Joanna* and her Company, while ſhe

ſhe herſelf ran to *Peter* and *John* to acquaint them with what ſhe had diſcovered. While ſhe was gone theſe Two (the other *Mary* and *Salome*,) went toward the Sepulchre, and entering into it *ſaw* to their great Aſtoniſhment *an Angel*, who told them, that Jesus, whom he knew they ſought, *was not there* but was *riſen* from the Dead, and gave it them in Charge to go and acquaint *his Diſciples* with it, and to let them know that he would give them a Meeting in *Galilee*. The Greatneſs of their Conſternation prevented them from ſaying any thing immediately to any one, even to ſome of their own Company who might paſs and repaſs, within their View at leaſt, and ſo occaſioned a Delay which left Room for ſome other Circumſtances. Juſt as they were on their Return, *Peter* and *John* came, (perhaps, paſſing by them at ſome Diſtance,) and *Mary Magdalene* followed them. *John* at his firſt Arrival only looked into the Sepulchre; but when *Peter* came and entered it, *John* went in too, and, from the Circumſtances in which he ſaw Things, *believed* that Jesus was riſen; though the *Angel* (who could appear or diſappear at Pleaſure,) did not render himſelf viſible to either. They returned to the City, and *Mary Magdalene* who was now alone, ſtooping down to look into the Sepulchre, *ſaw Two Angels*; but (perhaps imagining they were young Men, whom Curioſity or Accident might have brought thither,) took little Notice of them, and continued *weeping* in deep Thought and Diſtreſs, till Jesus appeared, and made himſelf known to her in thoſe very remarkable Words, *John* xx. 17. which *Mr. Weſt* illuſtrates with ſome very peculiar Obſervations *. Leaving her very ſuddenly, *our Lord* appeared to the other *Mary* and *Salome*, whom he permitted to embrace his Feet, comforted them under their Fear, and renewed the Aſſurance the *Angel* had given them, that he would meet *his Diſciples* in *Galilee*. While theſe Things were paſſing at ſome Diſtance, and the Scene at the Sepulchre was clear, *Joanna* and the *Women* who brought the Spices, (and of whom *Luke* only writes,) came, and entering into the Sepulchre *at firſt ſaw no one* in it, till the *Two Angels*, who a few Minutes before had appeared to *Mary Magdalene*, made themſelves viſible to *Joanna* and her Attendants, and aſſuring them of the Reſurrection of Jesus, reminded them how it had been foretold by himſelf with the previous Circumſtances of his Sufferings, but gave them *no Charge* concerning the Information to be carried to the *Apoſtles*, that having been committed to the others. Yet (as it was natural to ſuppoſe they would,) ſome of this Second Company ran to the City, and by whatever Accident it happened reached *the Eleven* and ſome other *Diſciples* who were with them, before the *Two Maries* and *Salome* arrived; telling them, (which was all they could tell them,) that they had *ſeen a Viſion of Angels*, who aſſerted that Jesus was alive. *Peter* on this ran a Second Time to the Sepulchre, (*Luke* xxiv. 12.) and not entering as before, but only ſtooping down and looking into it, he *ſaw no Angels* or any Thing elſe, but τα οθονια κειμενα μονα, *only the Linnen Clothes lying there*, on which he returned; and juſt on his making that Report, the *Two Diſciples* who went that Day to *Emmaus*, or ſome from whom they received their Information, (*Luke* xxiv. 22, 24.) left the place before the Arrival of the two *Maries* and *Salome*; who, retarded as it was hinted above by ſome unknown Accident, at laſt however reached them, and made abundant Satisfaction for the little Delay, (for all might perhaps have paſſed in an Hour) by aſſuring them, not only that *they* alſo *had ſeen an Angel*, who informed them of *their Lord's Reſurrection*, but that Jesus himſelf had appeared to them, and had even permitted himſelf to be touched by two of them.

* Our Author obſerves, that this Text, *I am not yet aſcended, &c.* comprehends in a few Words a Variety of moſt important Hints, which have not commonly been taken Notice of in them. Particularly, that *our Lord* intended by them to recall to the Minds of *his Diſciples* the Diſcourſe he had with them Three Nights before, in which he explained what he meant by *going to the Father*; (ſee *John* xvi. 28.) and by twice uſing the Word *Aſcend* deſigned to intimate, that he was to *go up to Heaven*, not merely *in Spirit* as the pious Dead do, but by a *corporeal Motion* and Tranſlation; and that it would be *ſome Time* before he took his final Leave of Earth by this intended *Aſcenſion*. All which weighty Expreſſions and Predictions concur with a Thouſand other Circumſtances to ſhew, how impoſſible it was that ſuch an apprehended *Appearance* ſhould have been merely the Reſult of a diſordered Imagination; a Conſideration which *Mr. Weſt* illuſtrates at large; as he does alſo the miſtaken Apprehenſion of the *Diſciples*, who, when ſome of their Companions, whoſe Veracity they could not ſuſpect, teſtified they had *ſeen the Lord*, thought *his Body* was *not riſen*, but that it was only *his Spirit* that appeared to them; which Hint I mention as a Key, by Means of which many Paſſages in the *Evangeliſts* are explained in this Work.

THE

THE ACTS OF THE APOSTLES.

THE ARGUMENT.

After the Gospel, or *the History of our Lord* JESUS CHRIST, *follows the history of what passed after his Ascension, and was transacted by the Apostles: and therefore the book which contains this History, is called,* The Acts of the Apostles. *It is a history of the rising church for about the space of thirty years.* St. Luke *is undoubtedly the author of it; and most probably finished it before the end of the year* 64: *for he says nothing of the burning of* Rome, *and that barbarous massacre of the Christians there, as if they had been the incendiaries; which happened in the tenth year of* Nero, *Ann.* 64. *As* St. Luke *speaks of* St. Paul's *journey to* Rome, *and his continuance there some time after it; it is probable he wrote this book at* Rome, *while he remained with* St. Paul, *during the time of his imprisonment; and a little before the end of it; for it is said,* Chap. xxviii. 30. *that* Paul *had then been at* Rome *two whole years; and it is plain by many circumstances in his Epistles, that he did not at that time continue there much longer.* M. L'Enfant *and others have observed, that this book made, as it were, a second part of* St. Luke's *gospel; though it is left without a title in the oldest* MSS. *The* Syriac *Version indeed expressly ascribes it to* Luke, *whom the translator seems to call his master.*

CHAP. I.

1 *A repetition of part of Christ's history.* 15 *Matthias chosen into the apostleship.*

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he,* ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

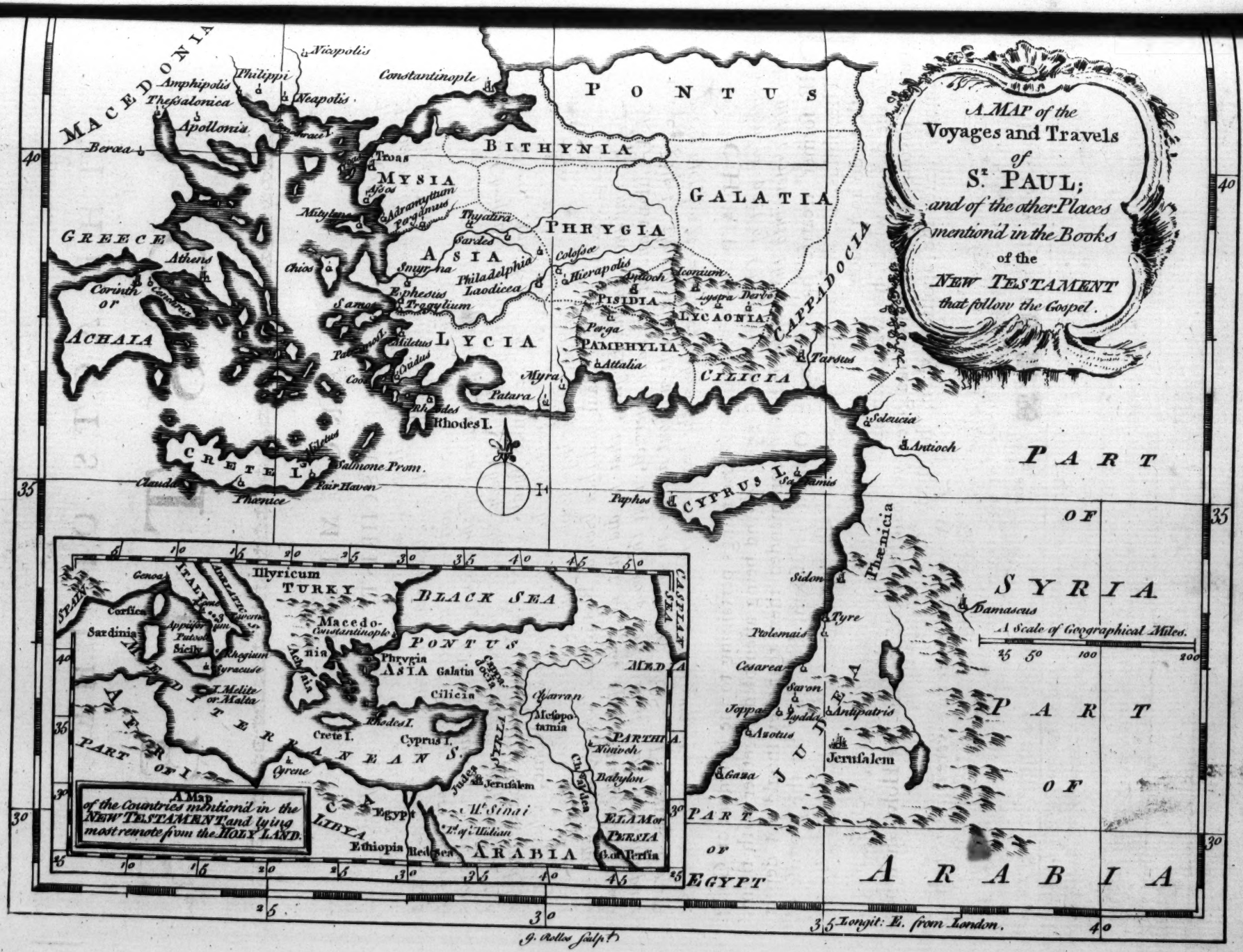
Notes on the First Chapter.

Ver. 1 *The former treatise,* &c.] This was undoubtedly the gospel written by St. Luke.

3 *Speaking of the things pertaining to the kingdom of God.*] He gave them full instructions concerning the nature of his spiritual kingdom, which before his resurrection they did not rightly understand. *Clarke.*

5 *Ye shall be baptized with the Holy Ghost.*] Mat. iii. 11.

6 *Wilt thou at this time restore again the kingdom to Israel?*] The disciples, notwithstanding their Master had so often told them, that his kingdom was not of this world, still flattered themselves that he would erect his throne in Jerusalem, and extend his sceptre over all the kingdoms of the earth. And they were persuaded, that, as he had conquered death, and opened a passage from the chambers of the dust, he could easily subdue all his enemies, and fix his kingdom on a foundation that could never be destroyed. Dr. Lightfoot hints that the reason of this question, *Wilt thou,* &c. arose from their reflections on the indignities which the Jews had done to Christ, and was to this effect: Wilt thou restore the kingdom to those who have dealt so basely with thee, and are guilty of shedding thy blood?


A MAP of the
Voyages and Travels
of
S.t PAUL;
and of the other Places
mention'd in the Books
of the
NEW TESTAMENT
that follow the Gospel.
MACEDONIA
Philippi
Amphipolis
Thessalonica
Apollonia
Berœa
Neapolis
Constantinople
PONTUS
BITHYNIA
GALATIA
MYSIA
Troas
Adramyttium
Pergamus
Mitylene
Thyatira
PHRYGIA
GREECE
Athens
Corinth
or
ACHAIA
Cenchrea
Chios
ASIA
Smyrna
Ephesus
Samos
Trogyllium
Sardes
Philadelphia
Laodicea
Colosse
Hierapolis
Antioch
Iconium
Lystra
Derbe
PISIDIA
LYCAONIA
CAPPADOCIA
LYCIA
Miletus
Patara
Myra
Perga
PAMPHYLIA
Attalia
Tarsus
CILICIA
Rhodes I.
CRETE I.
Salmone Prom.
Fair Haven
Phœnice
Paphos
CYPRUS I.
Seleucia
Antioch
PART
OF
SYRIA
Phœnicia
Sidon
Tyre
Ptolemais
Damascus
Cesarea
Joppa
Lydda
Antipatris
Azotus
Jerusalem
Gaza
JUDEA
PART
OF
ARABIA
EGYPT
A Scale of Geographical Miles.
25 50 100 200
Illyricum
TURKY
BLACK SEA
Genoa
Corsica
Sardinia
Sicily
Rhegium
Syracuse
Melite
or Malta
Macedo-
nia
Constantinople
PONTUS
Phrygia
ASIA
Galatia
Cilicia
Rhodes I.
Crete I.
Cyprus I.
Cyrene
Egypt
Ethiopia
Red Sea
ARABIA
Jerusalem
Mt. Sinai
Mesopotamia
Babylon
Ninive
PARTHIA
PERSIA
Gulf of Persia
A Map
of the Countries mention'd in the
NEW TESTAMENT and lying
most remote from the HOLY LAND.
Longit: E. from London.
J. Rollos Sculp.t

5 MA 56

7 And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.

8 But ye ſhall receive power after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me both in Jeruſalem and in all Judea and in Samaria, and unto the uttermoſt part of the earth.

9 And when he had ſpoken theſe things, while they beheld, he was taken up; and a cloud received him out of their ſight.

10 And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel;

11 Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

12 Then returned they unto Jeruſalem from the mount called Olivet, which is from Jeruſalem a ſabbath-day's journey.

13 And when they were come in, they went up into an upper-room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 Theſe all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren.

15 ¶ And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this ſcripture muſt needs have been fulfilled which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.

17 For he was numbered with us, and had obtained part of this miniſtry.

18 Now this man purchaſed a field with the reward of iniquity; and falling head-long, he burſt aſunder in the midſt, and all his bowels guſhed out.

19 And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue Aceldama, that is to ſay, The field of blood.

20 For it is written in the book of pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take.

21 Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us,

22 Beginning from the baptiſm of John unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.

23 And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all *men*, ſhew whether of theſe two thou haſt choſen,

25 That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place.

26 And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apoſtles.

CHAP. II.

The apoſtles filled with the Holy Ghoſt, ſpeak divers languages.

AND when the day of Pentecoſt was fully come, they were all with one accord in one place:

7 *It is not for you to know*, &c.] It is not convenient for you now to know thoſe times or ſeaſons, in which many remarkable prophecies concerning my kingdom ſhall be fulfilled.

9 *A cloud received him*, &c.] Some bright appearance, like a cloud, accompanied by angels; even that very cloud in which God appeared to the Iſraelites. *Morris's Serm.*

10 *Two men*] Two angels in the form of men.

12 *A ſabbath-day's journey.*] About a mile.

18 *This man purchaſed a field.*] Or, was the occaſion of purchaſing a field with that money which was the reward of iniquity; and falling down headlong, &c. See note on Mat. xxvii. 5.

19 *It was known*, &c.] This verſe ſhould be incloſed in a parentheſis; they are not the words of Peter, but the hiſtorian.

20 *It is written*, &c.] See Pſalm lxix. 25. and cix. 8.—*his biſhoprick*, i. e. his *office* or *charge*.

23 *Joſeph—Matthias.*] According to Euſebius they were of the ſeventy diſciples.

25 *To his own place.*] To that miſerable world which is appointed for ſuch heinous offenders. *Doddridge.*

Notes on the Second Chapter.

Ver. 1 *When the day of Pentecoſt was fully come*, &c.] The

2 And ſuddenly there came a ſound from heaven as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting:

3 And there appeared unto them cloven tongues like as of fire, and it ſat upon each of them.

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the ſpirit gave them utterance.

5 And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven.

6 Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpake Galileans?

8 And how hear we every man in our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and Proſelytes,

11 Cretes, and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others mocking ſaid, Theſe men are full of new wine.

14 But Peter ſtanding up with the eleven, lifted up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.

16 But this is that which was ſpoken by the prophet Joel,

17 And it ſhall come to paſs in the laſt days, ſaith God, I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants and on my handmaidens I will pour out in thoſe days of my Spirit; and they ſhall propheſy:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke:

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come:

21 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord ſhall be ſaved.

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word Pentecoſt is Greek, and ſignifies the *fiftieth*, becauſe the day of Pentecoſt was celebrated on the fiftieth day after the paſſover; ſee Lev. xxiii. 15, 16. and, for the ſame reaſon, it is called, (Deut. xvi. 9.) the *feaſt of weeks*, becauſe it was obſerved ſeven weeks after the paſſover.

3 *There appeared to them cloven tongues, like as of fire, and it ſat upon each of them.*] The ſingular *it* after the plural tongues denotes the unity of the Spirit, which was here manifeſted in the form, not of *cloven tongues*, but ſevered, or ſeparate and diſtinct flames, one of which was ſeen on the head of each diſciple. *Tongue of fire* is a Hebraiſm for *flame*, as may ſeen in the original of Iſaiah, chap. v. 24. We ſay *lambent* flame by the ſame metaphor; and Virgil uſes it in thoſe remarkable lines, Æneid II. l. 682. *Heylyn.*

Ecce levis ſummo de vertice viſus Iuli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, & circum tempora paſci.

Sudden a circling flame was ſeen to ſpread
With beams refulgent round Iulus' head;
Then on his locks the lambent glory preys,
And harmleſs fires around his temples blaze. *Pitt.*

Dr. Clarke obſerves, that the circumſtances of *cloven tongues, like as of fire*, explains the meaning of that prophetical phraſe uſed by John the Baptiſt concerning Chriſt, *He ſhall baptize you with the Holy Ghoſt and with fire*; he ſhall baptize you with the Holy Ghoſt, deſcending viſibly in the appearance of fire, and continuing with you afterwards, in purſuance of what that emblem repreſented, by an aſſiſtance the moſt powerful and efficacious. *Clarke's Serm.*

4 *They were all filled with the Holy Ghoſt*, &c.] The word *all* probably relates to the one hundred and twenty, who are ſaid (chap. xv.) to have been preſent at this time.

5 *Out of every nation.*] Here the *whole, every*, is by *ſynecdoche* mentioned for a conſiderable *part*: it is common in the beſt writers.

7 *Are not all theſe Galileans?*] Our Saviour choſe all his apoſtles out of Galilee.

15 *The third hour of the day.*] Nine o'clock in the morning.

17 *In the laſt days.*] i. e. In the days of the Meſſiah, when the goſpel was publiſhed, which is the laſt diſpenſation of divine grace.

19 *Wonders in heaven above*, &c.] This doubtleſs refers to the ſtrange prodigies and ſigns which preceded the deſtruction of Jeruſalem; all which by ſingular providence are recorded in Joſephus; and many of them in Tacitus, book 5. chap 13.

21 *Whoſoever ſhall call on the name of the Lord.*] This expreſſion is equivalent to, *Whoever practiſes the whole of religion.*

22 Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you by miracles and wonders and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know:

23 Him being delivered by the determinate counſel and foreknowledge of God ye have taken, and by wicked hands have crucified and ſlain:

24 Whom God hath raiſed up, having looſed the pains of death; becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover alſo, my fleſh ſhall reſt in hope:

27 Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption:

28 Thou haſt made known to me the ways of life: thou ſhalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins according to the fleſh he would raiſe up Chriſt to ſit on his throne;

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

32 This Jeſus God hath raiſed up, whereof we all are witneſſes.

33 Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, The LORD ſaid unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footſtool.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified both Lord and Chriſt.

37 Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

38 Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

39 For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

40 And with many other words did he teſtify and exhort, ſaying, Save your ſelves from this untoward generation.

41 Then they that gladly received his word were baptized: and the ſame day there were added *unto them* about three thouſand ſouls.

42 And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers.

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22 *Jeſus of Nazareth.*] It was a proverb among the Jews, *Can any good thing come out of Nazareth?* and yet the apoſtles call our Lord by the name of *Jeſus of Nazareth*: they ſeem to have mentioned this as one circumſtance of his humiliation. Dr. *Benſon.*

23 *Being delivered by the determinate counſel*, &c.] The words may be rendered thus: *Having taken him which had been given them by the determinate council and fore-knowledge of God, they have crucified and ſlain with wicked hands.* Eſſay for a New Tranſlation.

24 *Having looſed the pains.*] The Greek word for *pains* is ὠδινας, which anſwers to a Hebrew word which, by the variation of a *point*, may ſignify *pains*, or *bonds*, which laſt agrees beſt with the connection of this place.

27 *Thou wilt not leave my ſoul in hell*, &c.] i. e. Thou wilt not relinquiſh me, thou wilt not ſuffer me to continue in the ſtate of the dead, but wilt certainly raiſe me up again, at thy appointed time. *Clarke.*

29 *He is dead and buried.*] i. e. He certainly ſaw corruption.

33 *He hath ſhed forth this.*] This miraculous effuſion of the Spirit.

34 *The Lord ſaid unto my Lord*, &c.] See Pſalm cx. 1.

41 *The ſame day there were added unto them about three thouſand ſouls.*] This was a plentiful harveſt: but it is highly probable, that as Peter preached to the Jews of Judea in the Syriac tongue, the other apoſtles ſpake at the ſame time, and to the ſame purpoſe, to the foreigners in their reſpective languages; while the late ſufferings of our Lord, the preſent miracle of languages, the authority of the ſpeakers, and above all, the efficacy of the Holy Spirit greatly contributed to this numerous converſion. There is no need to ſuppoſe that all theſe proſelytes to the Chriſtian faith were baptized in one day: St. Luke ſpeaks in the groſs; it ſeems expedient that theſe new converts ſhould be better inſtructed in the principles of their religion, before they were admitted into the number of the diſciples.

43 And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 And all that believed were together, and had all things common;

45 And ſold their poſſeſſions and goods, and parted them to all *men*, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart;

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

CHAP. III.

1 *Peter and John reſtore a lame man,* 12 *aſcribing the cure to the name of Jeſus,* 19 *and exhorting to repentance.*

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*:

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple.

3 Who ſeeing Peter and John about to go into the temple, aſked an alms.

4 And Peter faſtening his eyes upon him, with John ſaid, Look on us.

5 And he gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaid, Silver and gold have I none; but ſuch as I have give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle-bones received ſtrength.

8 And he leaping up, ſtood, and walked, and entered with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God:

10 And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

13 The God of Abraham and of Iſaac and of Jacob, the God of our fathers hath glorified

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43 *Fear came*, &c.] A reverential fear, mixed with admiration and reſpect.

45 *Sold their poſſeſſions*, &c.] Many of the firſt Chriſtians, who were Jews dwelling in Judea, ſold their lands and poſſeſſions. The Gentiles did it not when the goſpel came to them; and none of St. Paul's epiſtles contain any ſuch precept, or intimate any ſuch practice. The Jews acted thus, though not by command, yet doubtleſs with the approbation of the apoſtles; and the moſt probable reaſon for it was this: they knew that Chriſt had foretold the deſtruction of their country, which ſhould come upon it before that generation was paſſed away, and therefore they thought it proper, while there was opportunity, to improve to the beſt uſes their eſtates, which they ſhould not long enjoy, by relieving the poorer brethren, and by enabling the firſt teachers to purſue their travels from place to place. *Jortin's Remarks.*

46 *Breaking bread from houſe to houſe.*] i. e. Meeting together in their private aſſembly to receive the Communion among themſelves, after they had prayed in public with the Jews. *Clarke.*

47 *Praiſing God, and having favour with all the people.*] i. e. By their innocency and ſimplicity of manners obtaining the good opinion of all well-diſpoſed and unprejudiced perſons. *Clarke.*

Such as ſhould be ſaved.] Rather, thoſe who were ſaved; i. e. who by faith were admitted into the Chriſtian covenant of *ſalvation.*

Notes on the Third Chapter.

Ver. 1 *Peter and John went up together into the temple at the hour of prayer*, &c.] Though, by the death of Chriſt, all ſacrifices, and other things required in the ceremonial law were utterly aboliſhed, and a new covenant introduced; yet, for fear of offending the weak, our Lord ſuffered his diſciples to frequent the aſſemblies of the Jews, and, in ſome points, to comply with the obſervances of the law, until a more ſpiritual form of worſhip could conveniently be eſtabliſhed. This is the reaſon why we find the apoſtles ſo frequently in the temple at the ſtated hours of prayer, of which the Jews had three. The firſt at the third hour of the day, or nine o'clock, at which time they offered their morning ſacrifice. The ſecond at the ſixth, i. e. twelve o'clock: and the third at the ninth, or three in the afternoon, when they offered the evening ſacrifice.

2 *At the gate of the temple*, &c.] Joſephus calls this the Corinthian gate, becauſe it was made of Corinthian braſs; it was thirty cubits high, and fifteen broad: and was called beautiful, becauſe in workmanſhip and ſplendor it exceeded thoſe that were covered with ſilver and gold.

11 *As he held Peter and John.*] Fearing perhaps his lameneſs ſhould return if he loſt ſight of them.

The porch that is called Solomon's.] See note on John x. 23.

Acts Ch. III.

A. Walker Sculp.

The Same Man healed by Peter & John.

From the Cartoon of Raphael d'Urbin, in the Royal Palace of Hampton Court.

5 MA 36

his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One, and the Juſt, and deſired a murderer to be granted unto you;

15 And killed the prince of Life, whom God hath raiſed from the dead; whereof we are witneſſes:

16 And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him hath given him this perfect ſoundneſs in the preſence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things which God before had ſhewed by the mouth of all his prophets that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 ¶ Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord;

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

21 Whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.

22 For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me: him ſhall ye hear in all things whatſoever he ſhall ſay unto you.

23 And it ſhall come to paſs, *that* every ſoul which will not hear that prophet ſhall be deſtroyed from among the people.

24 Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

25 Ye are the children of the prophets, and of the covenant which God made with our Fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

CHAP. IV.

1 *Peter and John impriſoned.* 5 *Their defence.* 13 *They are threatened.*

AND as they ſpake unto the people, the prieſts and the captain of the temple and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day; for it was now even-tide.

4 Howbeit many of them which heard the word believed: and the number of the men was about five thouſand.

5 ¶ And it came to paſs on the morrow that their rulers and elders and ſcribes,

6 And Annas the high-prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-prieſt, were gathered together at Jeruſalem.

7 And when they had ſet them in the midſt, they aſked, By what power or by what name have ye done this?

8 Then Peter filled with the Holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

17 *Through ignorance.*] Their ignorance was highly criminal amidſt ſuch means of information.

19 *The times of refreſhing*, &c.] Peter apprehended the converſion of the Jews, as a people, would be attended with ſome extraordinary ſcene of proſperity and joy, and open a ſpeedy way for Chriſt's deſcent from heaven, and *the reſtitution of all things.*

21 *Since the world began.*] From the beginning of what they uſually called, *the age then preſent*, i. e. of the Jewiſh diſpenſation. *Benſon.*

Notes on the Fourth Chapter.

Ver. 1 *The prieſts and the captains of the temple, and the Sadducees came upon them*, &c.] Theſe were three kinds of men, and, on different accounts, prejudiced againſt the apoſtles. The prieſts were offended, becauſe the apoſtles; whom they looked upon only as private men, undertook publicly to teach the people. The Sadducees were diſpleaſed, becauſe, in teſtifying that Chriſt was riſen, and *become the firſt-fruits of them that ſlept*, they effectually preached the reſurrection of the dead, a doctrine which theſe men deteſted: and the captain, who was placed with a band of ſoldiers near the temple, in order to guard it, ſeeing ſuch a crowd of people gathered together about the apoſtles, began to apprehend a tumult.

4 *About five thouſand.*] Including thoſe who were converted before. *Doddridge.*

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.

11 This is the ſtone which was ſet at nought of you builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.

13 ¶ Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jeſus.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

15 But when they had commanded them to go aſide out of the counſel, they conferred among themſelves,

16 Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them *is* manifeſt to all them that dwell at Jeruſalem; and we cannot deny *it*.

17 But that it ſpread no further among the people, let us ſtraitly threaten them that they ſpeak henceforth to no man in this name.

18 And they called them, and commanded them not to ſpeak at all nor each in the name of Jeſus.

19 But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 So when they had further threatened them, they lett them go, finding nothing how they might puniſh them, becauſe of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was ſhewed.

23 And being let go they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

24 And when they heard that they lifted up their voice to God with one accord, and ſaid, Lord, thou *art* God which haſt made heaven and earth and the ſea, and all that in them is;

25 Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord and againſt his Chriſt.

27 For of a truth againſt thy holy child Jeſus whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael, were gathered together,

28 For to do whatſoever thy hand and thy counſel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy ſervants that with all boldneſs they may ſpeak thy word,

30 By ſtretching forth thine hand to heal; and that ſigns and wonders may be done by the name of thy holy child Jeſus.

31 And when they had prayed, the place

10 *Even by him.*] By his authority and commiſſion delivered unto us. *Clarke.*

12 *There is no other name—whereby we muſt be ſaved.*] The reaſon of this declaration is evident, becauſe no one but Jeſus Chriſt, who was man, that he might ſuffer, and God that he might ſatisfy, could offer up a valuable atonement to his Father for the ſins of mankind. But it does not neceſſarily follow from hence, that all perſons, to whom the merits of Chriſt may in any way extend, muſt expreſly believe in his name, or have the goſpel preached unto them. *Fiddes' Serm.*

19 *Whether it be right in the ſight of God---judge ye.*] This was a fair appeal to the conſciences of their very judges, and with which they ought to have been ſatisfied. Socrates anſwered his accuſers in the ſame manner, *O ye Athenians, I will obey God rather than you.* Arian delivers this as a general precept, When any of thy ſuperiors command thee any thing, thou muſt remember there is one above, who ſees thee, and that thou oughteſt rather to pleaſe him than man.

27, 28 *Of a truth,* &c.] The prejudices of the tranſlators made them attribute to God a deſign which he every where declares he hates and abhors, and which the apoſtles do only aſcribe to the Devil, and thoſe who ſerved him as his inſtruments, to oppreſs and crucify our Lord and Saviour: the terms of the original do plainly bear, 'That Herod and Pontius Pilate 'gathered themſelves together, with the Gentiles and people of 'Iſrael, againſt his holy child Jeſus, whom he had anointed to 'do whatſoever his power and wiſdom had before determined to 'be done:' and ſo the gentlemen of the *port-royal*, who cannot be ſuſpected in this matter, have rendered it. *Eſſay for a New Tranſ.*

31 *They were all filled with the Holy Ghoſt.*] Not all the Chriſtians,

5 MA 56

P.S.Lamborn sculp: Cantab:

THE DEATH OF ANANIAS, Acts, chap: 5.

From the Cartoon of Raphael d'Urbin, in the Royal Palace of Hampton Court.

was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.

32 And the multitude of them that believed were of one heart and of one ſoul: neither ſaid any *of them*, that ought of the things which he poſſeſſed was his own; but they had all things common.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were poſſeſſors of lands or houſes, ſold them, and brought the prices of the things that were ſold.

35 And laid *them* down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was ſurnamed Barnabas, which is, being interpreted, The ſon of conſolation, a Levite, *and* of the country of Cyprus,

37 Having land, ſold it, *and* brought the money, and laid *it* at the apoſtles feet.

CHAP. V.

1 *The death of Ananias and Sapphira.* 17 *The Apoſtles impriſoned again, and delivered.*

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the apoſtles feet.

3 But Peter ſaid, Ananias, why hath Satan filled thine heart to lye to the Holy Ghoſt, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.

5 And Ananias hearing theſe words fell down, and gave up the ghoſt. And great fear came on all them that heard theſe things.

6 And the young men aroſe, wound him up, and carried *him* out, and buried *him*.

7 And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband *are* at the door, and ſhall carry thee out.

10 Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt. And the young men came in and found her dead, and carrying *her* forth, buried *her* by her huſband.

11 And great fear came upon all the church, and upon as many as heard theſe things.

12 And by the hands of the apoſtles were many ſigns and wonders wrought among the people. And they were all with one accord in Solomon's porch.

13 And of the reſt durſt no man join himſelf to them: but the people magnified them.

Chriſtians, who being now 8000, could not all be in one houſe, but the 120 mentioned Acts i. 15.

32 *Were of one heart and one ſoul.*] Living in perfect love and entire unity among themſelves; every one being more ſolicitous to provide for the neceſſities of others, than to lay up any thing in ſtore for himſelf. *Clarke.*

33 *Great grace was upon them all.*] i. e. As it is before expreſſed, chap. ii. 47. they *had* great *favour with all the people.* Clarke.

34 *As many as were poſſeſſors of lands---ſold them*, &c.] Not that they were obliged ſo to do, but expected (as before obſerved) the deſtruction of the Jewiſh nation, according to our Saviour's prophecy, and having their hearts filled with a moſt excellent ſpirit of love and charity, moſt of them voluntarily agreed to ſell what they had, and put the money into the general ſtock, for the equal maintenance of all. *Clarke.*

37 *Cyprus.*] An iſland in the Mediterranean.

Notes on the Fifth Chapter.

Ver. 3 *Why hath Satan filled thine heart.*] Why haſt thou been ſo wicked, ſo covetous, ſo corrupt as to ſuffer Satan to fill, &c. *Clarke.*

4 *When it was ſold, was it not in thine own power?*] It evidently appears from hence, that no Chriſtian converts were obliged to ſell their eſtates. The ſin was in diſſembling, and pretending that he gave up the whole.

9 *To tempt the Spirit*, &c.] i. e. Preſumptuouſly and with a high hand to provoke God. *Clarke.*

10 *She fell down*, &c.] This ſeverity ſeemed expedient, as Chriſtianity was in its firſt riſe. Thus at the opening of the Moſaic inſtitution, Nadab and Abihu were ſtruck dead with lightning for a crime (as it ſeems) of much leſs aggravated guilt. *Doddridge.*

13 *And of the reſt*, &c.] i. e. None of thoſe who were not really converted to Chriſtianity.

14 And believers were the more added to the Lord, multitudes both of men and women.

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him; which is the sect of the Sadducees; and were filled with indignation.

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence. For they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council. And the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered and brought to nought.

15 *That at least the shadow*, &c.] The efficacy of St. Peter's shadow in curing distempers, is so far from being natural, or likely to come into the mind of man, that nothing but the force of truth could have rendered it credible; and it must have been experience that gave the first notion of it. For the sick at that time, being exposed in the streets, where the apostles passed, that they might receive from them a cure by their prayers and the interposition of hands, they found that the shadow of Peter had the same power: and this unlooked-for trial became afterwards the foundation of their faith and expectation. *Princ. of Christianity.*

29 *We ought to obey God rather than men.*] To the foregoing charge of obstinacy brought against the apostles, Peter answers in the name of the rest, owning that they had not obeyed their injunction, because they had commanded what was contrary to the command of God.

34 *Gamaliel.*] He was a doctor of great repute among the Jews; and the person at whose feet St. Paul was brought up.

37 After this man roſe up Judas of Galilee in the days of the taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

38 And now I ſay unto you, Refrain from theſe men, and let them alone: for if this counſel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight againſt God.

40 And to him they agreed. And when they had called the apoſtles, and beaten *them*, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go.

41 And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.

42 And daily in the temple and in every houſe they ceaſed not to teach and preach Jeſus Chriſt.

CHAP. VI.

1 *Deacons choſen.* 9 *Stephen falſly accuſed of blaſphemy.*

AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

2 Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables.

3 Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt, and wiſdom, whom we may appoint over this buſineſs.

4 But we will give ourſelves continually to prayer, and to the miniſtry of the word.

5 And the ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch:

6 Whom they ſet before the apoſtles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increaſed; and the number of the diſciples multiplied in Jeruſalem greatly: and a great company of the prieſts were obedient to the faith.

8 And Stephen full of faith and power did great wonders and miracles among the people.

9 ¶ Then there aroſe certain of the ſynagogue which is called *The ſynagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.

10 And they were not able to reſiſt the wiſdom and the ſpirit by which he ſpake.

11 Then they ſuborned men which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes and *againſt* God.

12 And they ſtirred up the people and the elders and the ſcribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the law:

14 For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us.

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37 *After this man roſe up Judas of Galilee.*] Joſephus tells us, that Judas the Galilean was ſeveral years before Theudas. This and the 36th verſe are not perhaps rightly diſtinguiſhed: the words *after this man*, μετα τουτον, which now begin this verſe, ſhould probably conclude the 36th thus; *Were ſcattered and brought to nought after him:* which is very true. *Eſſay for a New Tranſlation.*

Notes on the Sixth Chapter.

Ver. 1 *Of the Grecians.*] Or, Helleniſts, i. e. Of thoſe converts to the goſpel, who being foreign Jews, uſed the Greek language in their ſynagogues and converſation.

In the daily miniſtration.] Of their charities.

3 *Of honeſt report.*] i. e. Of known integrity, of virtuous character and exemplary zeal. *Clarke.*

5 *They choſe Stephen*, &c.] The names of thoſe ſeven deacons are all of Greek derivation; from whence we may infer, that, very probably, they were all Helleniſts, and that conſequently, by their deſignation, the church was deſirous of giving full ſatisfaction to the complaint of thoſe whoſe widows were neglected.

7 *Were obedient to the faith.*] i. e. Embraced the goſpel.

9 *Libertines.*] Were Jews born at Rome, whoſe grandfathers had been in ſlavery there, and then made free. Their ſons were *liberti*, their grandſons *libertini*. The reſt of the ſynagogue were Jews that had been born in the countries reſpectively named. *Wall.*

11 *They ſuborned men which ſaid*, &c.] It has been an old artifice of Satan to deſtroy, by falſe witneſs, innocent and pious men.

15 And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

CHAP. VII.

1 *Stephen anſwereth to his accuſation.* 54 *They ſtone him to death.*

THEN ſaid the high prieſt, Are theſe things ſo?

2 And he ſaid, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Meſopotamia, before he dwelt in Charran,

3 And ſaid unto him, Get thee out of thy country and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to ſet his foot on; yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child.

6 And God ſpake on this wiſe, That his ſeed ſhould ſojourn in a ſtrange land; and that they ſhould bring them into bondage, and intreat *them* evil four hundred years.

7 And the nation to whom they ſhall be in bondage will I judge, ſaid God; and after that ſhall they come forth, and ſerve me in this place.

8 And he gave him the covenant of circumciſion. And ſo *Abraham* begat Iſaac, and circumciſed him the eighth day; and Iſaac *begat* Jacob: and Jacob *begat* the twelve patriarchs.

9 And the patriarchs moved with envy ſold Joſeph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt; and he made him governor over Egypt and all his houſe.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no ſuſtenance.

12 But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 And at the ſecond *time* Joſeph was made known to his brethren: and Joſeph's kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him and all his kindred, threeſcore and fifteen ſouls.

15 So Jacob went down into Egypt, and died, he and our fathers;

16 And were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sychem.

17 But when the time of the promiſe drew nigh which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame dealt ſubtilly with our kindred, and evil-intreated our fathers, ſo that they caſt out their young children, to the end they might not live.

20 In which time Moſes was born, and was exceeding fair, and nouriſhed up in his father's houſe three months.

21 And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 And ſeeing one *of them* ſuffer wrong, he

15 *As it had been the face of an angel.*] Probably there was a ſupernatural ſplendor, as on the countenance of Moſes. See Exod. xxxiv. 29.

Notes on the Seventh Chapter.

Ver. 3 *Get thee out of thy country.*] See Gen. xii. 1.

14 *Threeſcore and fifteen.*] The Hebrew text reckons them only ſeventy, Gen. xlvi. 27.—but the Septuagint adding five ſons of Ephraim and Manaſſeh, born in Egypt, from 1 Chron. vii. makes them ſeventy-five. *Whitby.*

16 *Which Abraham bought,* &c.] Abraham did not buy this ſepulchre or burying-ground, but Jacob. Beza apprehends that St. Luke at firſt wrote, *which he bought,* i. e. Jacob, which was really the caſe; and that ſome buſy tranſcriber, who thought a nominative caſe was wanting, wrote *Abraham* in the margin, which at length crept into the text.

18 *Which knew not Joſeph.*] Nor regarded his memory.

22 *Mighty in words and deeds.*] In the ſolidity of his *diſcourſes* and the prudence of his *actions.* Doddridge.

defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian:

25 For he ſuppoſed his brethren would have underſtood how that God by his hand would deliver them: but they underſtood not.

26 And the next day he ſhewed himſelf unto them as they ſtrove and would have ſet them at one again, ſaying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou killedſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

30 And when forty years were expired, there appeared to him in the wilderneſs of mount Sina an angel of the Lord in a flame of fire in a buſh.

31 When Moſes ſaw *it*, he wondered at the ſight. And as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

35 This Moſes, whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the buſh.

36 He brought them out, after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red ſea, and in the wilderneſs forty years.

37 This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me: him ſhall ye hear.

38 This is he that was in the Church in the wilderneſs, with the angel which ſpake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moſes which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worſhip the hoſt of heaven; as it is written in the book of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts and ſacrifices by the ſpace of forty years in the wilderneſs?

43 Yea, ye took up the tabernacle of Moloch, and the ſtar of your God Remphan, figures which ye made to worſhip them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes that he ſhould make it according to the faſhion that he had ſeen.

45 Which alſo our fathers that came after brought in with Jeſus into the poſſeſſion of the Gentiles, whom God drave out before the face of our fathers, unto the days of David,

46 Who found favour before God, and deſired to find a tabernacle for the God of Jacob.

47 But Solomon built him an houſe.

48 Howbeit the moſt High dwelleth not in

30 *There appeared to him in the wilderneſs.*] See Exod iii. 2.

43 *Moloch---Remphan.*] Some think the firſt repreſented the *ſun*, and the other *Saturn*.

48 *The moſt High dwelleth not*, &c.] The deſign of theſe words was to ſhow the Jews, that though the temple was built by the ſpecial direction of God, yet they were not to ſuppoſe that the effects of his favour were ſolely confined to it, but that now under the goſpel-diſpenſation, which the Gentiles as well as the Jews were invited to ſhare in the privileges of, publick places of worſhip might be any where indifferently erected to God, and his heavenly benediction piouſly expected in them. *Fiddes.*

temples made with hands; as ſaith the prophet,

49 Heaven *is* my throne, and earth *is* my footſtool: what houſe will ye build me? ſaith the Lord: or what *is* the place of my reſt?

50 Hath not my hand made all theſe things?

51 Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt: as your fathers *did*, ſo *do* ye.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the Juſt One, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the diſpoſition of angels, and have not kept *it*.

54 ¶ When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth.

55 But he being full of the Holy Ghoſt looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God,

56 And ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.

57 Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

58 And caſt *him* out of the city and ſtoned *him*: and the witneſſes laid down their clothes at a young man's feet whoſe name was Saul.

59 And they ſtoned Stephen, calling upon *God*, and ſaying, Lord Jeſus, receive my ſpirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

CHAP. VIII.

1 *The Church planted in Samaria,* 14 *is confirmed by Peter and John.* 26 *Philip ſent to baptize an eunuch.*

AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the Church which was at Jeruſalem: and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the Church, entering into every houſe, and haling men and women, committed *them* to priſon.

4 Therefore they that were ſcattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing, and ſeeing the miracles which he did.

7 For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed *with them*: and many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before-time in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized both men and women.

13 Then Simon himſelf believed alſo: and

55 *He being full of the Holy Ghoſt, looked ſtedfaſtly up into heaven,* &c.] Probably he ſaw them in a viſion, which is deſcribed to be ſuch a diſtinct and ſtrong impreſſion upon the faculty of the imagination, as ſets the object before the man as plainly as if it were actually preſent, and perceived by his bodily ſenſes.

58 *Whoſe name was Saul.*] Paul was now a young man; therefore not very old when he died, thirty five years after.

Notes on the Eighth Chapter.

Ver. 1 *Except the apoſtles.*] Who determined to continue at Jeruſalem.

5 *Philip.*] Not the apoſtle, but the deacon, one of the ſeven. See chap. vi. 5.

9 *There was a certain man called Simon,* &c.] This man was a pretended convert to Chriſtianity; but upon his being rejected by the apoſtles, he ſoon turned apoſtate; and, being a man of an ambitious and daring temper, out of pure revenge, violently oppoſed them, and became the firſt broacher of ſeveral abominable hereſies.

13 *Wondered beholding the miracles.*] He might probably think Philip an abler magician than himſelf, and hope, by pretending

to

when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done.

14 ¶ Now when the apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John:

15 Who, when they were come down, prayed for them that they might receive the Holy Ghoſt.

16 For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus.

17 Then laid they *their* hands on them, and they received the Holy Ghoſt.

18 And when Simon ſaw that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay hands he may receive the Holy Ghoſt.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterneſs and *in* the bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel in many villages of the Samaritans.

26 ¶ And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went. And behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning, and ſitting in his chariot read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go near, and join thy ſelf to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip that he would come up and ſit with him.

32 The place of the ſcripture which he read was this, He was led as a ſheep to the ſlaughter; and like a lamb dumb before his ſhearer, ſo opened he not his mouth.

33 In his humiliation his judgement was taken away: and who ſhall declare his generation? for his life is taken from the earth.

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water. And the eunuch ſaid, See, *here is* water: what doth hinder me to be baptized?

37 And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.

to be his diſciple, he might have an opportunity of learning his ſuperior arts. *L'Enfant.*

14 *They ſent to them Peter.*] It is obſervable, that as Peter was ſent on this errand by the other apoſtles, they had no notion of his being their head or ſuperior.

27 *An eunuch.*] This word often means a great officer of ſtate. *Under Candace, queen of Ethiopia,* &c.] Some are of opinion, that the word Candace was a common name for all the queens who reigned in the iſland or peninſula of Meroe, the country here called Ethiopia; and of whoſe government Pliny teſtifies, that it was generally in the hands of women, who for ſeveral ſucceſſions aſſumed the name of Candace: and it is reported that the queen mentioned in the text, embraced the Chriſtian religion on the preaching of the eunuch.

33 *In his humiliation his judgement was taken away.*] Jeſus appeared in ſo humble a form, that though Pilate was convinced of his innocence, he ſeemed a perſon of ſo little importance, that it would not be worth while to hazard any thing to preſerve him. *Doddridge.*

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and paſſing through he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

1 *Saul going towards Damaſcus,* 10 *is called to the apoſtleſhip.* 23 *The Jews lay wait for him.* 36 *Tabitha raiſed.*

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt. *It is* hard for thee to kick againſt the pricks.

6 And he trembling and aſtoniſhed ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth: and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

9 And he was three days without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus named Ananias; and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I *am here,* Lord.

11 And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for *one* called Saul of Tarſus: for behold, he prayeth.

12 And hath ſeen in a viſion a man named Ananias coming in, and putting *his* hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem.

14 And here he hath authority from the chief prieſts to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael:

16 For I will ſhew him how great things he muſt ſuffer for my name's ſake.

17 And Ananias went his way, and entered

39 *The Spirit of the Lord caught away Philip,* &c.] The Alexandrine MS and ſeveral old copies read to this effect; *The Holy Spirit fell upon the eunuch, but an angel of the Lord ſnatched away Philip.* And as this eunuch preached the goſpel, and planted a church in Ethiopia, 'tis not improbable but he might be bleſſed with the gift of the Holy Ghoſt.

40 *Azotus.*] Or Aſhdod, a city about thirty miles from Gaza in Paleſtine.

Ceſarea.] A city on the Mediterranean, called antiently, *Stratonice,* or *Straton's* Tower; very different from Ceſarea Philippi; for which ſee Mat. xvi. 13.

Notes on the Ninth Chapter.

Ver. 2 *Letters to Damaſcus,* &c.] Damaſcus was the capital city of Syria. From this paſſage it appears, that however the Jews were cramped in ſeveral privileges belonging originally to their nation, yet, after they became a Roman province, their great council at Jeruſalem had a juriſdiction, which extended to all ſynagogues, even thoſe that were out of Judea.

5 *It is hard for thee to kick againſt the pricks.*] A proverb, expreſſive of impotent rage, which hurts one's ſelf, and not that againſt which it is levelled.

7 *Hearing a voice.*] Hearing the ſound of that voice which had ſpoken to Saul, but not underſtanding the ſenſe of what was ſaid. *Doddridge.*

11 *Behold, he prayeth.*] No doubt he often prayed while he continued a Phariſee; but never ſo ſenſibly and feelingly, ſo ſpiritually and affectionately, and with ſuch perſeverance as now: before he prayed with coldneſs and indifferency, now with warmth and fervency, as a perſon in earneſt for the happineſs and ſalvation of his ſoul; and therefore is here characteriſed with a note of attention, *Behold, he prayeth.*

15 *A choſen veſſel.*] It is ſpoken after the propriety of the Hebrews, with whom a thing or perſon that is made uſe of to ſome excellent purpoſe, is not only ſtiled a veſſel, but to denote yet further the worth of it, is called *a veſſel of deſire,* which is of the like ſignification with *a veſſel of choice.* Edwards' Stile of Sacred Script.

into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord, *even* Jeſus, that appeared unto thee in the way as thou cameſt, hath ſent me that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as it had been ſcales: and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent that he might bring them bound unto the chief prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

23 ¶ And after that many days were fulfilled, the Jews took counſel to kill him.

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the diſciples took him by night, and let *him* down by the wall in a baſket.

26 And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

27 But Barnabas took him, and brought *him* to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 And he was with them coming in and going out at Jeruſalem.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him.

30 *Which* when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

31 Then had the Churches reſt throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

32 ¶ And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to ſaints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy.

34 And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole; ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt at Lydda and Saron ſaw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which ſhe did.

37 And it came to paſs in thoſe days that

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28 *Coming in and going out.*] He lived intimately with them fifteen days. See Gal. i. 18.

29 *The Grecians.*] i. e. Jews that ſpoke Greek. See ch. vi. 1.

30 *Ceſarea.*] Some commentators are of opinion, that the place to which the brethren conducted Paul, was Ceſarea Philippi, a city on the northern boundaries of Paleſtine, from whence his way lay directly through Syria to Tarſus in Cilicia.

31 *Then had the churches reſt, &c.*] i. e. After Saul was converted, and ſent away from thoſe parts, where his old companions in perſecution could not endure his preſence, then the churches planted in different parts of Judea, Samaria, and Galilee, enjoyed an interval of reſt and peace, and were greatly edified in knowledge and faith, in holineſs and in love; and the graces and comforts of the Holy Ghoſt daily increaſing in them, the number of believers continually multiplied.

32 *Lydda.*] This was a conſiderable town, not far from the coaſt of the Mediterranean: it was burnt by Ceſtius, while the men were gone up to Jeruſalem to celebrate the feaſt of tabernacles; but, after the deſtruction of Jeruſalem, was rebuilt, and made one of the Jewiſh academies. It was called by the Gentiles Dioſpolis, or the city of Jupiter; but the Chriſtians, in the time of the holy wars, ſtiled it the city of St. George, partly from a magnificent church which the emperor Juſtinian had there erected in honour of that ſaint, and partly from an erroneous opinion, then prevailing among them, that in that place he obtained the crown of martyrdom.

Saron.] This was not a town, but a large fertile valley or plain, that lay near Lydda, and extended from Ceſarea to Joppa, in which were many villages.

And turned to the Lord.] It ſhould have been rendered, *All that dwelt at Lydda and Saron, who had turned unto the Lord, ſaw him:* by which means their faith was greatly confirmed.

36 *Joppa.*] A ſea-port on the Mediterranean; the neareſt maritime town to Jeruſalem.

Tabitha, which by interpretation is called Dorcas.] As ſhe was a Jeweſs, who ſpoke nothing but Greek, ſhe was called by the former name among the Jews, and by the latter among the Greeks; for, in both languages, the two names ſignify the ſame thing, namely, a roe, or fawn.

Notes

ſhe was ſick, and died: whom when they had waſhed, they laid *her* in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there; they ſent unto him two men, deſiring *him* that he would not delay to come to them.

39 Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down and prayed; and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her his hand, and lifted her up: and when he had called the ſaints and widows, he preſented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to paſs that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 *Cornelius ſendeth for Peter.* 9 *His viſion.* 34 *He preacheth.* 44 *The Holy Ghoſt falleth on the hearers.*

THERE was a certain man in Ceſarea called Cornelius, a centurion of the band called the Italian *band,*

2 *A* devout *man,* and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway:

3 He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now ſend men to Joppa, and call for *one* Simon whoſe ſurname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-*ſide*: he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius was departed, he called two of his houſehold-ſervants, and a devout ſoldier of them that waited on him continually;

8 And when he had declared all *theſe* things unto them, he ſent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.

11 And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

13 And there came a voice to him, Riſe, Peter; kill, and eat.

14 But Peter ſaid, Not ſo, Lord: for I have never eaten any thing that is common or unclean.

15 And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common.

16 This was done thrice: and the veſſel was received up again into heaven.

17 Now while Peter doubted in himſelf what this viſion which he had ſeen ſhould mean, behold, the men which were ſent from Cornelius had made inquiry for Simon's houſe, and ſtood before the gate,

18 And called, and aſked whether Simon which was ſurnamed Peter lodged there.

Notes on the Tenth Chapter.

Ver. 1 *A centurion of the band, called the Italian band.*] This band, of which Cornelius was a centurion, was called the Italian band, becauſe it was raiſed in that country, and was a body of forces well known for their gallantry and great exploits, among the writers of the Roman hiſtory. Tacitus often mentions the Italian legion.

3 *About the ninth hour.*] Three o'clock in the afternoon.

4 *As a memorial before God.*] This is a beautiful alluſion to the odours and fragrancies of ſacrifice and incenſe aſcending to the ſkies; grateful to God as his own appointment, and expreſſive of the duty and obedience of his pious worſhippers. *Blackwall.*

9 *The houſe-top.*] The houſes in this country had flat roofs of terrace, and were guarded with balluſtrades or parapet-walls.

About the ſixth hour.] i. e. About noon.

19 While Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what *is* the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to ſend for thee into his houſe, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Ceſarea. And Cornelius waited for them, and had called together his kinſmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped *him*.

26 But Peter took him up, ſaying, Stand up: I myſelf alſo am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company with or come unto one of another nation: but God hath ſhewed me that I ſhould not call any man common or unclean.

29 Therefore came I *unto you* without gainſaying as ſoon as I was ſent for. I aſk therefore for what intent ye have ſent for me?

30 And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe; and behold, a man ſtood before me in bright clothing,

31 And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God:

32 Send therefore to Joppa, and call hither Simon, whoſe ſurname is Peter. He is lodged in the houſe of *one* Simon a tanner by the ſea-*ſide*: who when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee: and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons:

35 But in every nation he that feareth him, and worketh righteouſneſs, is accepted with him.

36 The word which *God* ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt: he is Lord of all:

37 That word, *I ſay*, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm, which John preached;

38 How God anointed Jeſus of Nazareth with the Holy Ghoſt and with power: who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jews and in Jeruſalem: whom they ſlew and hanged on a tree.

40 Him God raiſed up the third day, and ſhewed him openly;

41 Not to all the people, but unto witneſſes choſen before of God, *even* to us, who did eat and drink with him after he roſe from the dead.

42 And he commanded us to preach unto the people and to teſtify that it is he which was ordained of God *to be* the judge of quick and dead.

22 *A juſt man.*] It ſhould be rendered, *A charitable man.* Eſſay for a New Tranſlation.

25 *Worſhipped him.*] *Proſtration* ſtill prevails in the Eaſt, as an inſtance of ſhowing the higheſt reſpect: beſides, he might look upon Peter as a divine meſſenger.

36 *Preaching peace by Jeſus Chriſt: he is Lord of all.*] i. e. Eſtabliſhing peace and unity between Jews and Gentiles under Jeſus Chriſt, the common Lord. *Clarke.*

41 *Not to all the people.*] As God was by no means obliged to give the perverſe Jews the higheſt degree of evidence that could be imagined, ſo it is certain the evidence he did give was amply ſufficient to have convinced them.

43 To him give all the prophets witneſs, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins.

44 ¶ While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter,

47 Can any man forbid water that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

1 *Peter accuſed, defendeth himſelf.* 19 *The Goſpel is ſpread,* 27 *Abagus propheſieth.*

AND the apoſtles and brethren that were in Judea heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3 Saying, Thou wenteſt-in to men uncircumciſed, and didſt eat with them.

4 But Peter rehearſed *the matter* from the beginning, and expounded *it* by order unto them, ſaying,

5 I was in the city of Joppa praying: and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners: and it came even to me.

6 Upon the which when I had faſtened mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

7 And I heard a voice ſaying unto me, Ariſe, Peter; ſlay, and eat.

8 But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice anſwered me again from heaven, What God hath cleanſed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entered into the man's houſe.

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon whoſe ſurname is Peter;

14 Who ſhall tell the words whereby thou and all thy houſe ſhall be ſaved.

15 And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he ſaid, John indeed baptized

48 *He commanded them to be baptized,* &c.] It has been aſked who it was that he commanded to baptize the new converts? Dr. Whitby thinks he might command water to be brought, and then perform the office himſelf. But as he was now on his journey to viſit the churches in Judea, Galilee, and Samaria, it is probable he might have ſome deacons along with him, to aſſiſt in ſuch offices as theſe. Such was the beginning of the converſion of the Gentiles: for that Cornelius and his company were the firſt-fruits of the heathen world, is evident from the practice of thoſe which were ſcattered abroad upon the death of Stephen, but preached the word to the Jews only, Acts ix. 19. from the wonder which the Jewiſh converts with St. Peter expreſſed, when they ſaw *that on the Gentiles alſo was poured out the gift of the Holy Ghoſt*; and from the altercation which the brethren had with him at Jeruſalem at his return, *Thou wenteſt in to men uncircumciſed, and didſt eat with them,* Acts xi. 3.

Notes on the Eleventh Chapter.

Ver. 2 *Contended with him.*] The Jews apprehending that the Meſſiah had been ſent to none but the ſeed of Abraham, were greatly offended at the call and converſion of the Gentiles; and accordingly contended with Peter for eating, converſing, and admitting them into the Chriſtian communion without circumciſion: but they ſhould have remembered, that though God had forbad the Jews to make marriages with the Gentiles, he never forbad their having commerce and converſation with them: no converſation with Gentiles, in order to convert them from their idolatry, and worſhip the living God, was ever forbidden.

4 *Peter rehearſed the matter,* &c.] As it is probable, that they were only Jewiſh converts who queſtioned Peter about what he had done, he might have overborne them by urging his apoſtolical authority, and referring them to the miracles by which it was eſtabliſhed: but he choſe to treat them in a more gentle manner, thereby exhibiting a moſt amiable example of humility and condeſcenſion.

with water; but ye ſhall be baptized with the Holy Ghoſt.

17 Foraſmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?

18 When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice and Cyprus and Antioch, preaching the word to none but unto the Jews only.

20 And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of theſe things came unto the ears of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.

23 Who, when he came, and had ſeen the grace of God, was glad, and exhorted them all that with purpoſe of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghoſt and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarſus for to ſeek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to paſs that a whole year they aſſembled themſelves with the church, and taught much people. And the diſciples were called Chriſtians firſt in Antioch.

27 ¶ And in theſe days came prophets from Jeruſalem unto Antioch.

28 And there ſtood up one of them named Agabus, and ſignified by the Spirit that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar.

29 Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea:

30 Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

CHAP. XII

1 *Herod perſecuteth the Chriſtians.* 20 *His pride and miſerable death.*

NOW about that time Herod the king ſtretched forth *his* hands to vex certain of the Church,

2 And he killed James the brother of John with the ſword.

3 And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. Then were the days of unleavened bread.

4 And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people.

5 Peter therefore was kept in priſon: but

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20 *Cyrene.*] A town, or province of Africa, where there were many Jews. Antioch was the capital of Syria.

22 *They ſent forth Barnabas that he ſhould go as far as Antioch.*] We find from Acts iv. 36. that this diſciple's name was originally Joſes; that he was deſcended from the tribe of Levi, but born in Cyprus; and that, as he was the firſt who ſold an eſtate, and placed the purchaſe-money in a common fund, then applied to the ſuſtenance of poor Chriſtians, he probably, from that action, received the name of Barnabas, which, according to St. Luke's interpretation, ſignifies *the ſon of conſolation.*

23 *With purpoſe of heart.*] With a determined reſolution.

26 *The diſciples were called Chriſtians firſt in Antioch.*] Before this they were called among themſelves *brethren, ſaints, diſciples, believers,* and thoſe that called on the name of Chriſt; and among their enemies, *Galileans, Nazarens,* and men of *the ſect*; but now, by the converſion of ſo many heathens both in Ceſarea and Antioch, the believing Jews and Gentiles being all made one church, this new name was given them, as being more expreſſive of their common relation to Chriſt, their great Maſter and Lord.

28 *Throughout all the world.*] i. e. The whole Roman empire.

Which came to paſs.] Quickly after in the days of Claudius Cæſar.

Notes on the Twelfth Chapter.

Ver. 1 *Herod.*] i. e. Herod Agrippa, ſon of Ariſtobulus.

2 *He killed James the brother of John.*] This apoſtle is commonly called *the great,* to diſtinguiſh him from another of the ſame name, who was biſhop of Jeruſalem, and called *the leſs.* He had his firſt inſtruction, together with his brother John, from the Baptiſt; but how he diſpoſed of himſelf after our Lord's aſcenſion does not appear. That his zeal was very induſtrious and ardent, there is ſufficient evidence from Herod's making choice of him for the firſt ſacrifice to the fury of the people.

4 *Four quaternions.*] i. e. Sixteen, conſiſting of four in each party, who were to relieve each other by turns.

prayer was made without ceaſing of the church unto God for him.

6 And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers bound with two chains: and the keepers before the door kept the priſon.

7 And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from *his* hands.

8 And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals. And ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me.

9 And he went out and followed him, and wiſt not that it was true.

10 When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and paſſed on through one ſtreet: and forthwith the angel departed from him.

11 And when Peter was come to himſelf, he ſaid, Now I know of a ſurety that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had conſidered *the thing*, he came to the houſe of Mary the mother of John, whoſe ſurname was Mark; where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda.

14 And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate.

15 And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, It is his angel.

16 But Peter continued knocking. And when they had opened *the door*, and ſaw him, they were aſtoniſhed.

17 But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, Go, ſhew theſe things unto James, and to the brethren. And he departed, and went into another place.

18 Now as ſoon as it was day there was no ſmall ſtir among the ſoldiers what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that *they* ſhould be put to death. And he went down from Judea to Ceſarea, and *there* abode.

20 ¶ And Herod was highly diſpleaſed with them of Tyre and Sidon. But they came, with one accord to him, and having made Blaſtus the king's chamberlain their friend, deſired peace; becauſe their country was nouriſhed by the king's *country*.

21 And upon a ſet-day Herod arrayed in royal apparel ſat upon his throne, and made an oration unto them.

22 And the people gave a ſhout, *ſaying*, *It is* the voice of a God, and not of a man.

23 And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms and gave up the ghoſt.

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6 *Peter was ſleeping between two ſoldiers, bound with two chains*, &c.] This was the Roman method of ſecuring a priſoner. He was faſtened by two chains to two ſoldiers, on each ſide one, while two others ſtood guard at the priſon-door.

12 *He came to the houſe of Mary the mother of John*, &c.] This houſe ſtood upon mount Sion; and, according to Epiphanius, eſcaped the deſtruction of Jeruſalem by Titus, and was afterwards turned into a famous church, ſtiled the church of Sion, which continued for ſeveral ages.

15 *It is his angel*] As it was a common opinion among the Jews, that good men had their tutelar angels, or at leaſt that angels were ſent down from heaven about their affairs, they, by this angel, might underſtand either a guardian angel attending on him; or an angel ſent from heaven, to acquaint them with ſomething relating to him, in anſwer to their prayers.

17 *Went into another place.*] He went into retirement, to avoid the ſearch of his perſecutors.

20 *Herod was highly diſpleaſed with them of Tyre*, &c.] The inhabitants of the countries of Tyre and Sidon, which were very narrow, and pent up by the ſea, took little pains in cultivating their lands. Their whole employment was commerce; and therefore they were beholden to Judea for the common neceſſaries of life, and conſequently unable to ſupport a war againſt the ruler of that country: this determined them to compound the matter with Herod, which they found means to accompliſh, by bribing Blaſtus his chamberlain.

23 *The angel of the Lord ſmote him*, &c.] Joſephus relates the manner of the king's death in the following terms: "Upon the "ſecond day of the feſtival, Herod went early in the morning "to the theatre, dreſſed in a robe wrought with ſilver, ſo "amazingly rich and curious, that the beams of the riſing ſun "ſtriking upon it, the people's eyes were dazzled with the re-

"flection;

5 MA 56

Raphael d Urbin pinx.

J. Basire sculp.

Elymas the Sorcerer struck with Blindness.

From the Cartoon of Raphael d Urbin in the Royal Palace of Hampton Court.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jeruſalem, when they had fulfilled *their* miniſtry, and took with them John whoſe ſurname was Mark.

CHAP. XIII.

1 *Paul and Barnabas go to the Gentiles.* 42 *The Gentiles believe.* 45 *The Jews blaſpheme.*

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had faſted and prayed, and laid their hands on them, they ſent *them* away.

4 So they being ſent forth by the Holy Ghoſt, departed unto Seleucia: and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews. And they had alſo John to *their* miniſter.

6 And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name *was* Barjeſus;

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God.

8 But Elymas the ſorcerer, (for ſo is his name by interpretation,) withſtood them, ſeeking to turn away the deputy from the faith.

9 Then Saul, who alſo *is called* Paul, filled with the Holy Ghoſt, ſet his eyes on him,

10 And ſaid, O full of all ſubtilty and all miſchief, *thou* child of the devil, *thou* enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs: and he went about ſeeking ſome to lead him by the hand.

12 Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

" flection; and, as the ſparkling of the light ſeemed to have " ſomething in it divine, it moved the ſpectators at the ſame " time both with veneration and dread. Upon which a crew of " fawning paraſites cried him up for a god, and beſeeched " him in form to forgive the ſins of their ignorance, when they " took him only for a mortal like themſelves, but were now " convinced that his nature was more than human. This im- " pious flattery was heard by him without either check or re- " buke: but while he was in the vanity of his contemplation, " lifting up his eyes, he ſaw an owl in the air over his head, " ſitting on a rope, which he found ſoon after to be the preſage " of miſchief to him, as it had been before of good fortune: " for he was immediately ſeized with violent pains in his bowels, " and, in this agony, directing his ſpeech to his friends about " him, ſaid, Behold your god is now condemned to die: and, by " this fatal neceſſity, I am going to prove all my flatterers to be " profligate liars, and to convince the world by dying, that I am " not immortal;—but God's will be done.—With theſe words " his pains increaſed upon him ſo, that he was forced to remove " into his palace, where he died at the end of five days, in the " fifty-fourth year of his age, and the ſeventh of his reign."

25 *Took with them John, whoſe ſurname was Mark.*] This perſon, who is ſometimes called John-Mark, and at other times ſimply Mark, or John, is very improperly confounded with the evangeliſt St. Mark. He was couſin and diſciple of Barnabas, and the ſon of a Chriſtian woman called Mary, at whoſe houſe in Jeruſalem the faithful and apoſtles generally met.

Notes on the Thirteenth Chapter.

Ver. 1 *Simeon that was called Niger.*] Or the Black, from his ſwarthy complexion.

Lucius of Cyrene.] A native of Africa.

Manaen, &c.] This perſon was doubtleſs of conſiderable family and diſtinction, becauſe we find that he was brought up with Herod the tetrarch, who put John the Baptiſt to death; and yet we are told that he was one of the ſeventy diſciples, and ſuffered martyrdom at Antioch.

3 *Laid their hands on them.*] This laying on of hands was not deſigned to give them any epiſcopal authority, as is pretended; but merely to recommend them to the grace of God, for the work which they were to fulfil. Thus the children of Iſrael laid their hands on the Levites, when they were ſeparated to the ſervice of Aaron and his ſons; and thus our bleſſed Saviour, when the children were brought to him, *laid his hands upon them and bleſſed them.*

4 *Seleucia.*] This city lay on the weſt, or rather a little north-weſt of the city of Antioch, upon the Mediterranean ſea, and was ſo called from Seleucus, its founder.

5 *Salamis.*] This was once a famous city in the iſle of Cyprus, oppoſite to Seleucia, on the Syrian coaſt.

6 *Paphos.*] Another city of Cyprus, lying on the weſtern, as Salamis did on the eaſtern tract of land; where Venus, thence called Paphia, had her moſt ancient and celebrated temple.

12 *The deputy, when he ſaw what was done, believed.*] The deputy was aſtoniſhed to ſee the ſentence of blindneſs denounced by Paul on the ſorcerer, immediately executed; and juſtly concluded, that no perſon could perform ſuch miracles, unleſs he were endued with power from on high.

13 Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia. And John, departing from them, returned to Jeruſalem.

14 But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath-day, and ſat down.

15 And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, ſay on.

16 Then Paul ſtood up, and beckening with *his* hand, ſaid, Men of Iſrael, and ye that fear God, give audience.

17 The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years ſuffered he their manners in the wilderneſs.

19 And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges, about the ſpace of four hundred and fifty years, until Samuel the prophet.

21 And afterwards they deſired a king: and God gave unto them Saul the ſon of Cis, a man of the tribe of Benjamin, by the ſpace of forty years.

22 And when he had removed him, he raiſed up unto them David to be their king: to whom alſo he gave teſtimony, and ſaid, I have found David the *ſon* of Jeſſe, a man after mine own heart, which ſhall fulfil all my will.

23 Of this man's ſeed hath God according to *his* promiſe raiſed unto Iſrael a Saviour Jeſus;

24 When John had firſt preached before his coming the baptiſm of repentance to all the people of Iſrael.

25 And as John fulfilled his courſe, he ſaid, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whoſe ſhoes of *his* feet I am not worthy to looſe.

26 Men *and* brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled *them* in condemning *him*.

28 And though they found no cauſe of death *in him*, yet deſired they Pilate that he ſhould be ſlain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a ſepulchre.

30 But God raiſed him from the dead.

31 And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

32 And we declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33 God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David.

35 Wherefore he ſaith alſo in another *pſalm*, Thou ſhalt not ſuffer thine Holy One to ſee corruption.

36 For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again ſaw no corruption.

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13 *Perga in Pamphylia.*] Pamphylia was a province of the Leſſer Aſia, not far from Cyprus.

14 *Antioch in Piſidia.*] Which lay north of Pamphylia.

19 *Seven nations.*] Viz. the Hittites, Girgaſhites, Amorites, Canaanites, Perizzites, Hivites, and Jebuſites.

20 *After that, he gave unto them judges, about the ſpace of four hundred and fifty years.*] This ſeems to be the meaning of this difficult paſſage——*After theſe tranſactions, which laſted about* 450 *years*, that is, after the birth of Iſaac, in which the promiſes to Abraham began to be accompliſhed, *he gave them* a ſeries of *judges till Samuel*, &c. *Doddridge.*

30 *God raiſed him from the dead.*] The apoſtle, to take away the ſcandal of the croſs, ſhews, that our Saviour's reſurrection was as glorious as his death was ignominious.

35 *Thy holy one.*] See note on Pſalm xvi. 10. which the Hebrew corruptedly reads, *holy ones.*

38 *From*

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins:

39 And by him all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes.

40 Beware therefore leſt that come upon you which is ſpoken of in the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye ſhall in no wiſe believe though a man declare it unto you.

42 ¶ And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath.

43 Now when the congregation was broken up, many of the Jews and religious proſelytes followed Paul and Barnabas: who ſpeaking to them, perſuaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was publiſhed throughout all the region.

50 But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy and with the Holy Ghoſt.

CHAP. XIV.

1 *Paul and Barnabas are perſecuted.* 8 *Paul healing a cripple, they are reputed as gods.* 19 *Paul is ſtoned.* 21 *They paſs through divers churches, and return to Antioch.*

AND it came to paſs in Iconium that they went both together into the ſynagogue of the Jews, and ſo ſpake that a great multitude both of the Jews and alſo of the Greeks believed.

2 But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil affected againſt the brethren.

3 Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both

39 *From which ye could not be juſtified by the law of Moſes.*] There being ſeveral great crimes, as murder, adultery, &c. for which no regular expiation was allowed under the law; from which curſe men are now, by true repentance and amendment, delivered under the goſpel; which is therefore ſtiled, *The righteouſneſs of God to men.* Clarke.

41 *Which you ſhall in no wiſe believe,* &c.] Rather, *Which you* will *in no wiſe believe.*

43 *To continue in the grace of God.*] i. e. In the goſpel.

45 *Blaſpheming.*] Reviling, and giving them abuſive language.

48 *They glorified the word.*] i. e. They received it with joy, and bleſſed the name of the Lord.

As many as were ordained.] Rather, were *prepared,* or *well-diſpoſed* to receive the doctrine of the kingdom.

50 *The Jews ſtirred up the honourable women,* &c.] Theſe women were originally Gentiles, but had embraced the Jewiſh religion; and it is obſerved of converts of this kind, that their zeal and ſuperſtition is uſually blind, and their attention to reaſon, in matters of religion, weak; hence ſome eccleſiaſtical writers have remarked, that there never was any hereſy or ſchiſm in the Chriſtian church, but what was either begun or fomented by women of wealth and diſtinction.

51 *Iconium*] This was the chief city of Lycaonia, a ſmall province of Aſia minor, lying on the north-eaſt of Piſidia, and bounded on the ſouth by Pamphylia and Cilicia.

Notes on the Fourteenth Chapter.

Ver. 3 *The word of his grace.*] i. e. The declaration of his divine will to mankind. *Clarke.*

6 *Lycaonia.*]

of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the Gospel.

8 ¶ And there sat a certain man at Lystra impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra and *to* Iconium and *to* Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearsed all

6 *Lycaonia.*] A province of Asia minor, between Galatia and Pisidia.

11 *The gods are come down to us in the likeness of men.*] It was a common notion among the heathens, that the gods often appeared in the form of men: hence we find Cicero endeavouring to prove that the gods must be of human shape, because they never appeared in any other form.

12 *They called Barnabas Jupiter,* &c.] Mr. Harrington well observes, (in his Works, page 330.) that this persuasion might gain the more easily on the minds of the Lycaonians, on account of the well-known fable of Jupiter and Mercury, who were to have descended from heaven in human shape, and to have been entertained by Lycaon, from whom the Lycaonians derived their name.

15 *These vanities.*] These idols; a bold expression when considered as addressed to a crowd of bigotted idolaters, with their priests at their head.

20 *He rose up and came into the city.*] To show himself alive and confirm the faith of his new converts: his cure must have been miraculous, approaching, as near as one can conceive, to a *resurrection from the dead.* This is the more illustrated by his going the next day to Derbe, whereas, in a course of nature, he would then have felt his bruises much more than at first.

21 *Had taught many.*] The original is, *Had made many disciples.*

25 *Attalia.*] A maritime town of Pamphylia.

27 *How he had opened the door of faith to the Gentiles.*] In the Ottoman empire at this day, when a call or new levy of Janisaries is made, it is said to be the opening of a door for Janisaries. *Symb. Dict.*

Raphael d. Urbin pinxt.

J.t Basire Sculp.

Paul & Barnabas at Lystra. Acts, Chap. 14.

Engraved from the Cartoon in the Royal Palace of Hampton Court.

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that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

1 *Dissention about circumcision.* 6 *The apostles consult about it,* 22 *and send their determination to the churches.* 36 *Paul and Barnabas contend, and part.*

AND certain men which came down from Judea taught the brethren, *and said,* Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the Gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them that they abstain from pollutions of idols, and *from* for-

Notes on the Fifteenth Chapter.

Ver. 1 *Except ye be circumcised after the manner of Moses, ye cannot be saved.*] Those who originally maintained this position, were Jews of the sect of the Pharisees converted to Christianity, but still too zealous for the observance of the law; and their coming immediately from Judea, might make it the rather believed, that the necessity of circumcision, in order to salvation, was a tenet of the apostles.

2 *They determined that Paul and Barnabas—should go up to Jerusalem,* &c.] St. Paul, in his epistle to the Galatians, chap. ii. 2. mentions a circumstance not recorded in the history of the Acts, namely, that he went up at this time to Jerusalem by revelation; which is very consistent with this journey.

5 *Certain of the sect of the Pharisees.*] Some Christians who had been Pharisees, and refused holding communion with the Gentiles that believed, unless they were circumcised. *Wall.*

9 *Purifying their hearts by faith.*] i. e. By such a faith as was productive of good works. *Clarke.*

17 *All the Gentiles upon whom my name is called.*] i. e. All those who have sincerely obeyed the profession of the Christian religion, and are accordingly baptized into an obligation to obey it. *Clarke.*

nication, and *from* things ſtrangled, and *from* blood.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

22 ¶ Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas ſurnamed Barſabas, and Silas; chief men among the brethren.

23 And they wrote letters by them after this manner, The apoſtles and elders and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

24 Foraſmuch as we have heard that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, *Ye muſt* be circumciſed, and keep the law; to whom we gave no *ſuch* commandment:

25 It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas and Silas, who ſhall alſo tell *you* the ſame things by mouth.

28 For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things;

29 That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication; from which if ye keep your ſelves, ye ſhall do well. Fare ye well.

30 So when they were diſmiſſed, they came to Antioch; and when they had gathered the multitude together, they delivered the epiſtle:

31 *Which* when they had read, they rejoiced for the conſolation.

32 And Judas and Silas, being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a ſpace, they were let go in peace from the brethren unto the apoſtles.

34 Notwithſtanding, it pleaſed Silas to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

36 ¶ And ſome days after Paul ſaid unto Barnabas, Let us go again and viſit our brethren in every city where we have preached the word of the Lord, *and ſee* how they do.

37 And Barnabas determined to take with them John, whoſe ſurname was Mark.

38 But Paul thought not good to take him with them who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was ſo ſharp between them that they departed aſunder one

20 *From fornication.*] Dr. Lardner having ſhown this epiſtle is not concerned about things of a moral nature, and that conſequently, what we now generally mean by this word *fornication* is not here intended, ſays, To me it appears probable, that hereby are forbid ſome alliances with the heathens, which, though not abſolutely unlawful, had better be avoided by Chriſtians, leſt they ſhould prove dangerous temptations to apoſtaſy. So the apoſtle writes, Heb. xii. 16. *Leſt there be any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birthright:* I ſuppoſe this character given of Eſau, not becauſe he was a lewd profligate or fornicator, in our ſenſe of the word; but he married Canaanitiſh women, which *were a grief of mind to Iſaac and Rebecca*; which Jacob carefully avoided. *Lardner's Remarks.*

From things ſtrangled, and from blood.] The Jews had ſo ſtrong an averſion to blood, that they accounted all who made uſe of it in food, as creatures ſadly polluted, and groſs tranſgreſſors even of the law of nature. The Gentiles, on the contrary, looked upon blood as the moſt delicious food of their gods, and thought that by eating of it, they entered into a more intimate communion with them; and therefore the prohibition of it was neceſſary for theſe two reaſons: 1ſt, that no offence might be given to the Jewiſh converts, who would be loth to converſe, much more to join in any religious office, with perſons who indulged themſelves in ſuch meats, which they deteſted; and 2dly, that the Gentile converts might be in no danger of relapſing into idolatry, which they poſſibly might do, if they were ſtill tolerated to eat things offered to idols.

22 *Judas ſurnamed Barſabas, and Silas.*] It is generally thought that Judas who is ſurnamed Barſabas, was brother of Joſes, or Joſeph, who, together with Matthias, was propoſed as a candidate for the apoſtleſhip, which Judas the traitor by his tranſgreſſion had forfeited; and Silas is ſuppoſed to be the ſame perſon, that under the name of Sylvanus, is mentioned in the title of both St. Paul's epiſtles to the Theſſalonians, and whom St. Peter, in his firſt epiſtles, calls a faithful brother.

39 *The contention was ſo ſharp between them, that they departed,* &c.] Hence we may learn, not only that theſe great lights in the Chriſtian church were men of the like paſſions with us, but that God, upon this occaſion, diſplayed in a remarkable manner the wiſdom of his providence, by rendering the frailties of two ſuch eminent ſervants inſtrumental to the benefit of his church, ſince both of them from that time employed their extraordinary induſtry and zeal, ſingly and apart, which 'till then had been united, and confined to the ſame place.

from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus:

40 And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 *Paul circumciſeth Timothy,* 14 *converteth Lydia,* 16 *caſteth out a ſpirit of divination,* 19 *is impriſoned with Silas,* 25 *and releaſed.*

THEN came he to Derbe and Lyſtra. And behold, a certain diſciple was there named Timotheus, the ſon of a certain woman which was a Jeweſs and believed, but his father *was* a Greek;

2 Which was well reported of by the brethren that were at Lyſtra and Iconium.

3 Him would Paul have to go forth with him; and took and circumciſed him, becauſe of the Jews which were in thoſe quarters. For they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep that were ordained of the apoſtles and elders which were at Jeruſalem.

5 And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghoſt to preach the word in Aſia,

7 After they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not.

8 And they paſſing by Myſia, came down to Troas.

9 And a viſion appeared to Paul in the night; there ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10 And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering that the Lord had called us for to preach the Goſpel unto them.

11 Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next *day* to Neapolis:

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony. And we were in that city abiding certain days.

13 And on the ſabbath we went out of the city by a river-ſide, where prayer was wont to be made. And we ſat down, and ſpake unto the women which reſorted *thither.*

14 ¶ And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard *us:* whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

15 And when ſhe was baptized, and her houſehold, ſhe beſought *us,* ſaying, If ye have judged me to be faithful to the Lord, come into my houſe and abide *there.* And ſhe conſtrained us.

16 ¶ And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination met us, which brought her maſters much gain by ſoothſaying.

Notes on the Sixteenth Chapter.

Ver. 1 *The ſon of a certain woman which was a Jeweſs, but his father was a Greek.*] The law of Moſes forbad the Jewiſh males to marry with women of another religion, but did not forbid a Jewiſh woman to marry with a Gentile, provided he was a man of piety and moral honeſty.

4 *The decrees.*] Theſe were rules for their direction.

6 *In Aſia.*] i. e. In Proconſular Aſia, (in which Coloſſæ, Laodicea, Sardis, and ſome other cities lay) to diſtinguiſh it from Aſia minor, of which it was a part.

7 *Myſia—Bithynia.*] Provinces of Aſia minor near the Euxine ſea.

8 *Troas.*] A town on the ſhore of the Ægean ſea, near ancient Troy.

11 *Samothracia.*] An iſland in the Ægean ſea: *Neapolis,* a maritime town of Macedonia, on the Thracian ſhore.

12 *Which is the chief city of that part of Macedonia.*] I chuſe with St. Chryſoſtome to follow the Syriac here, reading πρωτης inſtead of πρωτη της; and then the tranſlation will be,—*Philippi, a city of the firſt part of Macedonia,* &c. for it is well known that Macedonia was divided into four parts.

13 *Where prayer was wont to be made.*] Rather, where there was an oratory, or place of public prayer.

14 *Of Thyatira.*] Who was a native of the city of Thyatira in Aſia.

15 *She conſtrained us.*] i. e. She perſuaded us.

16 *Poſſeſſed with a ſpirit of divination.*] Plutarch tells us, thoſe who were inſpired with this ſpirit, i. e. the ſpirit of *Python,* as it is in the original, were εγγαστριμυθοι, or ſpake as ſeeming *to ſend the ſound from their bellies*; ſome late writers have ſuppoſed the whole pretence to ſuch inſpiration to have been founded on the art of *throwing out the voice* in ſome extraordinary manner, which

17 The ſame followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt High God, which ſhew unto us the way of ſalvation.

18 And this did ſhe many days. But Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

19 ¶ And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers.

20 And brought them to the magiſtrates, ſaying, Theſe men being Jews do exceedingly trouble our city,

21 And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

22 And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jayler to keep them ſafely.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 ¶ And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every one's bands were looſed.

27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 But Paul cried with a loud voice, ſaying, Do thy ſelf no harm: for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35 And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves and fetch us out.

38 And the ſerjeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

39 And they came and beſought them, and brought *them* out, and deſired *them* to depart out of the city.

40 And they went out of the priſon, and entered into *the houſe of* Lydia: and when they

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which has been practiſed, by ſome of late among us in England; and that all the cure wrought by the apoſtle was only diſcovering the cheat, *and diſabling her from playing this trick any more.* Enquiry into the Caſe of Dæmoniacks. But the manner in which St. Luke relates the ſtory, plainly implies, that he thought it a *real poſſeſſion*, and that St. Paul took it himſelf in that view.

20 *Theſe men being Jews, do exceedingly trouble our city.*] At the firſt appearance of the Chriſtian religion, the Gentiles conſidered it as no other than a particular ſect, or reformation of Judaiſm; becauſe, at that time, thoſe who profeſſed it, were deſcended from the ſame ſtock, born in the ſame country, obſerved in the main the ſame laws, adored the ſame God, and received the ſame ſcriptures: and this was certainly enough to denominate them Jews among thoſe who were ſtrangers to both religions.

25 *Sang praiſes unto God.*] The conſideration of the *cauſe* and *maſter* they ſuffered for, filled them with joy in a dungeon, and gave them *ſongs in the night:* their bodies were cut with deep and cruel ſtripes, but their ſouls were refreſhed and raviſhed with divine conſolations; and though their feet were faſtened in the ſtocks, their hearts were enlarged with heavenly pleaſure, and their tongues with inſpired eloquence broke out into hymns of praiſe: ſo juſt is that pious remark of St. Chryſoſtom, *To ſuffer for Chriſt is ſweeter than all conſolation.* Blackwall.

37 *Let them come themſelves*, &c.] All this paſſage exhibits a noble ſpirit of freedom in St. Paul.

Notes

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J. Basire sculp.

Paul Preaching at Athens. Acts, Ch. XVII.

From the Carton of Raphael d Urbin in the Roy. Pal. of Hampton Court.

had seen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul preacheth at Thessalonica,* 10 *Berea,* 16 *and at Athens.* 34 *Some are converted.*

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alledging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, That there is another King, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed they departed.

16 ¶ Now while Paul waited for them at Athens his spirit was stirred in him, when he saw the city wholy given to idolatry.

17 Therefore disputed he in the synagogue with the Jews and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans and of the Stoicks encountered him. And some said, What will this babler say? other some, He seemeth to be a setter-forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him

Notes on the Seventeenth Chapter.

Ver. 1 *Amphipolis and Appollonia.*] Cities of Macedonia, of which kingdom Thessalonica was the metropolis.

3 *That Christ must needs have suffered.*] That Christ, whenever he came, was to suffer and rise again.

10 *Berea.*] A town of Macedonia.

15 *Athens.*] This city was the most celebrated for learning of any in the world: it was situated on a gulf of the Ægean sea, which comes up to the isthmus of the Peloponnese, or Morea, in the district of Greece called Attica, and was the parent of that dialect which is esteemed the purest and finest Greek. Cicero calls it the fountain, whence civility, learning, religion and laws were derived to other nations.

16 *His spirit was stirred in him.*] It filled him with great and just indignation, to see so eminent a city wholly given to idolatry. *Clarke.*

18 *Because he preached unto them Jesus and the resurrection.*] Those who suppose from hence that the resurrection was taken for a Deity by the Athenians, argue, it could not be said Deities in the plural number, unless it be supposed that *resurrection* is a *goddess*, as well as Jesus a *God*. "But we know, says Dr. Bentley, such a permutation of number is frequent in all languages. We have another example of it in this chapter, ver. 28. *As certain of your own poets have said: for we are also his offspring:* and yet the apostle meant only *one*, viz. Aratus the Cicilian, his countryman, in whose Astronomical Poem this passage is now extant." *Bentley's Confutation of Atheism.*

19 *Areopagus.*] Or, Mars-hill, from the Greek; this was a place near the citadel, where the senate generally assembled. In the

unto Areopagus, saying, May we know what this new doctrine whereof thou speakest *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.

22 Then Paul stood in the midst of Mars-hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us:

28 For in him we live and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all *men* every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness by *that* man whom he hath ordained: whereof he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 ¶ Howbeit certain men clave unto him, and believed; among the which *was* Dionysius

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the midst of it was a tribunal hewn in the rock, and all round were seats cut also in stone, where they heard causes in the open air, without any covering, and, as some say, in the night-time, that they might not be moved with compassion at the sight of the criminal that was brought before them. For this tribunal was so famous for its strict regard to justice, and held by all in such esteem and veneration, that the Romans after they had conquered Greece, and sent their pro-consuls to rule there, often referred difficult cases to the judgment of the Areopagus. But after the loss of their liberty, the authority of this senate declined apace; so that in St. Paul's time, the Areopagus was not so much a court of judicature, as a place of common rendezvous, where all curious and inquisitive persons, who *spent their time in nothing else, but either in hearing or telling some new thing*, were accustomed to meet.

22 *Ye are too superstitious.*] Not too superstitious, but rather more superstitious than ordinary. Dr. Clarke says, there is no where in the whole New Testament a more sublime and affectionate summary of the Christian doctrine than in this discourse of St. Paul to the men of Athens.

23 TO THE UNKNOWN GOD.] That the Athenians had altars in their public places, without names on them, and others to unknown gods, is evident from the testimony of Laertius, who informs us, that when a great plague raged at Athens, and several means had been attempted for the removal of it, they were advised by Epimenides the philosopher, to build an altar and dedicate it to the proper and peculiar God to whom sacrifices were due. And the Athenians not knowing by what name to call him, erected an altar with this inscription, *To the Gods of Asia, Europe, and Africa, to the strange and unknown God*; by which, as some imagine, they intended the God of the Jews, who had given such wonderful deliverances to his own people: nor is this conjecture unreasonable, considering that the writings of Plato, Pythagoras, and many others, are a plain proof that the scriptures had been read by their philosophers, though not being able to comprehend his divine nature and attributes, they might call him the *unknown God*, in conformity perhaps to the Hebrews themselves, who had the name of their God in great secrecy and veneration.

24 *Dwelleth not in temples made with hands.*] Is not circumscribed by bounds, nor confined to one place by any corporeal representation, such as the heathens made of their deities; among whom the Spartans chained down the image of their god Mars; and the people, to whom the apostle spake, kept an image of victory without wings, both for the same reason, that they might not desert them. This is all the apostle designed to assert; and therefore it cannot be inferred from his words, that God does not manifest the effect of his presence in some places more than others, especially in places dedicated to his public worship. Had this been the scope of the apostle's argument, he must have argued contrary to known fact, in relation to those signal manifestations which God was pleased to make of his presence in the temple of Solomon. *Fiddes' Serm.*

25 *Neither is worshipped with men's hands.*] Rather, *is served*; this refers to a foolish notion among the heathens, *that the gods fed on the fumes of sacrifices.*

26 *Having determined the times before appointed.*] This text will admit of different interpretations, but they all concur to establish a providence, in opposition to the doctrine of the Epicureans.

27 *If haply they might feel after him, and find him.*] So as to feel and find him: this is a fine allusion to the state of darkness in which the heathens lived.

28 *As certain of your own poets*, &c.] See note on ver. 18.

30 *God winked at.*] Or, *overlooked.*

34 *The Areopagite.*] One of the judges of the Areopagus.

Notes

the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

1 *Paul laboureth with his hands, and preaching at Corinth,* 9 *is encouraged in a viſion.* 12 *He is accuſed before the deputy, but diſmiſſed.* 24 *Of Apollos.*

AFTER theſe things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought: for by their occupation they were tent makers.

4 And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews that Jeſus was Chriſt.

6 And when they oppoſed themſelves, and blaſphemed, he ſhook *his* raiment, and ſaid unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* houſe named Juſtus, one that worſhipped God, whoſe houſe joined hard to the ſynagogue.

8 And Criſpus the chief ruler of the ſynagogue believed on the Lord, with all his houſe: and many of the Corinthians hearing believed, and were baptized.

9 ¶ Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

10 For I am with thee, and no man ſhall ſet on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and ſix months, teaching the word of God among them.

12 ¶ And when Galio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgement-ſeat,

13 Saying, This *fellow* perſuadeth men to worſhip God contrary to the law.

14 And when Paul was now about to open his mouth, Galio ſaid unto the Jews, If it were a matter of wrong or wicked lewdneſs, O *ye* Jews, reaſon would that I ſhould bear with you:

15 But if it be a queſtion of words and names, and of your law, look ye *to it:* for I will be no judge of ſuch matters.

16 And he drave them from the judgement-ſeat.

17 Then all the Greeks took Soſthenes the chief ruler of the ſynagogue, and beat him before the judgement-ſeat. And Galio cared for none of thoſe things.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila; having ſhorn *his* head in Cenchrea: for he had a vow.

19 And he came to Epheſus, and left them

Notes on the Eighteenth Chapter.

Ver. 1 *Corinth.*] Corinth was the capital of Achaia, and had its name from one Corinthus, who took and rebuilt it. Its ſituation, which is at the bottom of the iſthmus which joins the Peloponneſus to the continent, rendered it capable of commanding all Greece: but its inhabitants, living as it were upon two ſeas, were chiefly merchants, and by their commerce procured abundance of wealth, which produced oſtentation, effeminacy, and all manner of vice.

3 *Becauſe he was of the ſame craft,* &c.] It was a received cuſtom among the Jews, for every man of whatever rank or quality, to learn ſome handy-craft; even though they bred them up to the liberal ſciences: hence one of their Rabbies is ſurnamed *the Shoemaker*, another *the Baker*, &c. for one of their proverbial expreſſions is, that *whoever teaches not his ſon a trade, teaches him to be a thief*; and in theſe hot countries, where tents were uſed not only by ſoldiers, but by travellers and others, whoſe buſineſs required them to be abroad, a tent-maker was no mean or unprofitable employment.

6 *Henceforth I will go unto the Gentiles.*] The meaning is, he would no longer preach to the Jews of that city.

18 *In Cenchrea, for he had a vow.*] A ſmall ſea-port in the neighbourhood of Corinth; for he had made a vow of ſhaving his head, on account of ſome extraordinary deliverance received. *Doddridge.*

19 *Epheſus,* &c.] This was the metropolis and principal mart of the proconſular Aſia. Among heathen authors, this city was once highly celebrated for its famous temple of Diana, which, for largeneſs and workmanſhip, was accounted one of the ſeven wonders of the world. In the time of our apoſtle, it retained a great deal of its ancient grandeur: but at preſent, 'tis only a heap of ruins; and the very place where it ſtood is ſo little known, that it affords matter of various conjectures to travellers.

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there: but he himſelf entered into the ſynagogue, and reaſoned with the Jews.

20 When they deſired *him* to tarry longer time with them, he conſented not:

21 But bade them farewell, ſaying, I muſt by all means keep this feaſt that cometh in Jeruſalem; but I will return again unto you, if God will. And he ſailed from Epheſus.

22 And when he had landed at Ceſarea, and gone up and ſaluted the church, he went down to Antioch.

23 And after he had ſpent ſome time *there*, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the ſcriptures, came to Epheſus.

25 This man was inſtructed in the way of the Lord: and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

26 And he began to ſpeak boldly in the ſynagogue. Whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him. Who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, ſhewing by the ſcriptures that Jeſus was Chriſt.

CHAP. XIX.

The Holy Ghoſt is given by Paul's hands.

AND it came to paſs that, while Apollos was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus: and finding certain diſciples,

2 He ſaid unto them, Have ye received the Holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any Holy Ghoſt.

3 And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's Baptiſm.

4 Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

5 When they heard *this*, they were baptized in the name of the Lord Jeſus.

6 And when Paul had laid *his* hands upon them, the Holy Ghoſt came on them; and they ſpake with tongues, and propheſied.

7 And all the men were about twelve.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus.

10 And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Greeks.

11 And God wrought ſpecial miracles by the hands of Paul;

12 So that from his body were brought unto the ſick handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

13 Then certain of the vagabond Jews, ex-

The whole town is now nothing but an habitation of herdſmen and farmers, living in low and humble cottages of dirt, ſheltered from the extremities of the weather by mighty maſſes of ruinous walls; the pride and oſtentation of former days, and the emblem in theſe of the frailty of the world, and the tranſient vanity of human glory. *Biſhop Newton.*

22 *And ſaluted the church.*] The church at Jeruſalem.

Alexandria.] A city of Egypt.

Notes on the Nineteenth Chapter.

Ver. 2 *We have not ſo much as heard, whether there be any Holy Ghoſt.*] i. e. Whether there had yet been *any ſuch plentiful effuſion of it*, as the prophets had foretold. *Clarke.*

4 *John baptized with the baptiſm of repentance.*] i. e. John baptized you into the expectation of the Meſſiah that was to come; but before you enjoy the benefit of his actual coming, you muſt verify that expectation by receiving him now he is come; and fulfil the intention of John's baptiſm, by being conſequently baptized in the name of Chriſt. *Clarke.*

5 *They were baptized in the name of the Lord Jeſus.*] They were baptized in *that form*, which Chriſt had appointed, i. e. in the name of the Father, and of the Son, and of the Holy Ghoſt.

13 *Exorciſts.*] Several Jews about this age pretended to a power of caſting out dæmons, particularly by ſome *arts* and *charms* derived from Solomon.

orciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

14 And there were ſeven ſons of *one* Sceva a Jew, *and* chief of the prieſts, which did ſo.

15 And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know; but who are ye?

16 And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus: and fear fell on them all, and the name of the Lord Jeſus was magnified.

18 And many that believed came, and confeſſed, and ſhewed their deeds,

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all *men:* and they counted the price of them, and found it fifty thouſand *pieces* of ſilver.

20 So mightily grew the word of God, and prevailed.

21 After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So he ſent into Macedonia two of them that miniſtred unto him, Timotheus and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmall ſtir about that way.

24 For a certain *man* named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen;

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye ſee and hear that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people, ſaying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.

28 And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, Great *is* Diana of the Epheſians.

29 And the whole city was filled with confuſion: and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the diſciples ſuffered him not.

31 And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring *him* that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward: and Alexander beckened with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the ſpace of two hours cried out, Great *is* Diana of the Epheſians.

35 And when the town-clerk had appeaſed

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19 *Which uſed curious arts.*] Several antient authors have mentioned the *Epheſian Letters*, meaning by them *the charms*, and other *arts* of a *magical kind*, which the inhabitants of that city profeſſed.

Fifty thouſand pieces of ſilver.] If theſe be taken for *Jewiſh ſhekels*, and valued only at half a crown each, the ſum amounts to 6250 l. ſterling: but as the *Attic drachm* ſeems to have been uſed generally among the Greeks, it is moſt natural to compute it by that; which, if with Prideaux we reckon at nine-pence each, reduces the ſum to 1875 l.

22 *About that way.*] About the doctrine which Paul preached.

27 *Whom all Aſia, and the world worſhippeth.*] Diana was known under a variety of characters; as the Goddeſs of *Hunting*, *Travelling*, *Child-birth*, and *Inchantments:* under one or other of theſe views, ſhe had doubtleſs a great number of votaries.

33 *The Jews putting him forward.*] Fearing leſt they, who were known to be diſaffected to all kinds of idolatry, ſhould ſuffer in the tumult.

34 *When they knew he was a Jew.*] And therefore ſuppoſed he would ſpeak againſt Diana.

the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

38 Wherefore if Demetrius and the craftſmen which are with him have a matter againſt any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

40 For we are in danger to be called in queſtion for this day's uproar, there being no cauſe whereby we may give an account of this concourſe.

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

CHAP. XX.

1 *Paul goeth to Macedonia.* 6 *At Troas he celebrateth the Lord's Supper, preacheth, and raiſeth Eutychus, fallen from a window, to life.* 17 *At Miletus Paul committeth the flock to the elders,* 36 *and prayeth with them.*

AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him as he was about to ſail into Syria, he purpoſed to return through Macedonia.

4 And there accompanied him into Aſia Sopater of Berea; and of the Theſſalonians, Ariſtarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus, and Trophimus.

5 Theſe going before tarried for us at Troas.

6 ¶ And we ſailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode ſeven days.

7 And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his ſpeech until midnight.

8 And there were many lights in the upper-chamber where they were gathered together.

9 And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* ſaid, Trouble not your ſelves: for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next *day* over againſt Chios. And the next

Notes on the Twentieth Chapter.

Ver. 7 *Upon the firſt day of the week*, &c.] i. e. On Sunday, or the day that Jeſus roſe from the dead. And from hence we may obſerve, that, from the very beginning, Chriſtians uſed to aſſemble on the firſt day of the week, to perform their religious worſhip; for Pliny, in his epiſtle to the emperor Trajan, tells him, "that he found nothing to alledge againſt the Chriſtians "but their obſtinacy and their ſuperſtition, and that it was their "cuſtom to meet together on a ſet day before it was light."

9 *In a window.*] The original ſignifies *an open window*, which had a ſort of little door, which was ſet open, that the room might not be over-heated. The antients had not yet glaſs in their windows.

13 *Minding himſelf to go afoot.*] It ſhould be, *To go by land: πεζευειν* means *to go by land*; whether on foot, horſeback, or waggon, it matters not. *Jortin.*

14 *Aſſos.*] A ſea-port, not far from Troas.——*Mitylene* was a famous city in the iſle of Leſbos.

15 *Chios---Samos.*] Two iſlands in the Ægean.——*Trogyllium* was a promontory near Samos, and *Miletus* a city of Caria.

day we arrived at Samos, and tarried at Trogyllium. And the next *day* we came to Miletus.

16 For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia; for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 ¶ And from Miletus he ſent to Epheſus, and called the elders of the church.

18 And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

21 Teſtifying both to the Jews and alſo to the Greeks repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 And now behold, I go bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befal me there:

23 Save that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me.

24 But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the Goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all *men*.

27 For I have not ſhunned to declare unto you all the counſel of God.

28 Take heed therefore unto yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood.

29 For I know this, that after my departing ſhall grievous wolves enter-in among you, not ſparing the flock.

30 Alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things, to draw away diſciples after them.

31 Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

33 I have coveted no man's ſilver or gold or apparel.

34 Yea, ye your ſelves know that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 And they all wept ſore, and fell on Paul's neck, and kiſſed him,

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

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22 *Bound in the ſpirit.*] While he was at full liberty, and had no violence offered him; yet he prophetically foreſaw that bands and afflictions were coming upon him. *Clarke.*

24 *The goſpel of the grace of God.*] i. e. The gracious declaration of God's love and favour towards mankind, manifeſted by Chriſt. *Clarke.*

26 *I am pure from the blood of all men.*] Not guilty of their ruin, if they periſh.

28 *Over the which the Holy Ghoſt hath made you overſeers*, &c.] It is ſufficiently evident from many paſſages in ſcripture, that the divine ſpirit enabled the apoſtles to diſcern who were fit to be governors of the church, and that, by its inſpiration, they were accordingly choſen into that office. Thus the ſpirit, by the prophets of Antioch, ſaid, *Separate me Barnabas and Saul for the work of the miniſtry whereunto I have called them*, Acts xiii. 2: therefore we need not doubt, but that to this kind of election it is that the apoſtle refers.

35 *It is more bleſſed to give than to receive.*] It is certain, that this ſaying does not occur in any of the four evangeliſts; nor does the apoſtle mention it as an inference from our Lord's ſeveral diſcourſes in commendation of charity, but as his own expreſs words; and therefore we muſt neceſſarily conclude, that he came to the knowledge of it, by the information of ſome diſciple who had converſed with our Saviour in the days of his fleſh.

Notes

CHAP. XXI.

1 *Paul will not be diſſuaded from going to Jeruſalem.* 9 *Philip's daughters propheteſſes.* 18 *Paul at Jeruſalem is apprehended,* 31 *but is reſcued by the chief captain.*

AND it came to paſs that after we were gotten from them, and had launched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the ſpirit, that he ſhould not go up to Jeruſalem.

5 And when we had accompliſhed thoſe days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip; and returned home again.

7 And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Ceſarea; and we entered into the houſe of Philip the Evangeliſt, which was *one* of the ſeven, and abode with him.

9 ¶ And the ſame man had four daughters, virgins, which did propheſy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver *him* into the hands of the Gentiles.

12 And when we heard theſe things, both we and they of that place beſought him not to go up to Jeruſalem.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

14 And when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe days we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo *certain* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 ¶ And the *day* following Paul went in with us unto James: and all the elders were preſent.

19 And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry.

20 And when they heard *it*, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe *their* children, neither to walk after the cuſtoms.

22 What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

23 Do therefore this that we ſay to thee: we have four men which have a vow on them:

Notes on the Twenty-firſt Chapter.

Ver. 1 *Coos.*] An iſland of the Archipelago. *Rhodes*, another in the Mediterranean, and *Patara*, a city and ſea-port of Lycia.

4 *Said to Paul through the ſpirit,* &c.] They perſuaded him if he tendered his own liberty and ſafety, *not to go up,* &c. It is neceſſary that we take it in this limitation; for had the ſpirit forbidden his journey to Jeruſalem, we may be ſure he would have deſiſted from it. *Doddridge.*

7 *Ptolemais.*] A ſea-port of Syria, between Tyre and Ceſarea.

8 *One of the ſeven*] One of the ſeven deacons. See ch. vi. 5.

15 *We took up our carriages.*] We made up our baggage.

23, 24 *We have four men which have a vow on them,* &c.] In order to underſtand this paſſage, it may not be improper to obſerve,

24 Them take, and purify thyſelf with them, and be at charges with them, that they may ſhave *their* heads: and all may know that thoſe things whereof they were informed concerning thee are nothing, but *that* thou thyſelf alſo walkeſt orderly, and keepeſt the law.

25 As touching the Gentiles which believe, we have written and concluded that they obſerve no ſuch thing, ſave only that they keep themſelves from *things* offered to idols, and from blood, and from *things* ſtrangled, and from fornication.

26 Then Paul took the men, and the next day purifying himſelf with them entered into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.

27 And when the ſeven days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him;

28 Crying out, Men of Iſrael, help. This is the man that teacheth all *men* every where againſt the people and the law and this place: and further, hath brought Greeks alſo into the temple, and hath polluted this holy place.

29 For they had ſeen before with him in the city Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple. And forthwith the doors were ſhut.

31 ¶ And as they went about to kill him, tidings came unto the chief captain of the band that all Jeruſalem was in an uproar.

32 Who immediately took ſoldiers and centurions, and ran down unto them. And when they ſaw the chief captain and the ſoldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And ſome cried one thing, ſome another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle.

35 And when he came upon the ſtairs, ſo it was that he was born of the ſoldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? who ſaid, Canſt thou ſpeak Greek?

38 Art not thou that Egyptian which before theſe days madeſt an uproar, and leddeſt out into the wilderneſs four thouſand men that were murderers?

39 But Paul ſaid, I am a man which am a Jew of Tarſus, *a city* of Cilicia, a citizen of no mean city: and I beſeech thee ſuffer me to ſpeak unto the people.

ſerve, that among the Jews it was accounted a kind of meritorious action to contribute to the expence of the ſacrifices and offerings, which thoſe who had taken upon them a vow of Nazaritiſm were to make, when the time of their vow came to be accompliſhed. *Be at charges*, therefore, they ſay, *that they may ſhave their heads*, and offer the ſacrifices which the law has appointed in that caſe; and then all that come to the temple, will know by their own obſervation, that there is nothing of truth in thoſe things which they have heard of thee; but that, inſtead of forbidding theſe obſervances to others, thou thyſelf walkeſt regularly, keeping the law, and avoiding all occaſion of offence. *Doddridge.* The vow theſe men had on them, ſeems to be that of a Nazarite. (Numb. vi.) They were to offer a ſacrifice at the end of their time, to ſhave their heads, and burn the hair at the temple. *Wall.*

34 *The caſtle.*] This was a tower or fortreſs, where the Romans kept a conſtant garriſon at Jeruſalem. It was a very antient building, and called Baris; but Herod the Great having repaired it, changed its name to Antonia, in honour of his friend M. Anthony. It was ſituated at the north-weſt angle of the temple, upon an eminence cut ſteep on all ſides, and encloſed with a wall three hundred cubits high. It was built in the form of a large ſquare, having neither the magnificence of a palace, and the conveniences of a city, and without ſeveral fortifications, and a tower at each corner to ſtrengthen and defend it. It had a number of ſtairs deſcending both to the weſtern and the northern portico.

38 *Art thou that Egyptian*, &c.] Lyſias alludes here to the following tranſaction, mentioned by Joſephus: "While Felix was "governor of Judea, there came a certain perſon out of Egypt "to Jeruſalem, pretending to be a prophet, and perſuading the "people to follow him to the top of mount Olivet, and when "he came thither, he told them, he would only ſpeak the "word, and they ſhould ſee the walls of Jeruſalem fall flat to "the ground, and make way for them to enter the city. But "Felix, hearing of this adventure, fell upon them with an army "of horſe and foot, killed four hundred upon the ſpot, took "two hundred priſoners, and put the Egyptian to flight."

39 *A Jew of Tarſus.*] That all the inhabitants of Tarſus enjoyed the privilege of Roman citizens has been generally maintained, but is expoſed to many difficulties, which leave it more probable, that St. Paul had this privilege from his father, as it was frequently conferred upon ſingle perſons or families. *Baumgarton's Remarks.*

40 And when he had given him licence, Paul ſtood on the ſtairs, and beckened with the hand unto the people. And when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

CHAP. XXII.

1 *Paul declareth his converſion.* 25 *He eſcapeth ſcourging by the privilege of a Roman.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith,

3 I am verily a man which am a Jew, born in Tarſus *a city* of Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

6 And it came to paſs that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me:

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

9 And they that were with me ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus; and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee that thou ſhouldeſt know his will, and ſee that Juſt One, and ſhouldeſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all *men* of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

17 And it came to paſs that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me; Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I impriſoned and beat in every ſynagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

Notes on the Twenty-ſecond Chapter.

Ver. 2 *In the Hebrew tongue*, &c.] The Jews were not diſpleaſed to hear him diſcourſe of matters relating to religion, and eſpecially of the vocation of the Gentiles, in a language which the Romans did not underſtand; whereas, had he, in the courſe of his apology, expoſed the contempt and hatred which the Jews entertained of all the heathen, in a language which the chief captain and his men were acquainted with, and in ſuch a light as his known eloquence would have enabled him to do, it is not to be imagined what terror and confuſion, at leaſt, he would have brought upon his enemies: ſo that in this he acted both the charitable and the prudent part.

3 *At the feet of Gamaliel.*] This was a celebrated doctor of the law. See chap. v. 34. The phraſe *to be brought up at the feet*, plainly alludes to the poſture in which the ſcholars were placed, viz. on low ſeats, while their teacher was raiſed on a kind of throne.

4 *Unto the death.*] The apoſtle does not mean any particular ſort of death, but death in general: the definitive article therefore is improperly uſed---It ought to be *unto death*, without any article, agreeable to the original, αχρι θανατου. *Dr. Lowth's Eng. Gram.*

18 *Saw him.*] i. e. The Lord Jeſus.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and ſaid, Away with ſuch a *fellow* from the earth: for it is not fit that he ſhould live.

23 And as they cried out, and caſt off *their* clothes, and threw duſt into the air,

24 The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging; that he might know wherefore they cried ſo againſt him.

25 ¶ And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doeſt: for this man is a Roman.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free*-born.

29 Then ſtraightway they departed from him which ſhould have examined him: and the chief captain alſo was afraid after he knew that he was a Roman, and becauſe he had bound him.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

CHAP. XXIII.

1 *Paul pleadeth his cauſe.* 7 *Diſſenſion among his accuſers.* 23 *He is ſent to Felix.*

AND Paul earneſtly beholding the council, ſaid, Men *and* brethren, I have lived in all good conſcience before God until this day.

2 And the high prieſt Ananias commanded them that ſtood by him to ſmite him on the mouth.

3 Then ſaid Paul unto him, God ſhall ſmite thee, *thou* whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law?

4 And they that ſtood by ſaid, Revileſt thou God's high prieſt?

5 Then ſaid Paul, I wiſt not, brethren, that he was the high prieſt. For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

6 But when Paul perceived that the one part was Sadducees, and the other Phariſees, he cried out in the counſel, Men *and* brethren, I am a

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24 *The chief captain commanded him to be brought into the caſtle*, &c.] As Lyſias did not underſtand Hebrew, he could not tell what the purport of St. Paul's ſpeech to the people was; but, by their mad and outrageous behaviour, he gueſſed that he muſt have ſaid ſomething very provoking, either againſt the law or the dignity of their nation, and therefore was willing to know the truth of it from himſelf. Scourging was a method of examination uſed by the Romans, and other nations, to force ſuch as were ſuppoſed guilty to confeſs what they had done, what were their motives, and who were acceſſory to the fact.

25 *Is it lawful for you to ſcourge?* &c.] The Valerian law forbad that a Roman citizen ſhould be *bound*; and the Sempronian, that he ſhould *be beaten with rods*.

28 *I was free-born.*] Probably Paul's father might have been rewarded with the freedom of the city for his fidelity and bravery in ſome military ſervice; as was often done.

Notes on the Twenty-third Chapter.

Ver. 1 *I have lived in all good conſcience before God, until this day*, &c.] The apoſtle, by a *good conſcience*, does not mean here a conſcience void of all error and offence; for he owns himſelf to have been guilty of a great ſin, in *perſecuting the church of God*; but ſuch a conſcience as acted according to his perſuaſion that he ought to act; in which ſenſe, he ſays, that when he blaſphemed againſt Chriſt, and perſecuted his church, he did it out of a belief that *he ought to do many things contrary to the name of Jeſus*.

3 *God ſhall ſmite thee, thou whited wall*, &c.] A whited wall was a proverbial expreſſion, denoting an hypocrite of any kind, and the propriety of it appears in this—That as the wall had a fair outſide, but nothing but dirt, or ſticks, and ſtones within, ſo the high-prieſt had the outward appearance of a righteous judge, ſitting as one that would paſs ſentence according to law, and yet commanding him to be puniſhed for ſpeaking the truth, and ſo condemning the innocent, contrary to the law of nature, as well as that of Moſes. Our bleſſed Saviour makes uſe of a compariſon of the ſame nature, when he calls the ſcribes and Phariſees *whited ſepulchres*. It ſhould be obſerved, in vindication of St. Paul, that his words, *God ſhall ſmite thee*, are a prediction, not an imprecation; and a prediction which Joſephus tells us was fulfilled in a ſhort time; for he was murdered in a mutiny.

5 *I wiſt not, brethren, that he was the high-prieſt*, &c.] It ſhould rather be rendered, *I was not aware that it was the high-prieſt:* I was hurried away by a ſudden tranſport of mind, otherwiſe I ſhould have been cautious how I had taken ſuch a liberty. *Doddridge.*

6 *I am a Phariſee*, &c.] The apoſtle here makes uſe of an innocent policy, for his own preſervation, by throwing a bone

of

Phariſee, the ſon of a Phariſee; of the hope and reſurrection of the dead I am called in queſtion.

7 ¶ And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadducees: and the multitude was divided.

8 For the Sadducees ſay that there is no reſurrection, neither angel, nor ſpirit; but the Phariſees confeſs both.

9 And there aroſe a great cry: and the Scribes *that were* of the Phariſees part aroſe and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

10 And when there aroſe a great diſſenſion, the chief captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

11 And the night following the Lord ſtood by him, and ſaid, Be of good cheer Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 And when it was day certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conſpiracy.

14 And they came to the chief prieſts and elders, and ſaid, We have bound ourſelves under a great curſe that we will eat nothing until we have ſlain Paul.

15 Now therefore ye with the council ſignify to the chief captain that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's ſiſter's ſon heard of their lying in wait, he went and entered into the caſtle, and told Paul.

17 Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went *with him* aſide privately, and aſked *him*, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee that thou wouldeſt bring down Paul to morrow into the council, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yield unto them; for there lie in wait for him of them more than forty men which have bound themſelves with an oath that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promiſe from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhewed theſe things to me.

23 ¶ And he called unto him two centurions, ſaying, Make ready two hundred ſoldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night.

24 And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governor.

25 And he wrote a letter after this manner;

26 Claudius Lyſias unto the moſt excellent governor Felix *ſendeth* greeting.

27 This man was taken of the Jews, and

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of contention between the Sadducees, who denied a reſurrection, and the Phariſees, who owned it; and obliged the Phariſees, in that particular at leaſt, to take his part, and ſo turned their oppoſition againſt him upon one another, that, by ſetting his enemies at variance, he might eſcape their unjuſt and malicious intentions.

14 *We have bound ourſelves*, &c.] Such execrable vows as theſe were not unuſual with the Jews, who challenged to themſelves a right of puniſhing thoſe, without any legal proceſs, whom they conſidered as tranſgreſſors of the law; and in ſuch caſes thought that they were juſtified in killing them. *Doddridge.*

17 *Paul called one of the centurions*, &c.] Though he had an expreſs promiſe from Chriſt for his ſecurity, yet he did not neglect any means of ſafety.

19 *Went aſide privately.*] Lyſias ſeems to have conducted this affair, like a man of great prudence and integrity.

23 *At the third hour of the night.*] At nine o'clock.

26 *Felix.*] Claudius Felix was the brother of Pallas the freedman, and firſt favourite of the emperor, by whoſe intereſt he obtained the government of Judea; but, in the adminiſtration of

ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, *how* that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo to ſay before thee what *they had* againſt him. Farewell.

31 Then the ſoldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle.

33 Who when they came to Ceſarea, and delivered the epiſtle to the governor, preſented Paul alſo before him.

34 And when the governor had read *the letter*, he aſked of what province he was. And when he underſtood that he was of Cilicia;

35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herod's judgement-hall.

CHAP. XXIV.

1 *Paul accuſed by Tertullus,* 10 *anſwereth for himſelf.* 24 *He preacheth Chriſt to the governor and his wife,* 27 *who at laſt, going out of his office, leaveth Paul in priſon.*

AND after five days Ananias the high prieſt deſcended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor againſt Paul.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always and in all places, moſt noble Felix, with all thankfulneſs.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee that thou wouldeſt hear us of thy clemency a few words.

5 For we have found this man *a* peſtilent *fellow*, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes:

6 Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came upon us, and with great violence took *him* away out of our hands,

8 Commanding his accuſers to come unto thee: by examining of whom thyſelf mayeſt take knowledge of all theſe things whereof we accuſe him.

9 And the Jews alſo aſſented, ſaying, That theſe things were ſo.

10 ¶ Then Paul, after that the governor had beckened unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more cheerfully anſwer for myſelf:

11 Becauſe that thou mayeſt underſtand that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

12 And they neither found me in the temple diſputing with any man, neither raiſing up

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of it, practiſed all manner of violence, avarice, and luſt. Tacitus tells us, that "he made his will the law of his govern-"ment, and ruled the province with all the authority of a king, "and the inſolence of a free-ſlave, whom neither ſhame nor "fear could reſtrain." He ſtuck at no manner of cruelty or injuſtice, having cauſed Jonathan the high-prieſt to be aſſaſſinated, merely becauſe he ſometimes reminded him of his mal-adminiſtration: with many other enormous crimes, too tedious to relate here.

31 *Antipatris.*] A city on the borders of Samaria near the Mediterranean, within the borders of the tribe of Manaſſeh, about thirty-eight miles from Jeruſalem.

35 *Herod's judgement-hall.*] This was a magnificent palace built by Herod the Great for his own habitation, whenever he went to Ceſarea, and was afterwards uſed by the Roman governors for the place of their reſidence, and for the confinement of ſome particular priſoners.

Notes on the Twenty-fourth Chapter.

Ver. 1 *Deſcended.*] i. e. Came down to Ceſarea.

2 *Tertullus began to accuſe him.*] Almoſt every word of this oration is falſe, and infamouſly baſe.

5 *The ſect of the Nazarenes.*] This is the only place of ſcripture wherein the Chriſtians are called Nazarenes, though the great Founder of their religion was frequently ſtiled Jeſus of Nazareth.

12 *They neither found me in the temple diſputing with any man,* &c.] Our apoſtle being accuſed of three notorious crimes, viz. ſedition, hereſy, and profanation of the temple, anſwers to every one of them. With regard to the firſt, he proved that he was ſo far

the people, neither in the ſynagogues, nor in the city:

13 Neither can they prove the things whereof they now accuſe me.

14 But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead both of the juſt and unjuſt.

16 And herein do I exerciſe my ſelf to have always a conſcience void of offence toward God and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Aſia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object if they had ought againſt me.

20 Or elſe let theſe ſame *here* ſay, if they have found any evil doing in me, while I ſtood before the council,

21 Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.

22 And when Felix heard theſe things, having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him.

24 ¶ And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt.

25 And as he reaſoned of righteouſneſs, temperance, and judgement to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon, I will call for thee.

26 He hoped alſo that money ſhould have been given him of Paul that he might looſe him: wherefore he ſent for him the oftner, and communed with him.

27 ¶ But after two years Porcius Feſtus came into Felix' room; and Felix willing to ſhew the Jews a pleaſure, left Paul bound.

CHAP. XXV.

1 *Paul accuſed by the Jews before Feſtus, appealeth unto Ceſar.*

NOW when Feſtus was come into the province, after three days he aſcended from Ceſarea to Jeruſalem.

2 Then the high prieſt and the chief of the Jews informed him againſt Paul, and beſought him,

3 And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

far from being guilty of ſedition, that he came up to the temple to worſhip the God of his fathers, and bring alms to the poor of his nation.

14 *After the way which they call hereſy, ſo worſhip I*, &c.] Here the apoſtle anſwers the ſecond part of the charge brought againſt him, viz. the charge of hereſy, and being the ringleader of the ſect of the Nazarenes: and in order to this, he appeals to ſcripture and antiquity; to the former as the ground and rule of his faith, and to the latter for the object of his worſhip.

17, 18 *After many years, I came to bring alms to my nation*, &c.] The apoſtle having vindicated himſelf from the two firſt charges, proceeds to clear himſelf from the third, viz. the profanation of the temple, which he did effectually, by declaring that he had not been for a long time at Jeruſalem before this journey, and that he now came to bring alms to the poor Jews who had embraced Chriſtianity. He readily acknowledged that he went into the temple, though not to profane it, but on the contrary to perform thoſe rites, which the law of the Jews required from ſuch as had the vow of Nazarites upon them.

22 *Of that way.*] i. e. Of that form of religion which Paul taught.

24 *Druſilla.*] She was the daughter of Herod Agrippa.

25 *Of righteouſneſs, and temperance*, &c.] This diſcourſe was moſt excellently calculated to ſuit the character and circumſtances of ſo unjuſt and lewd a prince.

Notes on the Twenty-fifth Chapter.

Ver. 1 *When Feſtus was come into the province.*] Joſephus tells us, that when Feſtus came into Judea, he found all in the greateſt deſolation and diſtreſs; the country laid waſte; the people forced from their habitations; their houſes expoſed to fire and pillage; and lying at the mercy of a brutal band of vagabond freebooters, who, in great numbers, ravaged the country.

3 *Laying in wait to kill him.*] Joſephus mentions a great number of aſſaſſins at this time called Sicarii, or poignarders, from the weapons they carried, by whom many innocent perſons were murdered.

4 But Feſtus anſwered, That Paul ſhould be kept at Ceſarea, and that he himſelf would part ſhortly *thither*.

5 Let them therefore, ſaid he, which among you are able, go down with *me*, and accuſe this man, if there be any wickedneſs in him.

6 And when he had tarried among them more than ten days, he went down unto Ceſarea; and the next day ſitting on the judgement-ſeat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jeruſalem ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove;

8 While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Ceſar have I offended any thing at all.

9 But Feſtus, willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then ſaid Paul, I ſtand at Ceſar's judgement-ſeat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knoweſt:

11 For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar.

12 Then Feſtus, when he had conferred with the council, anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou go.

13 And after certain days king Agrippa and Bernice came unto Ceſarea to ſalute Feſtus.

14 And when they had been there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed *me*, deſiring *to have* judgement againſt him.

16 To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay on the morrow I ſat on the judgement-ſeat, and I commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtions, I aſked *him* whether he would go to Jeruſalem, and there be judged of theſe matters.

21 But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.

22 Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow, when Agrippa was

11 *No man may deliver me unto them.*] He apprehended, and not without reaſon, that he ſhould be murdered by the way.

I appeal unto Ceſar.] This manner of appealing was very common among the Romans, and introduced to ſecure the lives and fortunes of the populace from the unjuſt incroachments and over-rigorous ſeverities of the magiſtrates; whereby it was lawful, in caſes of oppreſſion, to appeal to them for redreſs. St. Paul well knew that he ſhould have no fair and equitable dealings at the hands of the governor, when ſwayed by the Jews his ſworn and inveterate enemies, and therefore appealed from him to the emperor; nor could Feſtus deny his demand.

13 *King Agrippa and Bernice.*] This prince was the ſon of Herod Agrippa, mentioned in the twelfth chapter of the Acts, and was at Rome with the emperor Claudius when his father died. The emperor was inclined to have given him all the dominions which his father enjoyed; but thoſe who were about him diſſuaded him from it, ſo that he kept Agrippa ſtill at court, until he was in a condition to reign. Bernice was his ſiſter; of this inceſtuous commerce Juvenal ſpeaks in a celebrated paſſage, ſat. 6. ver. 155, &c. It is certain this lady had firſt been married to her own uncle, Herod king of Chalcis; after whoſe death, on the report of her ſcandalous familiarity with her brother Agrippa, ſhe married Polemon king of Cilicia, whom ſhe ſoon forſook, though he had ſubmitted to circumciſion to obtain the alliance. She was the perſon whom Titus Veſpaſian ſo paſſionately loved; and whom he would have made empreſs, had not the clamours of the people prevented it. *Doddridge.*

19 *Superſtition.*] This word is here to be underſtood in a good ſenſe, and means *religion*. The heathens called the Jewiſh religion by the name of *ſuperſtition*: Quintilian calls Moſes *Judaicæ ſuperſtitionis auctorem.*

come, and Bernice, with great pomp, and was entered into the place of hearing with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me both at Jerusalem and also here, crying, that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAP. XXVI.

1 *Paul before Agrippa declareth his life,* 12 *and his conversion.* 24 *Festus chargeth him to be mad.*

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself;

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes instantly serving *God* day and night hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you that God should raise the dead?

9 I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and, when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme: and

Notes on the Twenty-sixth Chapter.

Ver. 1 *Stretched forth the hand.*] This was esteemed a decent expression of earnestness in one that spoke in public: the eloquent Demosthenes often used the same gesture as St. Paul here.

6 *Am judged for the hope of the promise made of God unto our fathers.*] As the resurrection of Christ was a pledge and assurance of a general resurrection, it was impossible for the apostles to attest the one, without asserting the other, since, in the truth of the thing, and according to the sentiments of the Jews themselves, the resurrection was to be affected by the Messiah; for which reason we find St. Paul stiling our Lord *the first-fruits of them that slept*, and declaring farther, *That as in Adam all die, even so in Christ shall all be made alive.*

7 *Unto which promise our twelve tribes,* &c.] This might be said of them, though they were still in captivity: or perhaps, the whole body of the Jewish nation retained the name of the twelve tribes, according to the antient division, as we find the disciples called the twelve after the death of Judas, and before the election of St. Matthias. *Introd. to a New Version.*

8 *Why should it be thought a thing incredible with you,* &c.] That the Jews had grounds sufficient, in the writings of the Old Testament, to expect a future resurrection, is evident from our Saviour's application of God's own words, *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob*, Exod. iii. 6. *God is not the God of the dead, but of the living*, Matt. xxii. 32. This is the deduction which our Saviour makes. But when we read in the prophets, *That the earth shall cast out the dead, and those that dwell in the dust shall arise*, Isaiah xxvi. 19. And more expressly still, *That many of them who sleep in the dust shall awake; some to everlasting life, and some to everlasting confusion*, Dan. xii. 2. we need the less to wonder, that we find the martyrs in the Jewish church not doubting, *But that the Creator of the world would give them breath and life again; and would raise them up who died for his laws unto everlasting life*, 2 Maccabees, vii. 9—23.

10 *I gave my vote.*] Paul had no vote in the sanhedrim; but the meaning is, that he instigated the people against them as much as he could.

11 *To blaspheme.*] There is a passage in Pliny's Epistles, (book 10. epistle 94.) which proves that heathen persecutors obliged Christians that fell under the trial, not only to renounce Christ, but also to curse him; and hence it appears that the Jews imposed the like test upon them. *Doddridge.*

17 *From*

being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

12 ¶ Whereupon as I went to Damaſcus with authority and commiſſion from the chief prieſts,

13 At mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear to thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified, by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come;

23 That Chriſt ſhould ſuffer, *and* that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

24 ¶ And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf; much learning doth make thee mad.

25 But he ſaid, I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely. For I am perſuaded that none of theſe things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, believeſt thou the prophets? I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

29 And Paul ſaid, I would to God that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 And when he had thus ſpoken, the king roſe up, and the governor, and Bernice, and they that ſat with them:

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doeth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty if he had not appealed unto Ceſar.

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17 *From the people.*] i. e. The Jews, often ſo diſtinguiſhed from the other nations or Gentiles. *Heylyn.*

22 *Having obtained help of God.*] By the extraordinary providence of God, I ſtill ſurvive.

24 *Much learning doth make thee mad.*] To hear him ſpeak of the reſurrection of the dead; of a viſion and voice from heaven; of faith in Chriſt; of converſion from darkneſs to light; of deliverance from the power of Satan; of an inheritance among them that are ſanctified; and of Chriſt's ſhewing light unto the people, and to the Gentiles; were ſo many ænigmas to the governor, that it was enough to make him think there poſſibly might be ſome diſorder in the apoſtle's brain, that made him talk in ſo unintelligible a manner.

25 *I am not mad, noble Feſtus,* &c.] This anſwer is ſo modeſt and diſcreet, that it effectually confuted that charge, and could not diſoblige him that made it. *Blackwall.*

29 *Except theſe bonds.*] This expreſſion would ſound with a better grace, and be a finer compliment to the company, if the apoſtle at this time had his fetters on, and actually pointed at them when he ſpake: but as bonds may not improperly ſignify a priſon, 'tis enough to juſtify that expreſſion, that he was ſtill kept in durance, and under the cuſtody of a guard.

32 *If he had not appealed unto Ceſar.*] After a priſoner had appealed unto the emperor, no inferior judge could either condemn or acquit him. *Wall.*

CHAP. XXVII.

1 *Paul ſhipping towards Rome,* 10 *foretelleth the danger of the voyage,* 11 *but is not believed.* 14 *They are toſſed with a tempeſt,* 41 *and ſhipwracked;* 22, 34, 44 *yet all come ſafe to land.*

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners unto one named Julius, a centurion of Auguſtus' band.

2 And entering into a ſhip of Adramyttium, we launched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian of Theſſalonica being with us.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had launched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing unto Italy; and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over-againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over-againſt Salmone;

8 And hardly paſſing it, came unto a place which is called The fair heavens; nigh whereunto was the city *of* Laſea.

9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them,*

10 ¶ And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

11 Nevertheleſs, the centurion believed the maſter and the owner of the ſhip more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* winter; which is an haven of Crete, and lieth toward the ſouth-weſt and north weſt.

13 And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence* they ſailed cloſe by Crete.

14 ¶ But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat;

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quick-ſands, ſtrake ſail, and ſo were driven.

18 And we being exceedingly toſſed with a tempeſt, the next *day* they lightened the ſhip;

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us,* all hope that we ſhould be ſaved was then taken away.

21 But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and have gained this harm and loſs.

Notes on the Twenty-ſeventh Chapter.

Ver. 2 *Adramyttium.*] This was a ſea-port in Myſia, a province of Aſia Minor, lying oppoſite to the iſle of Leſbos or Meteline, and not far from Troas.

9 *The faſt was now already paſt,* &c.] This was the great annual faſt of expiation for the ſins of the people of Iſrael, Lev. xvi. 29. which began on the tenth day of the month Tizri, anſwering to the 25th of our September. This was the commencement of the civil year: and therefore 'tis no wonder that St. Luke ſhould make uſe of this epocha, the faſt being already paſt, to denote a particular part of the year, ſince he wrote his goſpel for the uſe of Chriſtians, who at this time were chiefly Jewiſh converts; and conſequently no ſtrangers to this ſort of language.

12 *Lieth towards the ſouth-weſt.*] The original is ſtrongeſt and better, *That looketh towards,* &c.

14 *Euroclydon.*] Dr. Bentley takes great pains to eſtabliſh the reading of the Alexandrian MS, which is Ευραυλων, i. e. *Euraquilo,* or *north-eaſt:* but Dr. Shaw thinks it was one of thoſe furious kinds of winds, now called *Levanters,* which are eaſterly winds, not confined to one ſingle point, but blowing in all directions from north-eaſt to ſouth-eaſt.

22 And now I exhort you to be of good cheer; for there ſhall be no loſs of *any man's* life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve;

24 Saying, Fear not, Paul; thou muſt be brought before Ceſar: and lo, God hath given thee all them that ſail with thee.

25 Wherefore, ſirs, be of good cheer: for I believe God that it ſhall be even as it was told me.

26 Howbeit we muſt be caſt upon a certain iſland.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhipmen deemed that they drew near to ſome country;

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

29 Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

31 Paul ſaid to the centurion and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat, and they let her fall off.

33 And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore, I pray you to take *ſome* meat: for this is for your health: for there ſhall not an hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in the preſence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they alſo took *ſome* meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 And when it was day, they knew not the land; but they diſcovered a certain creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

40 And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſted up the main-ſail to the wind, and made toward ſhore.

41 ¶ And falling into a place where two ſeas met, they ran the ſhip aground: and the fore-part ſtuck faſt and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the ſoldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out and eſcape.

43 But the centurion, willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land;

44 And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip. And ſo it came to paſs that they eſcaped all ſafe to land.

CHAP. XXVIII.

1 *Paul is entertained by the barbarians.* 8 *He healeth many in the iſland.* 11 *They depart towards Rome.* 30 *He preacheth there two years.*

AND when they were eſcaped, then they knew that the iſland was called Melita.

27 *In Adria.*] i. e. In the Adriatic ſea, now called the gulph of Venice.

33 *This day is the fourteenth day that ye have continued faſting.*] It was impoſſible for them, without a miracle, to continue faſting fourteen days without eating any thing, and therefore the meaning muſt be, that in all that time they had taken but little nouriſhment upon the whole.

34 *There ſhall not an hair fall from the head of any of you.*] This appears to have been a proverbial and general expreſſion of *entire ſafety*.

38 *The wheat.*] It ſeems this was a ſhip of Alexandria, which carried corn from thence to Rome.

40 *The main-ſail.*] The main-ſail was now gone, (ſee ver. 17 and 19.) this ſeems to have been a ſail near the forepart of the ſhip, anſwering either to what we call *the fore-maſt*, or *bowſprit*.

Notes on the Twenty-eighth Chapter.

Ver. 1. *Melita.*] This iſland is ſuppoſed to have had its name

at

2 And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one becauſe of the preſent rain, and becauſe of the cold.

3 And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

4 And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt, this man is a murderer, whom, though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly. But after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

7 In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius; who received us and lodged us three days courteouſly.

8 ¶ And it came to paſs, that the father of Publius lay ſick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him and healed him.

9 So when this was done, others alſo which had diſeaſes in the iſland came, and were healed:

10 Who alſo honoured us with many honours; and when we departed, they laded *us* with ſuch things as were neceſſary.

11 ¶ And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried *there* three days.

13 And from thence we fetched a compaſs, and came to Rhegium. And after one day the ſouth-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were deſired to tarry with them ſeven days. And ſo we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum and the Three taverns. Whom

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at firſt from the great quantity of honey (in Greek called *Meli*) which it produced. It is computed to be about twelve miles broad, and twenty long. It lies diſtant from Sicily about ſixty miles. At preſent it is called Malta, and is remarkable on account of its being granted to the knights of St. John of Jeruſalem (formerly called the knights of Rhodes, but now knights of Malta) by the emperor Charles V. after the Turks had driven them out of Rhodes in the year of our Lord 1530. Theſe knights, according to the inſtitution, are in number a thouſand, of which five hundred are to be reſident in the iſland; the other five hundred are diſperſed through Chriſtendom in their ſeveral ſeminaries, which are in France, Italy and Germany; as there was one alſo in England, before it was ſuppreſſed by king Henry VIII. They are called knights *hoſpitallers*; from whom many places that formerly belonged to them here in England, do ſtill retain ſomething of their name, by being called in ſhort *ſpittals*.

2 *The barbarous people.*] The Greeks and Romans reckoned all other nations but their own barbarians; as differing from them in cuſtoms or language; and all mankind are therefore comprehended by the apoſtle St. Paul under the diſtinction of Greeks and Barbarians, Rom. i. 14.

3 *A viper.*] A ſerpent, ſo called as bringing forth its young alive; it is but a ſmall creature, but ſo very poiſonous, that the bite of it will ſometimes kill a perſon in a moment, or cauſe a ſudden inflammation all over the body; as the people of Malta, we ſee, expected of St. Paul.

4 *The venemous beaſt.*] It might more properly be rendered, *The fierce animal.*

They ſaid that he was a god.] Hercules was one of the gods whom the people of this iſland worſhipped; and to him they aſcribed the power of curing the bite of ſerpents.

7 *Publius.*] That he was a governor of the iſland is highly probable from an inſcription found there, and ſet down by Grotius, wherein the PROOTOS MELITAIOON is reckoned among the Roman officers: and that both he and moſt of the people under him were converted to the Chriſtian faith, is the joint opinion of St. Chryſoſtom, and ſome other Greek authors.

11 *Whoſe ſign was Caſtor and Pollux.*] Among the antients, it was the cuſtom to have images on their ſhips both at the head and ſtern; the firſt of which was called *the ſign*, from which the ſhip was named; the other was that of the tutelar deity to whoſe care the veſſel was committed: which probably gave occaſion to the fable, that Europa was carried away by Jupiter in the ſhape of a bull.

12 *Syracuſe.*] This was a city of Sicily, ſeated on the eaſt-ſide of the iſland, with a fine proſpect from every entrance both by ſea and land. While in its ſplendor, it was the largeſt and richeſt that the Greeks poſſeſſed in any part of the world: for, according to Strabo, it was two and twenty miles in circuit: and both Livy and Plutarch inform us, that it equalled Carthage in its riches.

13 *Rhegium.*] Now called Reggio, a port-town in Italy, oppoſite to Meſſina in the iſland of Sicily; it is thought to have this name given it by the Greeks, who ſuppoſe, that about this place Sicily was broken off from the continent of Italy by the ſea.

Puteoli.] A noted town for trade, which lay not far from Naples; it was famous for its hot baths: and from theſe baths, or pits of water, called in Latin *putei*, the town is ſaid to have taken its name.

15 *Apii-forum.*] This place was an ancient city of the Volſci, about 50 miles diſtant from Rome: and is thought to have had its name from the ſtatue of Appius Claudius the Roman cenſor here erected, who paved the famous way from Rome to Capua.

The three taverns.] This was another place which ſtood upon the Appian way, about thirty miles diſtant from Rome.

when Paul ſaw, he thanked God and took courage.

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

17 And it came to paſs that after three days Paul called the chief of the Jews together: and when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

18 Who when they had examined me, would have let *me* go, becauſe there was no cauſe of death in me.

19 But when the Jews ſpake againſt *it*, I was conſtrained to appeal unto Ceſar; not that I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: becauſe that for the hope of Iſrael I am bound with this chain.

21 And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came ſhewed or ſpake any harm of thee.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 And when they had appointed him a day, there came many to him into his lodging: to whom he expounded and teſtified the kingdom of God, perſuading them concerning Jeſus, both out of the law of Moſes, and *out of* the prophets, from morning till evening.

24 And ſome believed the things which were ſpoken, and ſome believed not.

25 And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers,

26 Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

28 Be it known therefore unto you that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.

29 And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30 ¶ And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

16 *To dwell by himſelf.*] i. e. In his own houſe, *with a ſoldier*; this ſoldier was probably chained to him, as the Roman cuſtom was.

20 *For the hope of Iſrael I am bound with this chain.*] i. e. For the Meſſiah, the object of Iſrael's hope. As if the apoſtle had ſaid, For preaching the goſpel of the Meſſiah, whom all true Iſraelites long expected, and who is now come in the fleſh to be their Redeemer, and by whom they expect ſalvation and a joyful reſurrection, *I am bound with this chain.*

22 *It is every where ſpoken againſt.*] Juſtin Martyr ſays, that the Jews ſent men about into all the world, to tell people that there is a wicked and atheiſtical ſect raiſed by one *Jeſus*, a Galilean impoſtor. *Wall.*

30 *Paul dwelt two whole years,* &c.] As Luke concludes his hiſtory with Paul's abode at Rome, before his journey into Spain, we may infer that he wrote both his *Goſpel* and the *Acts* while the apoſtle was ſtill living. Chryſoſtom tells us, that St. Paul converted one of Nero's concubines, which ſo incenſed that cruel prince, that he put him to death; probably after an impriſonment, in which the ſecond epiſtle to Timothy was written. It is univerſally agreed that he was beheaded at Aquæ Salviæ, three miles from Rome; for being free of that city, he could not be crucified as St. Peter was, according to the tradition of the Latin church, on the very ſame day. *Doddridge.*

The EPISTLE of PAUL the APOSTLE to the

ROMANS.

THE ARGUMENT.

This celebrated Epiſtle was probably written from Corinth, *when* Paul *was travelling through* Greece, *after finiſhing his tour in* Macedonia, *about the year of our Lord* 58, *which was the* 4*th of the Emperor* Nero. *It was addreſſed to certain Chriſtian converts living at* Rome: *for as buſineſs had brought thither many Chriſtians out of the other provinces, they had laid the foundations of a church in the capital of the world. The principal aim of St.* Paul *in this Epiſtle is to fix on the mind of the Chriſtians, to whom he addreſſes himſelf, a deep ſenſe of the excellency of the Goſpel, and to engage them to act in a manner agreeable to their profeſſion of it: and he ſhows the far greater efficacy of it to bring men to righteouſneſs, than either the philoſophy of the Gentiles and the dictates of reaſon, or the law of the Jews, which was unable to reſtrain the paſſions of men, and keep them free from ſin, which yet the ſpirit of* Chriſt *in the goſpel was able to accompliſh. He moreover labours to perſuade both the Jewiſh and Gentile converts to join unanimouſly in Chriſtian duties, though they retained their ſeveral opinions concerning meats, drinks, days,* &c. *that the Jew had no reaſon to cenſure the Gentiles as unclean, nor the Gentile to deſpiſe the Jew as ſuperſtitious. The remainder of the Epiſtle is taken up in a variety of practical inſtructions and exhortations; the principal Deſign of which is,* To engage Chriſtians to act in a manner worthy of that Goſpel, the excellency of which he had been illuſtrating.

CHAP. I.

1 *Paul's calling commended.* 16 *What his goſpel is.* 18 *God's anger at ſin.* 21 *The Gentiles ſins.*

PAUL a ſervant of Jeſus Chriſt, called *to be* an apoſtle, ſeparated unto the Goſpel of God,

2 Which he had promiſed afore by his prophets in the holy ſcriptures,

3 Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh,

4 And declared *to be* the Son of God with power; according to the Spirit of holineſs, by the reſurrection from the dead:

5 By whom we have received grace and apoſtleſhip for obedience to the faith among all nations for his name;

6 Among whom are ye alſo the called of Jeſus Chriſt.

7 To all that be in Rome, beloved of God,

Notes on the First Chapter.

Ver. 1 *Paul a ſervant,* &c.] Blackwall obſerves that the firſt ſeven verſes of this chapter are but one complete period; every member of it repreſenting to the thought of the devout reader ſome article of our faith, ſome auguſt myſtery and edifying moral of our holy religion.

2 *Which he had promiſed afore,* &c.] i. e. God had before promiſed the goſpel by his prophets ſpeaking in the holy ſcriptures.

3, 4 *Concerning his Son Jeſus Chriſt our Lord,* &c.] Here the apoſtle declares that Jeſus Chriſt was the main ſubject of that goſpel which he preached, and deſcribes him by his two-fold nature, human and divine. According to the former, he was made of the ſeed of David, i. e. deſcended from the lineage of David, according to the fleſh; with regard to the latter, he was begotten not made, and with the Father from all eternity.

5 *Grace.*] i. e. The gracious manifeſtation of God's compaſſion towards ſinners in the goſpel. *Clarke.*

To the faith.] i. e. To the goſpel.

called *to be* ſaints: Grace to you and peace from God our Father, and the Lord Jeſus Chriſt.

8 Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.

9 For God is my witneſs, whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing I make mention of you always in my prayers,

10 Making requeſt, if by any means now at length I might have a proſperous journey by the will of God, to come unto you.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end ye may be eſtabliſhed;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you, (but was let hitherto,) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians, both to the wiſe and to the unwiſe.

15 So, as much as in me is, I am ready to preach the Goſpel to you that are at Rome alſo.

16 For I am not aſhamed of the Goſpel of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

18 ¶ For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs;

19 Becauſe that which may be known of God is manifeſt in them: for God hath ſhewed *it* unto them.

20 For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe:

21 Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened.

22 Profeſſing themſelves to be wiſe, they became fools:

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

24 Wherefore God alſo gave them up to uncleanneſs through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

25 Who changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

26 For this cauſe God gave them up unto vile affections. For even their women did change the natural uſe into that which is againſt nature:

8 *Throughout the whole world.*] i. e. The Roman empire.

16 *I am not aſhamed of the goſpel of Chriſt*, &c.] I am ſo far from being aſhamed of the goſpel of Chriſt, that I account it my glory; as if he had ſaid, "I verily eſteem it the higheſt honour "that God can confer upon me, to preach the goſpel at Rome, "even though I ſuffer death for ſo doing."

To the Jew firſt, and alſo to the Greek.] It is probable that the Jews called all foreign nations Greeks. See chap. ii. 9, 10; iii. 9; x. 12; 1 Cor. i. 22; Gal. iii. 28.

17 *The righteouſneſs of God is revealed*, &c.] i. e. The *mercy* of God is revealed from faith to faith; from one decree of faith to another; from one decree of clearneſs of revelation to another; from a leſs clear diſpenſation under *the law*, to a clearer one under the *goſpel*. Clarke.

18 *Who hold the truth in unrighteouſneſs.*] Who are not wholly without the truth, but live contrary to what they know of it. *Locke.*

20 *The inviſible things of him from the creation of the world are clearly ſeen*, &c.] St. Paul here explains what knowledge the heathen had of God from the light of nature, augmented and increaſed by what they ſaw in the works of creation and providence; as if he had ſaid, The admirable frame of the world, which cannot reaſonably be aſcribed to any other cauſe than God, is a ſenſible demonſtration to all mankind of an eternal, omnipotent, and ſelf-exiſting Being, who was the author and contriver of it. The ſtrokes of the Creator's hand are conſpicuouſly engraven on every part of the univerſe; the heavens, the earth, the ocean, and all things they contain, are evident teſtimonies of the excellence of their original cauſe: and therefore, ſuch of the heathen of old as ſhut their eyes, and ſuch of the atheiſts at this day as wink at and refuſe to ſee the footſteps of a Deity in the works of creation and providence, are and will for ever be without excuſe.

21 *Becauſe when they knew God*, &c.] Though they well knew there was but one ſupreme Being, yet they worſhipped idols.

Neither were thankful.] Gratitude to God is here put for the whole of religion; and no principle can be nobler or ſtronger.

25 *A lie.*] Idols are often called lies in ſcripture.

27 And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that recompenſe of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient;

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers,

30 Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents,

31 Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgement of God, that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.

CHAP. II.

They that condemn ſin in others, and yet ſin, are inexcuſable, whether Jews or Gentiles.

THerefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt doeſt the ſame things.

2 But we are ſure that the judgement of God is according to truth againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgement of God?

4 Or deſpiſeſt thou the riches of his goodneſs and forbearance and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs and impenitent heart treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well-doing ſeek for glory and honour and immortality, eternal life;

8 But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath,

9 Tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile;

10 But glory, honour and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile.

11 For there is no reſpect of perſons with God.

12 For as many as have ſinned without law ſhall alſo periſh without law: and as many as have ſinned in the law ſhall be judged by the law;

13 (For not the hearers of the law *are* juſt before God, but the doers of the law ſhall be juſtified.

28 *A reprobate mind.*] An undiſcerning mind. *Clarke.*

31 *Without natural affection.*] The cuſtom of *expoſing new-born infants*, even among *polite* nations, is a ſtriking proof of the truth of this aſſertion. We have in this chapter a melancholy and aſtoniſhing deſcription of the corrupted ſtate of the heathens; enough to make the ears of every one that hears it tingle: but in the 32d verſe there is a worſe circumſtance ſtill behind. It was not enough, it ſeems, to ſin with an high hand themſelves againſt plain knowledge, and the clear dictates of conſcience, but they muſt propagate their vices, make proſelytes to their abominable practices, and place their great pleaſure and ſatisfaction in making others as bad and corrupted as themſelves: they lent their hearts, and their hands, and their example to the furtherance of this accurſed work. *Archbiſhop Herring's Serm.*

32 *Knowing the judgement of God.*] In the original it is, *the juſt* judgment of God. *Clarke.*

Notes on the Second Chapter.

Ver. 1 *Therefore thou art inexcuſable, O man,* &c.] Leſt the Jews ſhould be puffed up with pride, by hearing what the apoſtle had ſaid in the foregoing chapter, relating to the abominable wickedneſs of the Gentiles, and the heavy diſpleaſure of God denounced againſt them; St. Paul in this chapter declares, that the Jews are guilty of the ſame ſins, of which he had accuſed the Gentiles; affirming that the Jews had offended as groſly againſt the law of Moſes, as the Gentiles had againſt the law of nature: and conſequently their cenſuring and judging others, when they practiſed the ſame things themſelves, would render them wholly inexcuſable at the tribunal of God.

2 *According to truth.*] i. e. According to right and equity.

4, 5 *Deſpiſeſt thou the riches of God's goodneſs?* &c.] The mercy and goodneſs of God in ſparing and accepting returning ſinners, and his juſt ſeverity on hardened impenitents, cannot be expreſſed with a nobler emphaſis, nor in a manner more ſtrong and moving, than the apoſtle has in theſe verſes deſcribed it. *Blackwall.*

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves;

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them *which are* in darkness,

20 An instructer of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thy self? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29 But he *is* a Jew which is one inwardly: and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAP. III.

1 *The Jews' prerogative.* 20 *None justified by the law, but all by faith.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid. Yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man,)

16 *According to my gospel.*] It is not the apostle's meaning, that men shall be judged by the gospel, but only that the gospel teaches such a judgment. Dr. Wall says these words are to be read as following, ver. 10th, *Also to the Gentile—according to my gospel.* All the intermediate are a parenthesis. See *his notes.*

19, 20 *Blind—foolish—babes.*] These were the titles which the proud Jews often gave to the Gentiles.

21 *Dost thou steal?*] Josephus says that several of the Jewish priests lived by rapine, depriving others of their due share of the tithes; and sacrilegiously robbing God and his altar.

24 *The name of God is blasphemed,* &c.] i. e. Religion is evil spoken of among the infidels, on account of the wicked lives of its professors.

26 *If the uncircumcision.*] i. e. If the Gentiles keep the moral law, as it is imprinted on the consciences of all men, the want of circumcision will be no obstacle to their being saved. *L'Enfant.*

Notes on the Third Chapter.

Ver. 1, 2 *What advantage then hath the Jew?* &c.] i. e. The Jews will object and say, if outward circumcision availeth nothing, but the inward circumcision is all in all, and if the uncircumcised person keeping the law, is to be reckoned as circumcised, what advantage then hath the Jew above the Gentile, or what profit is there of circumcision or uncircumcision? To this the apostle answers, The advantage is very great, especially in their having been intrusted with the oracles of God, and the seal of the covenant, the prophecies and promises relating to the Messiah, and the whole revelation of the will of the Almighty.

4 *Let God be true, but every man a liar.*] Let God be esteemed faithful to his promises, though every man be looked upon as a liar, and unfit to have any confidence reposed in him.

That thou mightest be justified, &c.] Psal. li. 4. That they who dare insolently arraign the equity of thy conduct may soon meet with the confusion they deserve.

5 *But if our unrighteousness,* &c.] But a Jew may be ready further to object and say, *If our unrighteousness recommend* the righteousness of God, is he unrighteous who taketh vengeance on the Jewish nation for rejecting his gospel? *Doddridge.*

6 God forbid: for then how ſhall God judge the world?

7 For if the truth of God hath more abounded through my lye unto his glory, why yet am I alſo judged as a ſinner;

8 And not *rather*, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil that good may come? whoſe damnation is juſt.

9 What then? are we better *than they?* No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin;

10 As it is written, There is none righteous, no not one:

11 There is none that underſtandeth, their is none that ſeeketh after God.

12 They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one.

13 Their throat *is* an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps *is* under their lips:

14 Whoſe mouth is full of curſing and bitterneſs.

15 There feet *are* ſwift to ſhed blood.

16 Deſtruction and miſery *are* in their ways,

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

20 ¶ Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight. For by the law *is* the knowledge of ſin.

21 But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets.

22 Even the righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all and upon all them that believe: for there is no difference.

23 For all have ſinned, and come ſhort of the glory of God;

24 Being juſtified freely by his grace, through redemption that is in Chriſt Jeſus:

25 Whom God hath ſet forth *to be* a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God;

26 To declare, *I ſay*, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

27 Where *is* boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is juſtified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing *it is* one God which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

31 Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

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7 *If the truth of God hath more abounded through my lie*, &c.] 'Tis evident the apoſtle does not here ſpeak concerning himſelf, but puts the queſtion, *(Why am I judged as a ſinner?)* in the perſon of one of thoſe who ſaid, *Let us do evil that good may come: whoſe damnation is juſt.* Clarke.

9 *What then? are we better than they?* &c.] The apoſtle here ſtarts another objection, in the name of the Jews, who might reply, Are we not better than the Gentiles? Do we not excel them in external privileges? Is not the knowledge of the law found with us, and the oracles of the moſt High committed to our care? To which St. Paul anſwers, certainly, the Jews are better than the Gentiles in reſpect to outward diſpenſations, but not with regard to internal qualifications. Jews and Gentiles are alike by natural corruption; alike under ſin by actual tranſgreſſions, and ſo equally ſtand in need of juſtification by faith, and the righteouſneſs of the goſpel, i. e. alike neceſſary to both.

10 *There is none righteous*, &c.] See note on Pſalm xiv. 3.

13 *Their throat is an open ſepulchre.*] Noiſome and dangerous as an open ſepulchre.

19 *That every mouth may be ſtopped*, &c.] The meaning is, when God ſhall finally judge the ſecrets of all hearts, he ſhall be juſtified in his ſentence, even ſinners themſelves being judges; and every mouth ſhall be ſtopped before him, not by the force of arbitrary and irreſiſtible power, but by the undeniable evidence of the juſtice and equity and righteouſneſs of the judgments. *Clarke.*

20 *By the law is the knowledge of ſin.*] It diſcovers to us the heinouſneſs of ſin.

24 *By his grace.*] *Grace* here means that compaſſionate diſpoſition of the divine nature, whereby God freely remits of his right of puniſhment; and receives penitent ſinners on more gracious terms, and to greater favour than he was bound in juſtice to do. *Clarke.*

25 *To declare his righteouſneſs*] i. e. His mercy.

28 *Juſtified by faith without*, &c.] i. e. By obedience to the Chriſtian religion, without obſerving the ceremonies of the Jewiſh law.

31 *Do we then make void the law through faith? God forbid*, &c.] We are ſo far from rendering the law of no effect by preaching the doctrine of faith, that we eſtabliſh it; for we acknowledge,

CHAP. IV.

1 *Abraham's faith was imputed to him for righteouſneſs.* 24 *and ſo ſhall our's.*

WHAT ſhall we then ſay that Abraham our father as pertaining to the fleſh hath found?

2 For if Abraham were juſtified by works, he hath *whereof* to glory, but not before God.

3 For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

6 Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works,

7 *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed *is* the man to whom the Lord will not impute ſin.

9 *Cometh* this bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? for we ſay that faith was reckoned to Abraham for righteouſneſs.

10 How was it then reckoned? when he was in circumciſion, or in uncircumciſion? Not in circumciſion, but in uncircumciſion.

11 And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which *he had yet* being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo;

12 And the father of circumciſion to them who are not of the circumciſion only, but who alſo walk in the ſteps of that faith of our father Abraham which *he had* being *yet* uncircumciſed.

13 For the promiſe that he ſhould be the heir of the world *was* not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promiſe made of none effect;

15 Becauſe the law worketh wrath. For where no law is, *there is* no tranſgreſſion.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth thoſe things which be not as though they were.

18 Who againſt hope believed in hope that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be:

19 And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb.

20 He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God;

21 And being fully perſuaded that what he had promiſed, he was able alſo to perform.

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knowledge, that without exact obedience to the law, both in our lives and actions, there can be no ſalvation: it muſt be remembered, that the law here meant by St. Paul, is the moral, not the ceremonial law, which was utterly aboliſhed by the goſpel: but the moral, inſtead of being rendered void, was inforced and eſtabliſhed by the goſpel.

Notes on the Fourth Chapter.

Ver. 5 *Juſtifieth the ungodly.*] i. e. Thoſe that have been ungodly.

11 *Seal of the righteouſneſs of faith.*] This ſeems an inconteſtable proof, that circumciſion was a ſeal of the covenant of grace, and not merely of temporal promiſes; and conſequently obviates the moſt conſiderable objection that has ever been urged againſt infant-baptiſm. *Doddridge.*

13 *The promiſe that he ſhould be the heir of the world*, &c.] The great promiſe which God made to Abraham and his ſeed, that they ſhould poſſeſs the land of Canaan, under which alſo heaven itſelf was typically comprehended, was not made upon condition of their performing perfect obedience to the law, but they were to obtain it by faith; that is, by truſting to, and depending upon, the glorious promiſes of a faithful Creator.

18 *Who againſt hope believed in hope*, &c.] The apoſtle continues to expatiate on the faith of Abraham, telling us, that he firmly truſted in the promiſe and power of God, notwithſtanding all the unfavourable appearances againſt it. He knew that God was able to perform his promiſe, and that he never deceived his creatures; and therefore he was firmly perſuaded, that he would raiſe him up ſeed like the ſtars of heaven for multitude, notwithſtanding the barrenneſs of Sarah.

22 And therefore it was imputed to him for righteouſneſs.

23 Now it was not written for his ſake alone, that it was imputed to him;

24 ¶ But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead,

25 Who was delivered for our offences, and was raiſed again for our juſtification.

CHAP. V.

1 *Being juſtified by faith, we have peace with God.* 12 *Sin and death came by Adam,* 17 *righteouſneſs and life by Chriſt.*

THerefore being juſtified by faith we have peace with God through our Lord Jeſus Chriſt:

2 By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.

3 And not only *ſo,* but we glory in tribulations alſo; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not aſhamed; becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us.

6 For when we were yet without ſtrength, in due time Chriſt died for the ungodly.

7 For ſcarcely for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God commendeth his love towards us, in that while we were yet ſinners Chriſt died for us.

9 Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him.

10 For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life.

11 And not only *ſo,* but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 ¶ Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

13 For until the law ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.

15 But not as the offence, ſo alſo *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

16 And not as *it was* by one that ſinned, *ſo is* the gift. For the judgement *was* by one to condemnation, but the free gift *is* of many offences unto juſtification.

17 ¶ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteouſneſs ſhall reign in life by one, Jeſus Chriſt.

18 Therefore as by the offence of one *judgement came* upon all men to condemnation, even ſo by the righteouſneſs of one *the free gift came* upon all men unto juſtification of life.

19 For as by one man's diſobedience many

25 *Was delivered for our offences, and was raiſed again for our juſtification.*] As Chriſt by dying in our ſtead, bore the curſe of the law; ſo, by his riſing again, we receive our acquittal from the hand of the judge. His death was our payment, his reſurrection our diſcharge.

Notes on the Fifth Chapter.

Ver. 6 *When we were yet without ſtrength,* &c.] In a weak and languiſhing ſtate, deſtitute of all theſe divine principles and hopes; yea, incapable of delivering ourſelves from the depths of guilt and miſery, Chriſt died for us. *Doddridge.*

7 *Scarcely for a righteous man,* &c.] *Righteouſneſs,* or *juſtice* is doing all that good to others which they have any claim of right to demand; but *goodneſs* is doing them all that good which is any ways right and fit and reaſonable for us to beſtow. *Clarke.*

9 *Much more then, now being juſtified by his blood,* &c.] As if he had ſaid, He that loved us when we were enemies, will not condemn us now we are children. He that reconciled us to himſelf by the death of his ſon, will doubtleſs ſave us from eternal wrath by his life.

12 *As by one man ſin entered into the world, and death by ſin,* &c.] The apoſtle lays it down as a maxim, that the cauſe of the dominion of death is ſin; and becauſe it might be objected, that ſince ſin is not imputed where there is no law, therefore thoſe who lived between Adam and Moſes, without any expreſs revealed law, ſhould ſeem not to be concluded under the ſentence of death; he adds, that even in *that* time men had ſome diſcovery of the will of God; ſo that before the delivery of Moſes' law ſin *was* in the world, and therefore death did reign from Adam to Moſes. *Clarke.*

were made ſinners, ſo by the obedience of one ſhall many be made righteous.

20 Moreover, the law entered that the offence might abound. But where ſin abounded, grace did much more abound:

21 That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord.

CHAP. VI.

1 *We muſt not live in ſin,* 12 *nor let ſin reign in us.* 23 *Death is the wages of ſin.*

WHAT ſhall we ſay then? Shall we continue in ſin that grace may abound?

2 God forbid. How ſhall we, that are dead to ſin, live any longer therein;

3 Know ye not that ſo many of us as were baptized into Jeſus Chriſt were baptized into his death?

4 Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

5 For if we have been planted together in the likeneſs of his death, we ſhall be alſo *in the likeneſs* of *his* reſurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

7 For he that is dead is freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

9 Knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

11 Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

12 ¶ Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

13 Neither yield ye your members *as* inſtruments of unrighteouſneſs unto ſin: but yield your ſelves unto God as thoſe that are alive from the dead, and your members *as* inſtruments of righteouſneſs unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

16 Know ye not that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?

17 But God be thanked that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from ſin, ye became the ſervants of righteouſneſs.

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20 *The law entered that the offence might abound.*] Not that it was deſigned for that end, but that in fact and by conſequence *it did* become a means of aggravating ſin, and rendering it more exceedingly criminal. *Clarke.*

Notes on the Sixth Chapter.

Ver. 1, 2 *What ſhall we ſay then? Shall we continue in ſin, that grace may abound? God forbid.*] St. Paul begins this chapter with an objection that ſome might be ready to make againſt the doctrine delivered in the cloſe of the preceding chapter. If, ſay they, the riches of grace be thus manifeſted in the pardon of ſin, let us take the greater liberty of ſinning, becauſe grace ſo exceedingly abounds in the pardon of it. This unjuſt inference the apoſtle rejects with the greateſt abhorrence. What! did the bleſſed Jeſus ſhed his blood to expiate our guilt; and ſhall we make that a plea for increaſing it? God forbid. For the meaning of *grace*, ſee note on chap. iii. 24.

4 *By the glory of the Father.*] i. e. By the glorious power of the Father. *Clarke.*

6 *Knowing this, that our old man is crucified with him,* &c.] By the old man we are to underſtand our corrupt and depraved nature, ſo called, becauſe it is as old as Adam, and born in us. By the *body of ſin being deſtroyed*, we muſt underſtand, that every wicked habit muſt be rooted out; that the weight, the burden, the whole power of ſin may be effectually removed. *Clarke.*

7 *He that is dead, is freed from ſin.*] i. e. He that is ſpiritually dead to ſin in conformity to the death of Chriſt, is freed from ſin; is freed both from the guilt and dominion of it.

14 *Sin ſhall not have dominion over you: for ye are not under the law, but under grace.*] i. e. Ye are not under the Jewiſh religion, but under the Chriſtian. *Clarke.*

15 *Shall we ſin becauſe,* &c.] The ſenſe of this paſſage is plainly this, Shall the mercy, the compaſſion, and gracious goodneſs of God, declared in the goſpel much more expreſly than under the Moſaic law; ſhall it be an encouragement to us to continue in ſin? God forbid. *Clarke.*

17 *God be thanked, that ye were the ſervants of ſin,* &c.] God be thanked, that notwithſtanding your ſtrong prejudices againſt the goſpel, by having formerly been habitual ſinners, at length ye were convinced, and embraced the truth. *Clarke.*

19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh. For as ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.

20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

21 What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

23 ¶ For the wages of ſin *is* death: but the gift of God *is* eternal life through Jeſus Chriſt our Lord.

CHAP. VII.

1 *No law hath power over a man longer than he liveth.* 7 *The law is not ſin,* 12 *but holy, juſt, and good.*

KNOW ye not, brethren, (for I ſpeak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an huſband is bound by the law to *her* huſband ſo long as he liveth; but if the huſband be dead, ſhe is looſed from the law of *her* huſband.

3 So then if while *her* huſband liveth ſhe be married to another man, ſhe ſhall be called an adultereſs: but if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man.

4 Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt: that ye ſhould be married to another, *even* to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.

5 For when we were in the fleſh, the motions of ſins which were by the law did work in our members to bring forth fruit unto death:

6 But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſs of the letter.

7 ¶ What ſhall we ſay then? *Is* the law ſin? God forbid. Nay, I had not known ſin but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.

8 But ſin taking occaſion by the commandment wrought in me all manner of concupiſcence. For without the law ſin *was* dead.

9 For I was alive without the law once: but when the commandment came, ſin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For ſin taking occaſion by the commandment deceived me, and by it ſlew me.

12 ¶ Wherefore the law *is* holy; and the commandment holy and juſt and good.

13 Was then that which is good made death unto me? God forbid. But ſin, that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful.

14 For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

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23 *The wages of ſin is death,* &c.] St. Paul having throughout this whole chapter, exhorted us to die daily unto ſin, and to live unto God, concludes with a motive drawn from the different rewards and puniſhments in another world; eternal death will be the puniſhment of ſin and ſinners, and eternal life the reward of holineſs and righteous men.

Notes on the Seventh Chapter.

Ver. 4 *By the body of Chriſt.*] i. e. By the goſpel.

5 *When we were in the fleſh.*] i. e. Before our converſion to the ſpiritual religion of Chriſt. *Clarke.*

6 *Newneſs of ſpirit.*] *Spirit* here means the ſpiritual worſhip of the goſpel. *Clarke.*

7 *What ſhall we ſay then? Is the law ſin? God forbid,* &c.] The apoſtle here anſwers an objection, which ſome were ready to make againſt the holineſs of the law; namely, that the law was the cauſe of ſin. But this concluſion the apoſtle abhors; that, ſays he, which forbids, diſcovers and condemns ſin, cannot be the cauſe of it; but the law of God condemns ſin: it makes it manifeſt in the conſcience of a ſinner; therefore the law is not ſin, no exciter to, no cauſe of it.

10 *The commandment which was ordained unto life,* &c.] The law which was ordained to the end that men obeying it might attain life and happineſs, ſerved only to their condemnation, by working in their conſciences a conviction of their duty, which they ought to have performed, and of the wrath of God hanging over their heads for not performing of it. *Clarke.*

11 *Sin taking occaſion by the commandment, deceived me,* &c.] Sin taking occaſion by the terror and curſe of the violated commandment, and repreſenting God as now become my irreconcileable enemy, deceived me into a perſuaſion that I could be worſe than I was, and therefore it ſlew me. *Doddridge.*

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not.

19 For the good that I would I do not; but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God: but with the flesh, the law of sin.

CHAP. VIII.

1 *Who are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit,* 17 *and what of being God's children.*

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit:

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 ¶ For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 ¶ For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

22 *I delight in the law of God after the inward man.*] i. e. I delight to perform the duties of the law with an upright heart; I take a pleasure in meditating on it, and in practising all its commands.

24, 25 *Who shall deliver me?* &c.] i. e. I thank God, we are delivered from it by the gospel of Christ.

Notes on the Eighth Chapter.

Ver. 2 *Hath made me free from the law of sin and death.*] i. e. Has enabled me effectually to overcome the temptations of unrighteousness. *Clarke.*

3 *Through the flesh.*] i. e. Through the infirmity of the flesh. *For sin condemned sin,* &c.] i. e. Christ should himself, by suffering in the flesh as a sacrifice for sin, become the great and standing condemnation of sin for ever. *Clarke.*

5 *They that are after the flesh,* &c.] i. e. Worldly and corrupt minds are much more concerned about their *temporal* than about their *eternal* affairs. *Clarke.*

6 *To be carnally minded, is death; but,* &c.] St. Paul, in the preceding verses, having described those that are carnal, and those that are spiritual, now gives us an account of the end of the one, and the issue of the other; the end of the former is death, and the issue of the latter, peace, joy, and eternal life.

8 *They that are in the flesh.*] Under the government of carnal principles.

9 *If any man have not the spirit of Christ.*] i. e. A moral likeness to him. *Clarke.*

10 *If Christ be in you,* &c.] i. e. If ye be Christians indeed, *the body is dead* (διὰ) *as to sin, but the spirit is life because of* (or, *as to*) *righteousness.* Clarke.

12 *Therefore, brethren, we are debtors, not to the flesh,* &c.] i. e. Seeing the holy spirit dwelleth in us, quickening our souls for the present, and raising our bodies for time to come, furnishing the former with grace here, and fitting the latter for glory hereafter. We therefore ought to live unto God, and not to the flesh.

13 ¶ For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

14 ¶ For as many as are led by the Spirit of God, they are the ſons of God.

15 For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itſelf beareth witneſs with our Spirit that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with *him*, that we may be alſo glorified together.

18 For I reckon that the ſufferings of this preſent time *are* not worthy *to be compared* with the glory which ſhall be revealed in us.

19 For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

20 For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope:

21 Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now:

23 And not only *they*, but our ſelves alſo which have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are ſaved by hope. But hope that is ſeen is not hope: for what a man ſeeth why doth he yet hope for?

25 But if we hope for that we ſee not, *then* do we with patience wait for it.

26 Likewiſe the Spirit alſo helpeth our infirmities. For we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

27 And he that ſearcheth the hearts knoweth what *is* the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate *to be* comformed to the image of his Son, that he might be the firſt-born among many brethren.

30 Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

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14 *As many as are led by the Spirit of God*, &c.] i. e. Who bring forth the fruits of the Spirit, or live in the practice of all moral virtues; *they*, and they only *are the ſons of God*; and ſhall inherit eternal life with their heavenly Father. *Clarke.*

15 *Whereby we cry, Abba, Father.*] Among the Jews, they who had been born of a ſlave, could not aſſume the name of *Abba*, which ſignifies *Father*: this was the privilege only of ſuch as had a right of inheritance. *Lamy.*

17 *If children, then heirs; heirs of God, and joint-heirs with Chriſt.*] The apoſtle having aſſerted and inſured the believers adoption in the foregoing verſe, in this infers the certainty of their inheritance: if children, then heirs. He next declares of whom they are heirs, and with whom; viz. *heirs of God, and joint-heirs with Chriſt.*

If ſo be that we ſuffer with him, &c.] The word *if* is not a particle here of ambiguity and doubting, but a word of certainty and aſſurance; and ſignifies as much as provided we ſuffer, or are willing to ſuffer with him.

19 *The earneſt expectation of the creature.*] The Greek is κτισις, and ſhould have been rendered *creation*, meaning the Gentile world, as far the greater part of the creation.

20 *The creature.*] i. e. The whole creation—the words *not willingly but by reaſon of him who hath ſubjected the ſame*, ſhould be included in a parentheſis, and the 21ſt verſe ſhould begin, *In hope becauſe* the perſon by *him who is ſubjected*, &c. is generally underſtood of Adam; though Mr. Locke interprets it of the Devil.

21 *Becauſe the creature.*] The words, *creature* or whole *creation*, ſeem to ſignify thoſe many nations or the bulk of mankind, to whom the goſpel was afterwards to be preached; in contradiſtinction to the firſt-fruits, ver. 23, who received it in the apoſtle's time. *Clarke.*

24 *We are ſaved by hope.*] Our preſent expectation of a future redemption and ſalvation beareth up our ſpirits under ſufferings, and carrieth us joyfully through all difficulties.

26 *The Spirit itſelf maketh interceſſion for us.*] The verb here ſeems to have the force of the Hebrew conjugation Hiphil, and the ſenſe then will be, The Spirit *cauſeth us to make* interceſſion. There are ſeveral like inſtances in the New Teſtament. *Maſclef's Heb. Gram.*

27 *He maketh interceſſion for the ſaints.*] i. e. Chriſt *maketh interceſſion for*, or manages the affairs of *the ſaints*, or faithful. *Doddridge.*

28 *All things work together for good*, &c.] Plato has a ſentence nearly parallel to this; Whether a righteous man be in poverty, ſickneſs, or any other calamity, we muſt conclude, that it will turn to his advantage, either in life or death. *De Rep.* lib. ix.

29, 30 *Whom he did foreknow, he alſo did predeſtinate*, &c. *Moreover, whom he did predeſtinate, them he alſo called*, &c.] St. Paul, in theſe verſes, lays before us a chain of the cauſes of ſalvation

31 What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

33 Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth:

34 Who *is* he that condemneth? *It is* Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation? or diſtreſs? or perſecution? or famine? or nakedneſs? or peril? or ſword?

36 As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter.

37 Nay, in all theſe things we are more than conquerors through him that loved us.

38 For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

CHAP. IX.

1 *Paul's ſorrow for the Jews.* 7 *All Abraham's ſeed were not the children of the promiſe.* 25 *The calling of the Gentiles, and rejection of the Jews.*

I Say the truth in Chriſt, I lye not, my conſcience alſo bearing me witneſs in the Holy Ghoſt,

2 That I have great heavineſs and continual ſorrow in my heart.

3 For I could wiſh that myſelf were accurſed from Chriſt for my brethren my kinſmen according to the fleſh:

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice *of God*, and the promiſes;

5 Whoſe *are* the fathers, and of whom as concerning the fleſh Chriſt *came*, who is over all, God bleſſed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Iſrael which are of Iſrael:

vation inſeparably linked together. The firſt of which was God's foreknowledge of us from all eternity, and his predeſtinating of us to eternal life: *that being conformed to the image of his Son*; i. e. being made like our Lord in affection and diſpoſition, in the temper of our minds, and the actions of our lives: like him in his patiently ſuffering for righteouſneſs ſake; and like him in his glory; ſuffering with him we ſhall be glorified together. The ſecond privilege of which we are partakers is *our being called. Whom he did predeſtinate, them he alſo called*; we are called out of a ſtate of ignorance, darkneſs, and ſin, unto knowledge, grace and holineſs. The third is juſtification: *whom he called, them he alſo juſtified*; i. e. abſolved from guilt, and freed from condemnation. The laſt privilege which we are partakers of is glorification: *whom he juſtified, them he alſo glorified.* They are already glorified in Chriſt their head; they have already the earneſt of glory; namely, the holy ſpirit dwelling in them: and they ſhall, ere long, partake of the ſame glory which Chriſt himſelf is in poſſeſſion of. In theſe two verſes all the ſteps in which the goodneſs and wiſdom of God trains mankind up to the full enjoyment of the ſalvation purchaſed by Chriſt, are repreſented in a natural and moſt beautiful gradation, which raiſes up all good Chriſtians to the inward glories of heaven. *Blackwall.*

32 *He that ſpared not his own Son.*] A way of reaſoning that at once convinces the judgment and captivates the heart; that raiſes all the tender and devout paſſions that can work in the human ſoul; and is a reſtleſs motive to the firmeſt hope, and moſt flowing gratitude, to all the duties and graces of Chriſtianity. *Blackwall.*

35 *Who ſhall ſeparate us from the love of Chriſt?* &c.] He proceeds, with great rapidity, and fervour of ſpirit, to a variety of triumphant interrogations, which imply full aſſurance that nothing can ſeparate Chriſtians from the love of their Saviour. What can be added to this ſelect enumeration of temporal evils, or things terrible in this world? *Blackwall.*

37 *In all theſe things we are more than conquerors.*] We do not only bear our trials, but we glory in tribulations; we conquer by our patience: we are more than conquerors by our chearfulneſs.

38 *Neither death, nor life, nor angels, nor principalites.*] i. e. *Neither* the fear of *death*, nor the love of *life*, nor all the efforts of infernal *angels*, nor *principalities*, nor *powers* of darkneſs, nor *preſent* or *future* diſtreſs, nor the *height* of proſperity, nor *depth* of adverſity, nor any thing elſe *can ſeparate us from the love of God, which is in Chriſt our Lord.*

Notes on the Ninth Chapter.

Ver. 2 *I have great heavineſs and continual ſorrow in my heart.*] A ſorrow continually affecting his heart, and afflicting his ſpirit for his countrymen the Jews, on account of their obſtinate infidelity, and hardneſs of heart, which had provoked God to reſolve to reject their nation, and ſcatter them over all the face of the earth.

3 *I could wiſh that myſelf were accurſed from Chriſt*, &c.] This wiſh of St. Paul is plainly an hyperbolical expreſſion of his great affection to his countrymen the Jews, and his zeal for their ſalvation: Dr. Heylyn interprets it thus; *For the cauſe of Chriſt I could wiſh to be as a devoted victim for my brethren*, my natural relations, &c.

4 *To whom pertaineth the adoption.*] They were honoured with the peculiar privilege of being accounted the ſons, or people of God. *Clarke.*

7 ¶ Neither becauſe they are the ſeed of Abraham, *are they* all children: but, In Iſaac ſhall thy ſeed be called.

8 That is, They which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.

9 For this *is* the word of promiſe, At this time will I come, and Sarah ſhall have a ſon.

10 And not only *this*; but when Rebecca alſo had conceived by one, *even* by our father Iſaac;

11 For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth;

12 It was ſaid unto her, The elder ſhall ſerve the younger.

13 As it is written, Jacob have I loved, but Eſau have I hated.

14 What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.

15 For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

17 For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt ſay then unto me, Why doth he yet find fault? for who hath reſiſted his will?

20 Nay but, O man, who art thou that repliеſt againſt God? ſhall the thing formed ſay unto him that formed *it*, Why haſt thou made me thus?

21 Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction:

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

24 Even us, whom he hath called, not of the Jews only, but alſo of the Gentiles.

25 ¶ As he ſaith alſo in Oſee, I will call them My people, which were not my people; and her, Beloved, which was not beloved.

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not

10, 11, 12, 13 *When Rebecca alſo had conceived by one, even by our father Iſaac*, &c.] Our apoſtle having in the foregoing verſes proved that it was the pleaſure of God to account only thoſe for Abraham's ſeed who were the children of his faith, and to reject the reſt for their unbelief; in theſe verſes he proſecutes the ſame argument, by inſiſting upon another ſpecial diſpenſation of God in the family of Iſaac, whoſe wife Rebecca had twins, namely, Eſau and Jacob; and neither of whom had any thing in them to move God to love the one, and diſlike the other. Yet a preference was given to the one before the other. So that the apoſtle's argument runs thus. "As Eſau and Jacob were begotten of the ſame father, born of the ſame mother, and had neither of them done any thing at all to oblige or diſoblige God: yet he was pleaſed to make a difference between them and their poſterity after them, giving Canaan to Jacob and his ſeed, which by birth-right belonged to Eſau: ſo in like manner, it is the pleaſure of God, that the believing Gentiles ſhould become heirs of the promiſe by faith in Chriſt; and that the unbelieving Jews ſhould be rejected and caſt off for their infidelity."

15 *I will have mercy on whom I will have mercy*, &c.] i. e. Not arbitrarily and without regard to men's behaviour; but the meaning is, God, who knoweth the heart, is the only proper judge who are fit objects of his mercy, and who of his wrath. *Clarke.*

17 *For this ſame purpoſe have I raiſed thee up that I might*, &c.] In the original it is, "I have made thee to ſtand;" i. e. I have ſuſtained thee and kept thee alive, when thou deſervedſt, and mighteſt juſtly have expected to be cut off by the ſeveral plagues inflicted on thee for thy obſtinate hardneſs of heart, "That I might ſhew my power in thee," &c. Or I have patiently borne thy ſtubbornneſs for a long time, that my power and juſtice might more illuſtriouſly appear at laſt, in that ſignal judgment which I will execute upon thee, in the ſight of all the nations of the earth. See Exod. ix. 16.

22 *What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering*, &c.] This expreſly explains the 17th verſe. Pharaoh was by his own wickedneſs *fitted to deſtruction*: God *endured him with much long-ſuffering*, and waited long for his repentance: but he appearing incorrigible, God therefore choſe him as a proper inſtrument, and raiſed him up into an eminent example, upon whom he might ſhow forth his wrath, and make his power known; for a terror to ſuch as ſhould imitate his obſtinacy to all ſucceeding generations. *Clarke.*

25 *I will call them my people, which were not my people; and her beloved*, &c.] Theſe expreſſions denote God's receiving the Gentiles into the church as an act of free and undeſerved mercy, whom the Jews looked upon as caſt-aways, as ſtrangers, and as dogs: accounting themſelves alone to be of his family and houſhold.

my people; there ſhall they be called The children of the living God.

27 Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

29 And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha.

30 What ſhall we ſay then? That the Gentiles, which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

31 But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it* not by faith, but as it were by the works of the law. For they ſtumbled at that ſtumbling-ſtone;

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone and rock of offence: and whoſoever believeth on him ſhall not be aſhamed.

CHAP. X.

1 *The difference of the righteouſneſs of the law, and that of faith.* 11 *No believer ſhall be confounded, whether Jew or Gentile.*

BRethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt *is* the end of the law for righteouſneſs to every one that believeth.

5 For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doeth thoſe things ſhall live by them.

6 But the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? that is, to bring Chriſt down *from above:*

7 Or, Who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead.

8 But what ſaith it; The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

11 ¶ For the ſcripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

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27 *Though the number of the children of Iſrael*, &c.] Here the apoſtle ſhews, how the rejection of the obdurate Jews was foretold by Iſaiah, as well as Hoſea: that though the number of the Jews, according to the fleſh, were as the ſand of the ſea, yet the greateſt number of them would be paſſed by for their unbelief, and a remnant only ſaved.

Notes on the Tenth Chapter.

Ver. 2 *They have a zeal of God, but not according to knowledge*] i. e. I can bear them witneſs that many of the Jews have a zealous deſire in their way to pleaſe God; but though it be a warm, 'tis but a blind zeal, and not according to right knowledge.

3 *Being ignorant of God's righteouſneſs.*] i. e. Of that method of ſalvation which God has appointed.

4 *Chriſt is the end of the law for righteouſneſs to every one that believeth.*] i. e. It is the great ſcope and deſign of the law to bring men to believe in Chriſt for righteouſneſs and life; and its ceremonial, and moral precepts, and conſtitutions moſt harmoniouſly center in this. *Doddridge.*

6, 7, 8 *The righteouſneſs which is of faith*, &c.] i. e. The goſpel covenant conſiſts not in ſuch ſtrict, difficult terms as are above the reach of our knowledge or our ſtrength; but ſuch as may eaſily be underſtood by us, and performed alſo by the aſſiſtance of Chriſt that ſtrengthens us. *Clarke.*

14 *How then ſhall they call on him in whom they have not believed? and how ſhall they believe*, &c.] The ſcope of the apoſtle in theſe words is to prove, that there was a neceſſity of preaching the goſpel to the Gentiles, as well as to the Jews, in order to their believing on Chriſt: and his way of arguing is very forcible and convincing. Thus "God has, by the prophets, promiſed ſalvation to the Gentiles: but without calling on him there is no ſalvation; and without faith there is no calling upon him by prayer; and without hearing, there is no faith; and without a preacher, there is no hearing; and without ſolemn miſſion, or ſending by Chriſt and his miniſters, there can be no preacher."

15 And how ſhall they preach except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the goſpel: for Eſaias ſaith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world.

19 But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by *them that are* no people, *and* by a fooliſh nation I will anger you.

20 But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me.

21 But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

CHAP. XI.

1 *God hath not caſt off all Iſrael.* 7 *Some were elected, though the reſt were hardened.* 18 *The Gentiles may not inſult upon them.*

I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, *of* the tribe of Benjamin.

2 God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men who have not bowed the knee to *the image of* Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwiſe grace is no more grace. But if *it be* of works, then is it no more grace: otherwiſe work is no more work.

7 ¶ What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded,

8 According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, Let their table be made

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15 *How beautiful are the feet*, &c.] See note on Iſai. lii. 7.

17 *By hearing.*] Rather, *by preaching*; and ſo *L'Enfant* renders it.

18 *Their ſound went into all the earth*, &c.] St. Paul applies to the preachers of the goſpel what David ſays of the ſtars, Pſal. xix. 4. It was no leſs than a miracle that the goſpel, in the ſpace of a few years, ſhould be preached to all nations, and planted in the remoteſt parts of the world.

19, 20, 21 *Did not Iſrael know? Firſt, Moſes ſaith*, &c.] Hath not Iſrael known that the goſpel ſhould be preached to the Gentiles too? For Moſes ſaith, *I will raiſe their jealouſy by thoſe who were not a nation, and their anger with a fooliſh people:* and Iſaiah hath the boldneſs to ſay, in a context where ſo many things evidently refer to the goſpel, *I was found of them that ſought me not; I was made manifeſt to them that enquired not for me*; nor diſcovered any concern to be informed of my nature, or my will. Whereas, invidious as he knew it would be to a nation ſo impatient of rebuke, with relation to Iſrael he ſaith, in the very next text, "All the day long have I ſtretched out my hands," in the moſt importunate and affectionate addreſſes, "to a diſobedient and gain-ſaying people," who are continually objecting and cavilling; whom no perſuaſion can win to regard their own happineſs: ſo as to be willing to admit the evidence of truth, and the counſels of wiſdom. *Doddridge.*

Notes on the Eleventh Chapter.

Ver. 2 *Wot ye not what the ſcripture?* &c.] 1 Kings, xix. 14.

5 *There is a remnant according to the election of grace.*] i. e. Though the nation of the Jews, having rejected the gracious offer of the goſpel, are thereupon rejected from being the people of God, yet hath God reſerved to himſelf a remnant from among them, even thoſe who have embraced this grace of God, which is the goſpel of Chriſt.

6 *If it be by grace, then it is no more of works.*] i. e. If it be upon account of their having embraced the Chriſtian religion that they are reckoned the peculiar people of God, then is not this privilege any longer annexed to the profeſſors of the Jewiſh religion; *otherwiſe grace is no more grace*; i. e. otherwiſe the Chriſtian religion is in vain, and not what it pretends to be, the grace of God. It is to be here obſerved, that the apoſtle calls the Chriſtian Religion *grace*, and the Jewiſh he ſtiles *works*.

7 *The election.*] i. e. The elect people, thoſe who believe in Chriſt.

And the reſt.] i. e. The unbelievers *were blinded.*

8 *God hath given them the ſpirit of ſlumber*, &c.] He threatened to puniſh their perverſeneſs, when it ſhould come to a certain degree, by abandoning them to increaſing ſtupidity and obſtinacy: and he hath done it even unto this day.

9 *Let their table be made a ſnare*, &c.] See note on Pſal. lxix. 22. Let all the bleſſings of their moſt plentiful table become a ſnare to them: and that which ſhould, according to its original uſe and intention, have been for their welfare, a trap. Thus the goſpel, which ſhould have been the means of their ſalvation, is now become an inſtrument of ruin and deſtruction to them, and an occaſion of ſtumbling in the moſt fatal manner.

a ſnare, and a trap, and a ſtumbling-block, and a recompenſe unto them.

10 Let their eyes be darkened, that they may not ſee, and bow down their back alway.

11 I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall, ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

12 Now if the fall of them *be* the riches of the world, and the diminiſhing of them the riches of the Gentiles; how much more their fulneſs?

13 For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world, what *ſhall* the receiving *of them be* but life from the dead?

16 For if the firſt-fruit *be* holy, the lump *is* alſo *holy*: and if the root *be* holy, ſo *are* the branches.

17 And if ſome of the branches be broken off, and thou being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree;

18 ¶ Boaſt not againſt the branches. But if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear:

21 For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

22 Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs; if thou continue in *his* goodneſs: otherwiſe, thou alſo ſhalt be cut off.

23 And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in. For God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more ſhall theſe, which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery, leſt ye ſhould be wiſe in your own conceits; That blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the Deliverer, and ſhall turn away ungodlineſs from Jacob.

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

28 As concerning the goſpel, *they are* enemies for your ſakes: but as touching the election, *they are* beloved for the fathers ſakes.

29 For the gifts and calling of God *are* without repentance.

10 *Bow down their back alway.*] Keep their back continually bent down, under a perpetual weight of ſorrows, which they may not be able to ſupport, and which may be a juſt puniſhment for having rejected ſo eaſy a yoke.

11 *To provoke them to jealouſy.*] To provoke the Jews to a holy emulation of ſharing the bleſſings and benefits to be expected from their own Meſſiah, when they ſhall ſee ſo many heathen nations enjoy them.

12 *How much more their fulneſs?*] How much more ſhall the bringing in the whole body of the Jewiſh nation be a means of propagating the goſpel further, and recovering multitudes, by whom it hath been rejected from their ſcepticiſm and infidelity, when ſo great an event appears in accompliſhment of its known predictions. *Doddridge.*

15 *If the caſting away of them be the reconciling*, &c.] If their rejection were the reconciliation of ſo great a part of the heathen world to God, as it was the means of ſending the goſpel of peace among them; what will the reception of them be, but life from the dead? What joy will it neceſſarily give, and what a general diffuſion of the goſpel will it naturally produce? *Doddridge.*

16 *Firſt-fruits*, &c.] The *firſt fruits* and the *root* are the *patriarchs*; the *lump* and the *branches* are the *Jewiſh* nation. The apoſtle proves that God ſtill retained an affection for the Jewiſh nation, on account of the patriarchs; and, after all, it was *the holy nation* which he honoured with his alliance and promiſes.

20 *Be not high-minded, but fear.*] Archbiſhop Tillotſon well obſerves, that this caution ill ſuits the claim to *infallibility*, which *the church of Rome* ſo arrogantly makes, amidſt all the abſurdities with which her *doctrine* and her *ritual* are loaded.

26 *All Iſrael ſhall be ſaved*, &c.] All the ſeed of Iſrael ſhall, by a general converſion, be ſaved, and fixed in a ſtate of covenant, favour, and acceptance with God again.

28, 29 *As concerning the goſpel, they are enemies for your ſake*, &c.] Thus, on the whole, with reſpect to the goſpel, the nation of the Jews are indeed regarded as enemies for your ſakes; i. e. for their obſtinate rejecting the goſpel, God hath rejected them in favour of you, that he might receive you into his church as in

30 For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief;

31 Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of wiſdom and knowledge of God! how unſearchable *are* his judgements, and his ways paſt finding out!

34 For who hath known the mind of the Lord? or who hath been his counſeller?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him *are* all things. To whom *be* glory for ever. Amen.

CHAP. XII.

3 *Pride forbidden.* 6 *Several duties enjoined.* 19 *Revenge ſpecially forbidden.*

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, *which is* your reaſonable ſervice.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God.

3 For I ſay, through the grace given unto me, to every man that is among you, not to think *of himſelf* more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith.

4 For as we have many members in one body, and all members have not the ſame office:

5 So we being many are one body in Chriſt, and every one members one of another.

6 ¶ Having then gifts differing according to the grace that is given to us, whether prophecy, *let us propheſy* according to the proportion of faith;

7 Or miniſtry, *let us wait* on *our* miniſtering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs.

9 *Let* love *be* without diſſimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord;

12 Rejoicing in hope; patient in tribulation: continuing inſtant in prayer;

13 Diſtributing to the neceſſity of ſaints; given to hoſpitality.

14 Bleſs them which perſecute you; bleſs, and curſe not.

15 Rejoice with them that do rejoice; and weep with them that weep.

16 *Be* of the ſame mind one towards ano-

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their ſtead: but as for the election, that remnant of them which God hath graciouſly choſen to be ſubdued by the grace of the goſpel, they are beloved for their fathers ſakes. God's gracious regard to the memory of their pious anceſtors engages him to take care, that ſome of their ſeed ſhall always continue in covenant with him, till at length he recovers them as a nation, and aſtoniſhes the world with their unequalled glory and felicity: and this ſhall moſt aſſuredly be; for the gifts and calling of God are not to be repented of. He doth not reſume the gifts he hath once beſtowed, nor retract the calls he hath once given; but will maintain a remembrance of them, and act in perfect harmony with them in all his diſpenſations, according to that wiſe plan which he hath laid in his eternal counſels; and from which no unforeſeen contingency can ever cauſe him to vary. *Doddridge.*

33 *O the depth of the riches both of the wiſdom,* &c.] Oh the awful and unfathomable depths of the riches and wiſdom and knowledge of God! How rich are the treaſures of his mercy! How deep the contrivances of his wiſdom! How boundleſs the extent of his knowledge! How unſearchable, and yet how unqueſtionable, are his judgments! And his ways ſuch as cannot be traced out! *Doddridge.*

36 *Of him, and through him, and to him are all things.*] i. e. For his pleaſure all things were created; by his providence all things are preſerved; to his glory all things terminate. *Clarke.*

Notes on the Twelfth Chapter.

Ver. 2 *Be not conformed to this world,* &c.] Be not in the general courſe of your temper and actions, conformed to the ſentiments and cuſtoms of this vain and ſinful world; but rather endeavour to become new creatures, contracting new habits, and engaging in new purſuits, under the influence of the divine ſpirit on your hearts.

3 *The meaſure of faith.*] i. e. According to the nature and degree of the power committed to every man's truſt, or faithfulneſs. *Clarke.*

6 *According to the proportion of faith.*] i. e. According to the nature and degree of the truſt repoſed in us. *Clarke.*

8 *With ſimplicity.*] i. e. Liberally.

10 *In honour preferring one another.*] Let each in his turn be ready to think better of his brethren than of himſelf; and ſo to prevent them in every office of reſpect; and out of regard to their advantage, to give up with as good a grace as poſſible, any thing in which his own honour or perſonal intereſt may be concerned. *Doddridge.*

ther. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.

17 Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.

18 If it be poſſible, as much as lieth in you, live peaceably with all men.

19 ¶ Dearly beloved, avenge not your ſelves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, ſaith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

Of duties to magiſtrates. 8 *Love is the fulfilling of the law.* 11 *Againſt gluttony, drunkenneſs, and the works of darkneſs.*

LET every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame:

4 For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

6 For this cauſe pay ye tribute alſo: for they are God's miniſters, attending continually upon this very thing.

7 Render therefore to all their dues: tribute, to whom tribute *is due*; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour.

8 ¶ Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 ¶ And that, knowing the time, that now *it is* high time to awake out of ſleep: for now *is* our ſalvation nearer than when we believed.

12 The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

13 Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

17 *Provide things honeſt in the ſight of all men.*] Act in ſuch a cautious and circumſpect manner, that it may evidently appear you provide againſt the malignity, which will lead many to put the worſt conſtruction upon your actions; and do only thoſe things which may be above the need of excuſe, and may appear, at the firſt view, fair and reputable in the ſight of all men.

20 *Thou ſhalt heap coals of fire upon his head.*] See Prov. xxv. 22. Thou wilt touch him ſo ſenſibly, that he will be no more able to ſtand againſt ſuch a conduct, than to bear on his head burning coals; but will rather ſubmit and ſeek thy friendſhip, and endeavour, by future kindneſs, to over-balance the injury. The metaphor ſeems to be taken from chemiſts, who place coals over their veſſels in which they melt and liquefy their metals. *Ward's Diſſert.*

Notes on the Thirteenth Chapter.

Ver. 2 *Shall receive to themſelves damnation.*] Rather *Condemnation*, not only from the civil powers they injure, but from the ſupreme Sovereign whoſe laws they break.

4 *He beareth not the ſword in vain.*] This ſtrongly intimates the lawfulneſs of inflicting *capital puniſhment*, which to deny is ſubverting the uſe of magiſtracy.

6 *Attending continually upon this very thing.*] As they continually apply themſelves to the execution of their high office, they have a right to be honourably maintained out of the public revenues.

7 *Fear.*] The Greek word φοβος more properly may here be rendered *Reverence*.

11 *It is high time to awake*, &c.] It is high time now to awake out of ſleep, and vigorouſly to improve every opportunity of doing good, and proſecuting the great buſineſs of life, which is to ſecure the divine favour and your final happineſs: for our great expected ſalvation is now conſiderably nearer than when we at firſt believed. *Doddridge.*

12 *The night is far ſpent, the day is at hand: let us therefore*, &c.] Since the dark ſtate of the preſent life, in which we often confound good and bad, is almoſt over, and the day is drawing near, even that day which will ſhew every thing in its proper colours and forms; let us therefore put off the works, which will ſuit only a ſtate of darkneſs, and let us put on a complete armour of light.

13 *Let us walk honeſtly as in the day*, &c.] Let us live and behave ourſelves honeſtly, as becometh thoſe who enjoy the light of the goſpel of Chriſt.

14 But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfil* the luſts *thereof*.

CHAP. XIV.

3 *Men may not contemn or condemn one another for things indifferent,* 13 *but take heed of giving offence in them.*

HIM that is weak in the faith receive ye, *but* not to doubtful diſputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 ¶ Let not him that eateth deſpiſe him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth. Yea, he ſhall be holden up: for God is able to make him ſtand.

5 One man eſteemeth one day above another: another eſteemeth every day *alike*. Let every man be fully perſuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth thanks.

7 For none of us liveth to himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Chriſt both died and roſe and revived, that he might be Lord both of the dead and living.

10 But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgement-ſeat of Chriſt.

11 For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 ¶ Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in *his* brother's way.

14 I know, and am perſuaded by the Lord Jeſus, that *there is* nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably. Deſtroy not him with thy meat for whom Chriſt died.

16 Let not then your good be evil-ſpoken of:

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt:

18 For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

14 *Put ye on the Lord Jeſus Chriſt*, &c.] i. e. Live as becomes the diſciples of Chriſt. The phraſe is highly ſignificant and expreſſive: let your minds be habitually inveſted with all moral and chriſtian virtues, defending yourſelves continually againſt the approaches of temptations, and againſt the enticements of a vicious and debauched world. *Clarke.*

Notes on the Fourteenth Chapter.

Ver. 1 *Him that is weak in the faith, receive you*, &c.] As for him who is ſo weak in the Chriſtian faith, as ſtill to retain the prejudices of a Jewiſh education, let me prevail on you, gentle believers, in this reſpect better inſtructed in the nature and extent of chriſtian liberty, to receive and converſe with him in a friendly and reſpectful manner; and do not indulge yourſelves in the inclination, which you may ſometimes find to run into debates and diſtinctions about matters in doubt between you. *Doddridge.*

2 *Eateth herbs.*] Some of the Jews uſed to eat no fleſh at all, and others looked upon it as a very high pitch of virtue, to abſtain from it in Gentile countries, leſt the fleſh which they might buy in the ſhambles ſhould have been offered to idols, or have contracted ſome pollution.

8 *Whether we live, we live unto the Lord*, &c.] If we live, 'tis our concern that we may live to the Lord, and ſtrenuouſly purſue the great purpoſes of his glory: or, that if we die, we may die unto the Lord, either by ſacrificing our lives to his goſpel, if he demands it of us: or, if we expire in a natural way, by behaving to the laſt, as thoſe who have his love ruling in our hearts, and his ſacred cauſe ſtill in our eye. *Doddridge.*

15 *If thy brother be grieved*, &c.] This expreſſion does not ſignify merely *putting him out of humour*, but *leading him into ſin.*

17 *The kingdom of God is not meat and drink.*] i. e. Is not forms and ceremonies.

Joy in the Holy Ghoſt.] i. e. A chearful temper, ſupported by a conſciouſneſs of ſtrict integrity, eſtabliſhed on principles of univerſal love, and inſpired by the bleſſed ſpirit of God. *Doddridge.*

20 For meat deſtroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

22 Haſt thou faith? have it to thy ſelf before God. Happy *is* he that condemneth not himſelf in that thing which he alloweth.

23 And he that doubteth is damned if he eat, becauſe *he eateth* not of faith: for whatſoever *is* not of faith is ſin.

CHAP. XV.

1 *The ſtrong muſt bear with the weak.* 2 *We may not pleaſe ourſelves;* 7 *but receive one another, as Chriſt did us all.*

WE then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

2 ¶ Let every one of us pleaſe *his* neighbour for *his* good to edification.

3 For even Chriſt pleaſed not himſelf; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatſoever things were written aforetime were written for our learning, that we through patience and comfort of the ſcriptures might have hope.

5 Now the God of patience and conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus:

6 That ye may with one mind, *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

7 ¶ Wherefore receive ye one another, as Chriſt alſo received us to the glory of God.

8 Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, Rejoice, ye Gentiles, with his people.

11 And again, Praiſe the Lord all ye Gentiles; and laud him all ye people.

12 And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.

22 *Haſt thou faith? Have it to thyſelf before God.*] His meaning is, in things of an *indifferent nature* (of which he was here ſpeaking) men of underſtanding had better keep *to themſelves* their lawful liberty, than run the hazard of encouraging *others* to venture further than their conſciences will innocently permit them: *Haſt thou faith?* i. e. Haſt thou aſſurance of the innocency of what thou doſt? *Have it to thy ſelf before God.* Clarke.

23 *He that doubteth, is damned if he eat,* &c.] But he that really in his conſcience maketh a difference between one ſort of food and another, is condemned by God as a ſinner, if he eat out of unbridled appetite, vain complaiſance, or weak ſhame. It muſt in ſuch a caſe be criminal, becauſe he eateth not with faith, that is, with a full ſatisfaction in his own mind, that God allows and approves the action.

Notes on the Fifteenth Chapter.

Ver. 1 *We then that are ſtrong, ought to bear the infirmities of the weak.*] We who are ſtrong, who perfectly underſtand the liberty which chriſtianity gives to its profeſſors, ought with all tender ſympathy and compaſſion to bear the infirmities of the weak; not only tolerating them, but in ſome inſtances reſtraining our own inclinations, out of a regard to their advantage.

3 *For even Chriſt pleaſed not himſelf,* &c.] He ſubmitted to an almoſt continual ſeries of ſelf-denial, mortification, and trouble for our ſakes: he conſidered the weakneſs and infirmities of thoſe about him, that he might teach them and train them up for ſervice, as they were able to bear it. Yea, he even ſubmitted with the greateſt gentleneſs to much reproach and contempt; as it is written in Pſal. lxix. 9. in words which may well be applied to him: "The reproaches of thoſe who reproached thee, are fallen upon me." I have placed myſelf in a world where I have been afflicted with the wickedneſs of mankind, which I have continually ſeen and heard about me, and which has been, through the whole courſe of my life, my continual grief and burden. *Doddridge.*

8 *Jeſus Chriſt was a miniſter of the circumciſion,* &c.] He was made a miniſter of the circumciſion: as he was a Jew by birth; he received circumciſion himſelf, in token of his obligation to obſerve the law, and confined his perſonal miniſtry, according to what he himſelf declared concerning the limitation of the embaſſy, Mat. xv. 24, "To the loſt ſheep of the houſe of Iſrael:" and this was for the illuſtration of the truth and fidelity of God, to confirm and verify the promiſes ſo long ſince made to Abraham, and the other fathers of that nation. *Doddridge.*

9 *That the Gentiles might glorify God for his mercy,* &c.] That they might glorify God for his mercy, in granting them a participation of the ſame privileges; and he gave it in charge to his apoſtles, that they ſhould raiſe diſciples to him among all nations: ſo that it is a failure of love and duty to Chriſt not to receive them: and accordingly the Gentiles are often ſpoken of in the Old Teſtament, as called to join with the Jews in worſhipping the God of Iſrael: as it is written, Pſal. xviii. 49. "For this cauſe will I confeſs to thee among the Gentiles and ſing praiſes unto thy name." *Doddridge.*

10 *Again he ſaith, rejoice, ye Gentiles with his people.*] Again he, that is, Moſes ſaith, Deut. xxxii. 43, "Rejoice ye Gentiles, with his people;" which may intimate their being called to participate the bleſſings once peculiar to Iſrael.

11 *Praiſe the Lord, all ye Gentiles,* &c.] Pſalm cxvii. 1.

12 *There ſhall be a root of Jeſſe,* &c.] See Iſaiah xi. 10.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt.

14 And I my ſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

15 Nevertheleſs, brethren, I have written the more boldly unto you in ſome ſort as, putting you in mind, becauſe of the grace that is given to me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the Goſpel of God, that the offering-up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 I have therefore whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God.

18 For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem and round about unto Illyricum I have fully preached the goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation:

21 But, as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard ſhall underſtand.

22 For which cauſe alſo I have been much hindered from coming to you.

23 But now having no more place in theſe parts, and having a great deſire theſe many years to come uuto you;

24 Whenſcever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your *company*.

25 But now I go unto Jeruſalem to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia to make a certain contribution for the poor ſaints which are at Jeruſalem.

27 It hath pleaſed them *verily:* and their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

28 When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

29 And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my ſervice which *I have* for Jeruſalem may be accepted of the ſaints:

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace *be* with you all. Amen.

CHAP. XVI.

1 *Paul ſendeth greeting to many,* 21 *and endeth with praiſe and thanks to God.*

I Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea:

13 *Now the God of hope fill you with all joy and peace,* &c.] May he give you a well-grounded complacency and comfort, in conſequence of the growing ſtrength of your faith, that you may abound in a more cheerful and lively hope of eternal glory, through the power of the Holy Spirit. *Doderidge.*

19 *Round about unto Illyricum.*] From Jeruſalem, Antioch, and Arabia, in the Eaſt, round about through all the Leſſer Aſia, and Greece, even as far as the weſtern ſhores of Illyricum.

24 *Spain.*] It ſeems probable from hence, that no apoſtle had yet planted any church in Spain.

27 *It carnal things.*] In the inferior bleſſings of Providence.

30, 31 *I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake,* &c.] I know that in this journey to Jeruſalem, I have, humanly ſpeaking, a very dangerous ſcene before me, having ſome of my moſt mortal and implacable enemies to contend with. Therefore, as I cannot but apprehend the intereſt of the goſpel to be concerned in my life and liberty, I beſeech you, brethren, by our Lord Jeſus Chriſt, and by the love which is the genuine fruit of the ſpirit, that ye join your utmoſt ſtrength and fervency with mine, in your daily prayers to God for me, that I may be reſcued from the unbelievers in Judea, who are ſo full of rancor againſt me, as a deſerter from their cauſe; and will, I am ſure, ſpare no force or fraud to deſtroy me. *Doddridge.*

Notes on the Sixteenth Chapter.

Ver. 1 *Phebe.*] She was the bearer of this epiſtle.

2 That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of myſelf alſo.

3 Greet Priſcilla and Aquila my helpers in Chriſt Jeſus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles.

5 Likewiſe *greet* the Church that is in their houſe. Salute my well-beloved Epenetus, who is the firſt-fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junia my kinſmen and my fellow-priſoners; who are of note among the apoſtles, who alſo were in Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus' *houſehold.*

11 Salute Herodion my kinſman. Greet them that be of the *houſehold* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kiſs. The Churches of Chriſt ſalute you.

17 Now I beſeech you, brethren, mark them which cauſe diviſions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all *men.* I am glad therefore on your behalf; but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

21 ¶ Timotheus my work-fellow, and Lucius and Jaſon and Soſipater my kinſmen, ſalute you.

22 I Tertius, who wrote *this* epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamber-lain of the city ſaluteth you, and Quartus a brother.

24 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

25 Now to him that is of power to eſtabliſh you according to my goſpel and the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept ſecret ſince the world began,

26 But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.

27 To God only wiſe, *be* glory through Jeſus Chriſt for ever. Amen.

Written to the Romans from Corinthus, *and ſent* by Phebe ſervant of the church at Cenchrea.

4 *Laid down their own necks.*] Who have expoſed themſelves to the extremeſt dangers to preſerve my life.

5 *The church that is in their houſe.*] i. e. The Chriſtians reſident in their family.

7 *Who were in Chriſt.*] Who were Chriſtians before me.

16 *Salute one another with an holy kiſs.*] This cuſtom was borrowed from the Jewiſh ſynagogue.

18 *Their own belly.*] Their own ſecular intereſts.

22 *Who wrote.*] St. Paul dictated, and he wrote this epiſtle.

The First Epistle of PAUL the Apostle to the CORINTHIANS.

THE ARGUMENT.

St. Paul *having planted a church, chiefly of* Gentile *converts, at* Corinth, *where his ministry had been so successful that he continued there near two years, had occasion to write this epistle to the* Corinthians *about three years after he had left them. The reason for which it was written was to answer some important queries proposed by the* Corinthians; *and to correct the various criminal irregularities and disorders of which they were guilty; and likewise to vindicate himself from the aspersions and calumnies of a faction, which had been formed against him in his absence. The note at the end of this Epistle says it was written at* Philippi; *but as Dr.* Doddridge *observes, there is no credit to be given to any of these additional notes; for St.* Paul *says at the 8th verse of the* xvith *chapter,* I will tarry at Ephesus until Pentecost, *which is a good argument that it was written at* Ephesus.

CHAP. I.

1 *After salutation and thanksgiving,* 10 *he exhorteth to unity,* 12 *and reproveth their dissentions.* 18 *God destroyeth the wisdom of the wise.*

PAUL called *to be* an Apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints*, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace *be* unto you and peace from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may* be blameless in the day of our Lord Jesus Christ:

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 ¶ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgement.

Notes on the First Chapter.

Ver. 1 *Sosthenes.*] This was a Corinthian minister, who attended St. Paul in his travels: it was prudent in the apostle to join his name with his own, in an epistle, in which it was necessary to deal so plainly with them, and to remonstrate against so many irregularities.

2 *Corinth.*] See note on Acts xviii. 1.

9 *God is faithful.*] i. e. If we continue obedient, God for his part will certainly perform his promise faithfully. *Clarke.*

10 *I beseech you, brethren, by the name of our Lord Jesus Christ,* &c.] I now hasten to the great things which I have in view in this address to you: and I must first of all beseech, as well as exhort you, my brethren, by the venerable and endearing name of our Lord Jesus Christ, as you desire to secure his favour, or to advance his cause in the world, that ye all endeavour, so far as possible, to speak the same thing: i. e. that you do not unnecessarily and unkindly contradict each other; but rather main-

11 For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.

12 ¶ Now this I ſay, that every one of you ſaith, I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Chriſt.

13 Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Criſpus and Gaius;

15 Leſt any ſhould ſay, that I had baptized in mine own name.

16 And I baptized alſo the houſehold of Stephanas: beſides, I know not whether I baptized any other.

17 For Chriſt ſent me not to baptize, but to preach the Goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.

18 ¶ For the preaching of the croſs is to them that periſh, fooliſhneſs; but unto us which are ſaved, it is the power of God.

19 For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent.

20 Where *is* the wiſe? where *is* the ſcribe? where *is* the diſputer of this world? hath not God made fooliſh the wiſdom of this world?

21 For after that in the wiſdom of God the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.

22 For the Jews require a ſign, and the Greeks ſeek after wiſdom:

23 But we preach Chriſt crucified, unto the Jews, a ſtumbling-block; and unto the Greeks, fooliſhneſs:

24 But unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.

25 Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men.

26 For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble *are called:*

27 But God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world to confound the things which are mighty;

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maintain a peaceful unanimous temper: that there may be no ſchiſms among you, nor mutual alienation of affection; but that ye be all knit together in the ſame mind, and in the ſame ſentiment; waving unneceſſary controverſies; debating thoſe which are neceſſary with temper and candour; and delighting to ſpeak moſt concerning thoſe great and excellent things, in which as Chriſtians you cannot but be agreed: and which, if duly conſidered, will cement your hearts to each other in the ſtricteſt and moſt tender bonds. *Doddridge.*

12 *This I ſay, that every one of you ſaith, I am of Paul,* &c.] What I mean by the preceding charge is, that there are various parties among you: one, for inſtance, ſays, I am for Paul, admiring the plainneſs and purity of his doctrine; and a ſecond, I am for Apollos, charmed with the eloquence and beauty of his addreſs; and a third, I am for Cephas, the apoſtle of the circumciſion, who may be well called a foundation-ſtone in the church, as he maintains ſo ſtrict a regard to the Moſaic ceremonies, and the peculiar privileges of God's ancient people; while a fourth ſays, I am for Chriſt, whoſe ſuperior name and ſtrict obſervation of the Moſaic law in his own perſon, unanſwerably teſtify its perpetual obligation, however any of his miniſters may regard, or neglect it.

17 *Chriſt ſent me not to baptize, but to preach,* &c.] The proper office of an apoſtle was not ſo much to baptize, to perform the ceremony himſelf with his own hands, but rather to attend conſtantly the work of preaching the goſpel. *Clarke.*

18 *The preaching of the croſs is to them that periſh, fooliſhneſs.*] The meaning is, the doctrine of the croſs is a doctrine of ſuch a nature, as could not recommend itſelf by human eloquence to the imaginations of vicious and vain diſputants, ſuch as were moſt of the heathen philoſophers; but to them *that are ſaved,* to ſerious and well-diſpoſed perſons, who embrace truth wherever they find evidence of it, and who are more pleaſed with what improves their minds, than with the vain eloquence of the heathen oratory; to ſuch perſons the goſpel, in its greateſt plainneſs and original ſimplicity, *is the power of God*; not to amuſe men's underſtandings with needleſs ſpeculations, but to convert their wills to righteouſneſs and true holineſs. *Clarke.*

20 *Scribe.*] Scribe here ſignifies an interpreter of the law.

21 *After that, in the wiſdom of God,* &c.] The ſenſe is, ſince, notwithſtanding all the boaſted ſtrength and light of human reaſon, men with all their wiſdom knew not the only living and true God; but run into the wildeſt and moſt abſurd ſentiments that can be imagined concerning the deity; it pleaſed God, by the preaching of the croſs of Chriſt, which the incredulous impiouſly ridicule as folly, to ſave thoſe that believe.

22 *The Jews require a ſign, and the Greeks ſeek after wiſdom.*] The Jews demand a ſign from heaven to introduce a Meſſiah, who ſhall eſtabliſh a temporal kingdom, victorious over all their enemies; ſee Matt. xvi. 1. And the Greeks ſeek a depth of wiſdom and philoſophy; or, the ornaments of eloquence and charms of addreſs.

25 *The fooliſhneſs of God is wiſer than men,* &c.] i. e. Thoſe things which to us ſeem the moſt improbable, and wherein God makes uſe of the moſt unlikely means and inſtruments; even this is wiſer than men.

26 *Not many wiſe after the fleſh.*] i. e. Not many of thoſe whom the world generally eſteemed *wiſe,* for their being able by ſubtle diſputes to perplex the plaine.. truths; but the men of integrity and plainneſs, of ſincerity and ſimplicity of heart, men of fair and equitable principles, univerſally charitable, and lovers of mankind; theſe were the perſons that embraced the goſpel of Chriſt. *Clarke.*

28 And baſe things of the world, and things which are deſpiſed hath God choſen, *yea*, and things which are not, to bring to nought things that are:

29 That no fleſh ſhould glory in his preſence.

30 But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption:

31 That, according as it is written, He that glorifieth, let him glory in the Lord.

CHAP. II.

Paul declareth that his preaching far excelleth all human wiſdom.

AND I, brethren, when I came to you, came not with excellency of ſpeech, or wiſdom, declaring unto you the teſtimony of God.

2 For I determined not to know any thing among you ſave Chriſt Jeſus, and him crucified.

3 And I was with you in weakneſs, and in fear, and in much trembling.

4 And my ſpeech and my preaching *was* not with enticing words of man's wiſdom, but in demonſtration of the Spirit and of power:

5 That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

6 Howbeit, we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this world, nor of the princes of the world that come to nought:

7 But we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory:

9 But as it is written, Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for his Spirit ſearcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know *them*, becauſe they are ſpiritually diſcerned.

15 But he that is ſpiritual judgeth all things, yet he himſelf is judged of no man.

16 For who hath known the mind of the Lord, that he may inſtruct him? but we have the mind of Chriſt.

CHAP. III.

1 *Milk is fit for children.* 3 *Againſt diviſions.* 16 *Men the temples of God.* 18 *Againſt conceit.*

Notes on the Second Chapter.

Ver. 1 *I came not with excellency of ſpeech*, &c.] I came not with the pomp of language or worldly wiſdom, with the laboured charms of eloquence or philoſophy: for I remembered, that I was declaring to you no human invention, which needed or admitted ſuch ornaments or recommendations; but was exhibiting the teſtimony of God to a plain fact, for which I produced authentic evidence by viſible divine operations. *Doddridge.*

2 *I determined not to know any thing*, &c.] i. e. I determined to make known, and to preach nothing among you but Jeſus Chriſt. *Macknight's Harm.*

6 *We ſpeak wiſdom among them that are perfect*, &c.] To ſincere Chriſtians we ſpeak concerning the wonderful diſpenſation of God, in deſigning to reconcile all things to himſelf by Chriſt, even before the foundation of the world; in revealing himſelf by degrees to the patriarchs, and afterwards to the Jews by Moſes; in giving the law wrapt up under types and ſhadows; and in latter ages diſcovering himſelf more plainly by the appearance of his ſon; and in this laſt great diſpenſation, rejecting the Jews, and receiving in the Gentiles; yet with an intention, that in the fulneſs of time, thoſe others alſo ſhould be received in again. *Clarke.*

9 *As it is written, Eye hath not ſeen*, &c.] Iſa. lxiv. 4.

14 *The natural man receiveth not the things*, &c.] It ought to be rendered *the ſenſual man*, i. e. a man wholly taken up with the cares and pleaſures of the preſent life. *Clarke.*

16 *We have the mind of Chriſt.*] I Paul and my brother apoſtles, have the mind of Chriſt, who is the incarnate wiſdom of God himſelf: and therefore we are not to be called to the bar of thoſe who arrogantly pretend, merely on the foot of human reaſon, to cenſure us, as ſome of your preſumptuous teachers do, to their own ſhame and the detriment of thoſe that hearken to their ſuggeſtions. This part of the epiſtle is very artfully conducted: he is now aiming at the great point of *eſtabliſhing his authority*, which had been ſuſpected among them. *Doddridge.*

Notes

AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 ¶ For ye are yet carnal: for whereas *there is* among you envying and ſtrife and diviſions, are ye not carnal, and walk as men?

4 For while one ſaith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but miniſters by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increaſe.

7 So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe.

8 Now he that planteth and he that watereth are one: and every man ſhall receive his own reward, according to his own labour.

9 For we are labourers together with God: ye are God's huſbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jeſus Chriſt.

12 Now if any man build upon this foundation gold, ſilver, precious ſtones, wood, hay, ſtubble;

13 Every man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work of what ſort it is.

14 If any man's work abide which he hath built thereupon, he ſhall receive a reward.

15 If any man's work ſhall be burned, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo as by fire.

16 ¶ Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

18 ¶ Let no man deceive himſelf. If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God. For it is written, He taketh the wiſe in their own craftineſs.

20 And again, The Lord knoweth the thoughts of the wiſe that they are vain.

Notes on the Third Chapter.

Ver. 1 *I could not ſpeak unto you as unto ſpiritual*, &c.] I could not ſpeak unto you as unto ſpiritual perſons, who had made any attainments in religion, proportionable to the illuminations and influences of the ſpirit which you had received; but was obliged in many inſtances to addreſs you, as thoſe who were ſtill in too great a meaſure carnal in your temper and views: and therefore were but as babes in Chriſt, and beginners in the divine life. *Doddridge.*

2 *I fed you with milk and not with meat.*] This is a proverbial expreſſion, ſignifying the firſt nouriſhment that is given to infants.

3 *Whereas there is among you envying and ſtrife, and diviſions*, &c.] i. e. Do not behave yourſelves more like the profane and corrupt infidels of this preſent world, than like the diſciples of Chriſt? for even in St. Paul's days Chriſtians began to be at variance, and to depart from the ſimplicity that is in Chriſt. *Clarke.*

4 *While one ſaith, I am of Paul, and another, I am of Apollos*, &c.] When you eagerly contend about the honours of this or that teacher, and ſet him up as the head of a diſtinguiſhing party; do ye not talk in the ſpirit of your heathen neighbours, who have their favourite philoſophers and orators too? and is this language for Chriſtians?

5 *As the Lord gave to every man.*] i. e. According to the divers gifts and abilities which the ſpirit of God diſtributed to every man, ſeverally as he pleaſed, for the promoting of the goſpel.

6 *I have planted.*] i. e. I have founded a Chriſtian church.

7 *Neither is he that planteth any thing*, &c.] i. e. Neither is the wiſdom or ability of one particular teacher, or of another, of any conſiderable importance, but the bleſſing of God only, which makes the preaching of them all effectual to men's converſion and ſalvation. *Clarke.*

12 *Gold, ſilver, precious ſtones.*] i. e. Doctrines that are true, ſolid, and edifying.—*Wood, hay, ſtubble*, i. e. unintelligible ſpeculations, and doctrines uſeleſs in practice.

13 *Fire ſhall try every man's work*, &c.] So that, if it be *gold*, it will be purified; if *ſtubble*, conſumed.

15 *He ſhall be ſaved, yet ſo as by fire.*] Or *from* fire; ſo as *out of* or *through the flames*; in ſuch a manner as a perſon eſcapes out of the burning, when his houſe is on all ſides on fire. From this paſſage the Papiſts ridiculouſly attempt to deduce the doctrine of *purgatory*; whereas the plain meaning of St. Paul is only to expreſs the great danger of thoſe, who, upon the foundation of Chriſt, build vain and unneceſſary doctrines of their own. *Clarke.*

17 *If any man defile the temple of God.*] i. e. If any Chriſtian lives a vicious and debauched life: in the original it is very elegantly, If any man *deſtroy* the temple of God. *Clarke.*

18 *If any man ſeemeth to be wiſe in this world, let him become a fool.*] i. e. Let him lay aſide the wiſdom of ſelf-conceit, in order to become capable of inſtruction in true wiſdom.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's:

23 And ye *are* Christ's; and Christ *is* God's.

CHAP. IV.

1 *How to account of ministers.* 7 *We have nothing which we have not received.* 15 *The apostles are our fathers in Christ.*

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self.

4 For I know nothing by my self; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 ¶ For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign, with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 ¶ For though ye have ten thousand instructers in Christ, yet *have ye* not many fa-

22, 23 *Whether Paul, or Apollos, or Cephas, or the world,* &c.] How magnificently are the happy privileges of Christians, through Christ, set forth in this noble exultation! First, here is a full and vehement enumeration of particulars, and then a noble gradation, which rises up to the heaven of heavens, and terminates in the blessed God himself. *Blackwall.*

Notes on the Fourth Chapter.

Ver. 4 *I know nothing by myself, yet am I not hereby justified.*] i. e. Though I am not conscious to myself of any thing, yet, &c. If so holy a person as St. Paul, though not conscious to himself of any thing, durst not say he was therefore justified; how can any other good Christians be so, who are conscious to themselves of many infirmities?

6 *These things, brethren, I have, in the figure, transferred to myself.*] Some, and particularly Mr. Locke, have inferred from hence, that not Paul and Apollos, but some other persons, were set up among the Corinthians for heads of parties; for whose names the apostle substituted his own, and that of his most intimate friend: but the learned and judicious Witzsius well observes, that it is probable their names were used among some others omitted, and the figure was only this, that the names of Paul and Apollos were used to signify themselves, and any others so extolled: and when the apostle would say how little ministers were in themselves, he chose, out of humility and prudence, rather to take such freedom with himself, and his most particular and intimate friends, than with others. *Doddridge.*

8 *Now ye are full, now ye are rich, ye have reigned as kings without us,* &c.] i. e. Ye are puffed up, and grown insolent and domineering, in your several parties and divisions one among another. *Clarke.*

9 *I think that God hath set forth us the apostles last, as it were appointed to death,* &c.] I think God hath exhibited us, the apostles of his son, like those gladiators who are brought on the stage last of all, as appointed to certain death, and therefore not furnished with weapons of defence, nor allowed so much as a chance of escaping: for we are produced, as it were, on a public theatre, and made a spectacle to the whole world of rational creatures, both to angels and men, who are all held in solicitous attention at so strange and tragical a sight. *Doddridge.*

13 *As the filth of the world.*] Like the wretches, who being taken from the dregs of the people, are offered as expiatory sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars, at which they are to bleed. *Doddridge.*

15 *I have begotten you in the gospel.*] i. e. I preached it first to you, and was the happy means of your spiritual birth, and all the privileges of God's children, which you receive by it.

thers: for in Chriſt Jeſus I have begotten you through the Goſpel.

16 Wherefore I beſeech you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every Church.

18 Now ſome are puffed up, as though I would not come to you.

19 But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? ſhall I come unto you with a rod, or in love, and *in* the ſpirit of meekneſs?

CHAP. V.

1 *The inceſtuous perſon.* 7 *The old leaven muſt be purged out.* 10 *Heinous offenders are to be avoided.*

IT is reported commonly *that there is* fornication among you, and ſuch fornication as is not ſo much as named amongſt the Gentiles, that one ſhould have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily as abſent in body, but preſent in ſpirit, have judged already, as though I were preſent, *concerning* him that hath ſo done this deed;

4 In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt,

5 To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Jeſus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſs-over is ſacrificed for us.

8 Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened *bread* of ſincerity and truth.

9 I wrote unto you in an epiſtle, not to company with fornicators.

10 ¶ Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with ſuch an one no not to eat.

12 For what have I to do to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among your ſelves that wicked perſon.

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20 *The kingdom of God is not in word, but in power.*] i. e. The religion of Chriſt does not conſiſt in mere outward profeſſions and forms of godlineſs, but in the efficacy of a true perſuaſion upon the minds of men, bringing forth real virtue and holineſs in their lives. *Clarke.*

21 *Shall I come unto you with a rod,* &c.] He probably alludes to the famous rod of Moſes, by which God gave him power to call up plagues on hardened Pharaoh, and idolatrous Ægypt. *Benſon's Goſpel Harmony.*

Notes on the Fifth Chapter.

Ver. 1 *It is reported,* &c.] The ſcandalous and falſe ſtories that were generally told among the heathens of the inceſtuous practices of primitive Chriſtians, had their origin from the miſrepreſentation of this fact. *Doddridge.*

4 *In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit.*] The ſentence I have paſſed is this: that ye being all ſolemnly gathered together in full aſſembly, *in the name of our Lord Jeſus Chriſt, and my ſpirit being* preſent with you.

6 *A little leaven leaveneth the whole lump.*] Thus will evil examples tend to ſpread in the church; and if a brand of infamy be not quickly ſet upon the incorrigible offender, wickedneſs will grow familiar, and loſe its horror; ſo that many other members of your ſociety may be polluted, enſnared, and diſhonoured. *Doddridge.*

7 *Chriſt our paſſover.*] *Our paſchal lamb,* in a figurative ſenſe. *Hoadly.*

11 *Now I have written unto you,* &c.] The intent of what I have now written unto you is, that if any one, who is named a Chriſtian brother, be evidently a lewd perſon, or remarkably covetous, or, in acts of occaſional though not ſtated and cuſtomary worſhip, an idolater, or even a railer, who labours to provoke others to foul language and inſulting behaviour, or injures any in their abſence by ſlanderous reports, or a drunkard, and in any other reſpects an abandoned ſenſualiſt, or a rapacious extortioner, you ſhould not converſe familiarly, or ſo much as eat with ſuch an one in common life; and much leſs in ſuch religious ſolemnities as are peculiar to the church of Chriſt, which ought ever to be a pure and holy ſociety. *Doddridge.*

12 *That are without?*] Without the pale of the church.

CHAP. VI.

1 *Of going to law with the brethren.* 15 *Our bodies are Chriſt's members.*

DARE any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints?

2 Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 If then ye have judgements of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church.

5 I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren.

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, becauſe, ye go to law one with another. Why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded?

8 Nay, ye do wrong and defraud, and that *your* brethren.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the kingdom of God.

11 And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15 ¶ Know ye not that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 What, know ye not, that he which is joined to an harlot, is one body? for two, ſaith he, ſhall be one fleſh.

17 But he that is joined unto the Lord is one ſpirit.

18 Flee fornication: every ſin that a man doeth is without the body: but he that committeth fornication ſinneth againſt his own body.

19 What, know ye not that your body is the temple of the Holy Ghoſt *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

CHAP. VII.

2 *Of marriage.* 4 *'Tis a remedy againſt fornication,* 10 *and not lightly to be diſſolved.*

Notes on the Sixth Chapter.

Ver. 1 *Before the unjuſt, and not before the ſaints.*] In heathen courts, and not before your Chriſtian brethren.

4 *If ye have judgments of things pertaining to this life, ſet them,* &c.] If therefore ye, who have ſuch great honours and dignities in view, have, in the mean time, any little controverſies with each other, relating to the affairs of this life, do ye ſet thoſe to determine them who are of no eſteem at all in the church.

5 *Is it ſo, that there is not a wiſe man among you?* &c.] What, is there not one wiſe, intelligent perſon among you all, who may be able to determine the cauſe of a Chriſtian brother?

9 *Effeminate.*] The Greek word μαλακος does not here ſignify *delicate perſons,* but the moſt deteſtable of all ſinners. Heſychius interprets μαλακος by γυναικοηθης, *like a woman in manners,* or, *ſcorta maſcula.*

12 *All things are lawful for me, but,* &c.] The meaning is not, that all things were alike lawful, but that all *thoſe* things which *are* lawful, are not therefore conſequently expedient. *Clarke.* Though Dr. Heylyn puts a note of interrogation here: *Are all things lawful for me?* and ſays, here begins an anſwer to ſome who would defend fornication under the notion of Chriſtian liberty.

18 *He that committeth fornication ſinneth,* &c.] This is well illuſtrated by a fine paſſage of Xenophon, in which Socrates is repreſented as ſaying, "Intemperate men hurt themſelves far "more than others; whereas other ſinners ſecure ſome profit to "themſelves, though they are injurious to others."

Notes

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 ¶ Nevertheleſs, *to avoid* fornication, let every man have his own wife, and let every woman have her own huſband.

3 Let the huſband render unto the wife due benevolence: and likewiſe alſo the wife unto the huſband.

4 ¶ The wife hath not power of her own body, but the huſband: and likewiſe alſo the huſband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with conſent for a time, that ye may give your ſelves to faſting and prayer: and come together again, that Satan tempt you not for your incontinency.

6 But I ſpake this by permiſſion, *and* not of commandment.

7 For I would that all men were even as I my ſelf. But every man hath his proper gift of God; one after this manner, and another after that.

8 I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 ¶ And unto the married I command, *yet* not, I, but the Lord, Let not the wife depart from *her* huſband:

11 But and if ſhe depart, let her remain unmarried, or be reconciled to *her* huſband: and let not the huſband put away *his* wife.

12 But to the reſt ſpeak I, not the Lord; If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him:

14 For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes:* but God hath called us to peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* huſband? or how knoweſt thou, O man, whether thou ſhalt ſave *thy* wife?

17 But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk. And ſo ordain I in all churches.

18 Is any man called being circumciſed? let him not become uncircumciſed. Is any called in uncircumciſion? let him not become circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

20 Let every man abide in the ſame calling wherein he was called.

21 Art thou called *being* a ſervant? care not for it: but if thou mayeſt be made free, uſe *it* rather.

22 For he that is called in the Lord, *being* a ſervant, is the Lord's free-man: likewiſe alſo he that is called, being free, is Chriſt's ſervant.

23 Ye are bought with a price; be not ye the ſervants of men.

Notes on the Seventh Chapter.

Ver. 5 *Defraud ye not one the other, except it be with conſent for a time,* &c.] Withdraw not therefore from the company of each other, unleſs it be by conſent for a time; that ye may be at leiſure to devote yourſelves more intenſely to faſting and prayer; and that ye may come together again as uſual, leſt Satan tempt you on account of your incontinence, and take occaſion, from the irregular ſallies of animal nature, to fill you with thoughts and paſſions, which marriage was, in its original inſtitution, intended to remedy. *Doddridge.*

6 *I ſpeak this by permiſſion, and not of commandment.*] I ſay this by permiſſion from Chriſt, but not by any expreſs command which he gave in perſon.

7 *Every man hath his proper gift of God.*] i. e. A natural *qualification* or *fitneſs* for certain particular duties or ſtates of life. *Clarke.*

10 *Unto the married,* &c.] The tranſlation publiſhed by the *Engliſh jeſuits* at Bourdeaux, renders it, *To theſe who are united in the ſacrament of marriage*; which I mention as one inſtance, ſelected from a vaſt number, of the diſhoneſty of that tranſlation.

19 *Circumciſion is nothing,* &c.] Forms and ceremonies of all other diſtinctions are nothing. *Clarke.*

21 *Art thou called being a ſervant? care not for it,* &c.] Servant, i. e. *a ſlave*; *uſe it rather,* i. e. if a man could obtain his freedom, he might lawfully deſire it; but if he could not, he ought not to look upon that as a mark of the diſpleaſure of God. *Clarke.*

23 *Ye are bought with a price, be not ye the ſervants of men.*] Chriſt hath redeemed you at the expence of his own blood; and therefore let me caution you, that ye do not become the ſlaves of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgement as one that hath obtained mercy of the Lord to be faithful.

26 I ſuppoſe therefore that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

27 Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

28 But and if thou marry, thou haſt not ſinned: and if a virgin marry, ſhe hath not ſinned. Nevertheleſs ſuch ſhall have trouble in the fleſh: but I ſpare you.

29 But this I ſay, brethren, the time is ſhort: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not;

31 And they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.

32 But I would have you without carefulneſs. He that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married careth for the things that are of the world, how he may pleaſe *his* wife.

34 There is difference alſo between a wife and a virgin. The unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and in ſpirit: but ſhe that is married careth for the things of the world, how ſhe may pleaſe *her* huſband.

35 And this I ſpeak for your own profit; not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction.

36 But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not; let them marry.

37 Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her huſband liveth; but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

40 But ſhe is happier if ſhe ſo abide, after my judgement. And I think alſo that I have the Spirit of God.

CHAP. VIII.

1 *To abſtain from meats offered to idols.* 8, 9 *We muſt not abuſe our Chriſtian liberty.*

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

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28 *Shall have trouble in the fleſh.*] In their own perſons, in their wives, in their children. *Heylyn.*

36 *If any man think that he behaveth himſelf uncomely toward his virgin*, &c.] *If he apprehends that he acts an unbecoming part towards his virgin* daughter, or any other maiden that may fall und r his guardianſhip, *if ſhe paſs the flower of her age* in a ſingle ſtate, and if he think it ought ſo to be, let him do what he will in this reſpect, he hath not ſinned in his intent of letting her change her condition; let him look out a partner in life for her, and *let them marry*. Doddridge.

Notes on the Eighth Chapter.

Ver. 3 *Is known of him.*] Is approved of God.

5 *Though there be that are called gods, whether in heaven or in earth*, &c.] Though there are many which are called gods, whether reſiding in heaven or in earth, or even under the earth: for

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jeſus Chriſt, by whom *are* all things, and we by him.

7 Howbeit, *there is* not in every man that knowledge. For ſome with conſcience of the idol unto this hour eat it as a thing offered unto an idol; and their conſcience being weak is defiled.

8 ¶ But meat commendeth us not to God; for neither, if we eat, are we the better; neither if we eat not, are we the worſe.

9 But take heed leſt by any means this liberty of your's become a ſtumbling-block to them that are weak.

10 For if any man ſee thee which haſt knowledge ſit at meat in the idol's temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols?

11 And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

13 Wherefore, if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

CHAP. IX.

1 *He ſheweth his liberty.* 7 *Miniſters ought to live by the Goſpel.* 24 *Life is like a race.*

AM I not an apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not ye my work in the Lord?

2 If I be not an apoſtle unto others, yet doubtleſs I am to you; for the ſeal of mine apoſtleſhip are ye in the Lord.

3 Mine anſwer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a ſiſter, a wife as well as other apoſtles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas have not we power to forbear working?

7 ¶ Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I theſe things as a man? or ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope; and that he that threſheth in hope ſhould be partaker of his hope.

11 If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt.

13 Do ye not know that they which miniſter about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even ſo hath the Lord ordained that they which preach the Goſpel ſhould live of the Goſpel.

15 But I have uſed none of theſe things; neither have I written theſe things that it ſhould be ſo done unto me: for *it were* better for me to die than that any man ſhould make my glorying void.

16 For though I preach the Goſpel, I have

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for the heathens have not only their celeſtial and terreſtrial, but likewiſe their infernal deities. As there are many gods and many lords, who are in their various ſubordination adored by the Gentiles, and have great though very abſurd worſhip paid to them, nevertheleſs to us there is but one God, the father of angels and men; from whom are all things in created nature; and we deriving our being from him, were made for him, and for his glory.

10 *Be emboldened.*] In the original it is, *be edified*; i. e. led on by degrees to eat things offered to idols. *Clarke.*

12 *When ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.*] When you thus ſin againſt your brethren, and wound their weak conſciences, leading them into guilt, and hazarding their ſalvation, you greatly ſin againſt Chriſt.

Notes on the Ninth Chapter.

Ver. 5 *Have we not power to lead about a ſiſter, a wife?* &c.] Have we not power to lead about with us, in our apoſtolical travels, a ſiſter, whom we might take for a wife, as ſome of the other apoſtles do.

16 *Woe is unto me if I preach not the goſpel.*] To decline a work, aſſigned

nothing to glory of: for neceſſity is laid upon me; yea, wo is unto me if I preach not the Goſpel!

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

18 What is my reward then? Verily that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not my power in the Goſpel.

19 For though I be free from all *men*, yet have I made myſelf ſervant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means ſave ſome.

23 And this I do for the Goſpel's ſake, that I might be partaker thereof with *you*.

24 ¶ Know ye not that they which run in a race, run all, but one receiveth the prize? ſo run that ye may obtain.

25 And every man that ſtriveth for the maſtery is temperate in all things. Now, they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.

CHAP. X.

1 *The Jews ſacraments, 6 types of our's; and their puniſhments,* 11 *our examples.* 21 *We muſt not make the Lord's table the table of devils.*

MOreover, brethren, I would not that ye ſhould be ignorant how that all our fathers were under the cloud, and all paſſed through the ſea;

2 And were all baptized unto Moſes in the cloud and in the ſea;

3 And did all eat the ſame ſpiritual meat;

aſſigned to me by ſo condeſcending an appearance of Chriſt, when, with malicious rage, I was attempting to deſtroy his church, would be an inſtance of ingratitude and obſtinacy deſerving the moſt dreadful condemnation. *Doddridge.*

17 *A diſpenſation is committed unto me.*] Which I muſt of neceſſity fulfil.

20 *Unto the Jews I became as a Jew,* &c.] To the Jews I became as a Jew, that I might gain over more of the Jews to chriſtianity: to thoſe, I ſay, who were, or apprehended themſelves to be, under the tedious ceremonies and diſagreeable reſtraints of the Moſaic law, I became as if I were ſtill in conſcience under the obligations of the law, though I knew it to have been aboliſhed: and this, that I might gain thoſe who apprehended themſelves to be under the bond of that law.

21 *To them that are without law, as without law, (being not without law to God, but under the law to Chriſt.*] The meaning is, that though men were delivered by Chriſt from the bondage of the ceremonial law, yet were they by no means diſcharged from any moral obligations. *Clarke.*

22 *To the weak became I as weak, that I might gain the weak,* &c.] I became to the weak, as if I had been as weak and ſcrupulous as they, in the articles of food and dreſs, which might come into queſtion, that I might gain upon the weak.

24 *Know ye not that they which run in a race, run all,* &c.] I may illuſtrate this, by referring to the games ſo well known in Greece, and particularly to the Iſthmian, ſo often celebrated among you at Corinth. Do you not know, that with reſpect to thoſe who run in the ſtadium or foot-race, all indeed run, and contend with each other; whereas but one receiveth the prize: yet the uncertain hope, that each may be that one, animates them all to ſtrain every nerve in the courſe. You have much greater encouragement to exert yourſelves in the purſuit of celeſtial bleſſings: ſee to it therefore, that ye ſo run, as that ye may obtain; and that ye lay aſide every thing that would be an incumbrance to you, or render you incapable of diſpatching the race with neceſſary vigour and alacrity. *Doddridge.*

25 *Every man that ſtriveth for the maſtery, is temperate in all things,* &c.] Every one who contendeth in the games, whether in running, or wreſtling, or combating, is temperate in all things; abſtaining from whatever might enervate his ſtrength, and ſubmitting to a regular courſe of diet, exerciſe and hardſhip, that he may be the more capable of exerting himſelf with ſucceſs.

A corruptible crown.] A garland of leaves or parſley, that will ſoon wither and periſh: but we are animated by the view of an incorruptible crown, the duration and glory of which will be commenſurate to the exiſtence of our immortal ſouls.

27 *A caſt-away.*] i. e. Not proof againſt the temptations of the preſent world. *Clarke.*

Notes on the Tenth Chapter.

Ver. 1 *Moreover, brethren, I would not that ye ſhould be ignorant how,* &c.] I would by no means have you ignorant that all our fathers, whom Moſes the great lawgiver of our nation led out of Egypt, were all under the conduct of that miraculous pillar of cloud and of fire, and they all paſſed through the ſea, the power of God opening a way for them, while the mountains incloſed them on either ſide, and their Egyptian enemies were preſſing hard upon their rear. *Doddridge.*

2 *Were all baptized unto Moſes.*] By the miniſtry of Moſes.

3 *Did all eat the ſame ſpiritual meat.*] Did all eat the ſame ſpiritual food, i. e. the manna, which for its excellence is called angels food, Pſalm lxxviii. 25.

4 And did all drink the ſame ſpiritual drink. For they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

6 ¶ Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them; as it is written, The people ſat down to eat and to drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

11 ¶ Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I ſpeak as to wiſe men, judge ye what I ſay.

16 The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread and one body: for we are all partakers of that one bread.

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices partakers of the altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But *I ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

21 ¶ Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

4 *Did all drink the ſame ſpiritual drink*, &c.] Of that ſpiritual or myſterious rock, the wonderful ſtreams of which followed them through ſo many wanderings and incampments: and that rock was a moſt affecting repreſentation of Chriſt, the rock of ages, the ſure foundation of his people's hopes, from whom they derive theſe ſtreams of bleſſing which follow them through all this wilderneſs of mortal life, and will end in rivers of pleaſure at the right hand of God for ever. *Doddridge.*

7 *They ſat down to eat and drink, and roſe up to play.*] i. e. At the dedication of the golden calf, they rejoiced in their idolatry with feaſting and dancing. *Clarke.*

10 *Of the deſtroyer.*] The Jews interpret this of him whom they fancy to be the *angel of death.*

11 *Theſe things happened unto them for enſamples.*] To us.

12 *Let him that thinketh he ſtandeth, take heed leſt he fall.*] Let him that thinketh he ſtandeth moſt ſecurely, and who may be ready moſt confidently to truſt in his own ſtrength, take heed leſt he fall ſo much the lower, in proportion to the degree in which he imagines himſelf out of all manner of danger.

16 *The cup of bleſſing which we bleſs, is it not the communion?* &c.] The ſacramental cup, is it not the token of our faith and our communion in theſe ineſtimable privileges which are the purchaſe of the blood of Chriſt, ſhed for the remiſſion of our ſins? The bread which we break, is it not the communion of the body of Chriſt in the like ſenſe? *Doddridge.*

17 *For we being many are one bread, and one body*, &c.] For we Chriſtians being many, are yet but different parts of one and the ſame broken bread; which we diſtribute and receive as being members of one body.

18 *Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of the altar?*] Conſider the caſe of Iſrael according to the fleſh, the lineal deſcendants of the choſen people of God. Are not they who eat of the ſacrifices offered in their temple at Jeruſalem, eſteemed to be partakers of the altar of God, on which part of them were conſumed? Surely then the ſame argument will prove, that they who knowingly ſhare in the ſacrifices preſented to idols, hold a kind of communion by no means reconcileable with the ſanctity of the chriſtian character, or the tenor of their ſacramental engagements.

19 *What ſay I then? that the idol is any thing*, &c.] What then do I ſay, that an idol of wood or ſtone, of ſilver or gold, is in itſelf any thing divine; or that the thing which is ſacrificed to idols is morally and univerſally unclean? You know I maintain nothing of this kind.

20 *The things which the Gentiles ſacrifice*, &c.] You muſt be aware that what the heathens ſacrifice, they ſacrifice to evil dæmons, and not to God. Now I would not by any means that you who have at your baptiſm ſolemnly renounced the devil and all his adherents, ſhould have communion with dæmons.

21 *Ye cannot drink the cup of the Lord, and the cup of devils.*] Ye cannot, conſiſtent with your baptiſmal covenant, at one time drink of the cup of the Lord in that holy rite in which you commemorate his death; and at another time of the cup of dæmons, of libations poured out to their honour, or cups drank at their feaſts.

22 Do we provoke the Lord to jealouſy? are we ſtronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man ſeek his own, but every man another's wealth.

25 Whatſoever is ſold in the ſhambles, that eat, aſking no queſtion for conſcience ſake.

26 For the earth *is* the Lord's, and the fulneſs thereof.

27 If any of them that believe not bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake: for the earth *is* the Lord's, and the fulneſs thereof:

29 Conſcience, I ſay, not thine own, but of the other; for why is my liberty judged of another man's conſcience?

30 For if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I pleaſe all *men* in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

CHAP. XI.

1 *Of covering heads in praying.* 21 *Of profaning the Lord's ſupper.* 23 *The Apoſtle's account of the inſtitution of it.*

BE ye followers of me, even as I alſo *am* of Chriſt.

2 Now I praiſe you, brethren, that ye remember me in all things, and keep the ordinances as I delivered *them* to you.

3 But I would have you know that the head of every man is Chriſt; and the head of the woman *is* the man; and the head of Chriſt *is* God.

4 Every man praying or propheſying having *his* head covered, diſhonoureth his head.

5 But every woman that prayeth or propheſieth with *her* head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 For a man indeed ought not to cover *his* head, foraſmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cauſe ought the woman to have power on *her* head, becauſe of the angels.

11 Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman; but all things of God.

13 Judge in yourſelves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.

16 But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 Now in this that I declare *unto you* I praiſe *you* not, that ye come together not for the better, but for the worſe.

22 *Do we provoke the Lord to jealouſy? are we ſtronger than he?*] Do we deliberately mean to provoke the Lord to jealouſy, by thus careſſing thoſe whom he abhors? Or are we able to reſiſt or endure the dreadful efforts of his diſpleaſure?

32 *Give none offence, neither to the Jews nor to the Gentiles.*] Be inoffenſive both to the Jews, who abhor every thing that looks like the leaſt approach to idol-worſhip, and to the Greeks, who are ſo much attached to it.

Notes on the Eleventh Chapter.

Ver. 1 *Be ye followers of me, even as I alſo am of Chriſt.*] Be ye imitators of me, who, in this grand and important conſideration, loſe every inferior view, as our great Lord and Maſter did.

18 *For*

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 ¶ For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you; shall I praise you in this? I praise *you* not.

23 ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAP. XII.

1 *Spiritual gifts are divers,* 7 *yet all to profit withal.* 12 *Christians, as the members of the body natural, are one.*

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand that

19 *There must be also heresies among you,* &c.] In the course of things, it is to be expected that there must be even heresies among you: contentions will arise to such a height, that separations will ensue. The warmth of some tempers evidently leads to this; and Providence may probably permit it, that they who are of the most approved characters, may be made manifest among you by the steadiness and candour of their conduct. *Doddridge.*

23 *I have received of the Lord,* &c.] i. e. He received it, not by tradition from those who were before him, but by immediate revelation from Christ himself.

27 *Unworthily.*] In an irreverent manner, without a due regard to God, and to the great original purpose of its appointment, shall be counted guilty of profaning that which is intended to represent the body and blood of the Lord.

28 *Let a man examine himself,* &c.] Let none therefore come to this ordinance in a rash and irreverent manner: but let a man examine himself as to his knowledge of its intent, and his desire to comply with its great design.

29 *He that eateth and drinketh unworthily,* &c.] It is a very unhappy mistake in our version of the Bible, that the word κριμα is here rendered *damnation*; whereas it certainly means temporal judgments, as St. Paul himself explains it at the 30th verse.

Not discerning, &c.] Not distinguishing it sufficiently from a worldly or common feast; not considering the solemnity and design of the action.

31 *If we would judge ourselves.*] If we would severely and impartially judge ourselves, &c.

Notes on the Twelfth Chapter.

Ver. 2 *Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.*] You in the general know, that during your natural state, before the chearing rays of the gospel broke in upon you, ye were heathens, without any knowledge of the true God, and carried by a blind implicit credulity after dumb idols.

3 *No man speaking by the spirit of God, calleth Jesus accursed,* &c.] No man that has any thing at all of the spirit of God will speak evil of Jesus, and consequently all pretences made to the divine spirit by the Jews, are notoriously false and detestable; so, on the other hand, no one can seriously say that Jesus is the Lord: none can embrace his religion, and support the profession of it in truth, but by the powerful operation of the Holy Ghost on his heart. *Doddridge.*

no man ſpeaking by the Spirit of God calleth Jeſus accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

4 Now there are diverſities of gifts, but the ſame Spirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

6 And there are diverſities of operations; but it is the ſame God which worketh all in all.

7 ¶ But the manifeſtation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit;

9 To another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit;

10 To another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues:

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

12 ¶ For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the ſmelling?

18 But now hath God ſet the members, every one of them in the body, as it hath pleaſed him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot ſay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more, thoſe members of the body which ſeem to be more feeble are neceſſary.

23 And thoſe *members* of the body which we think to be leſs honourable, upon theſe we beſtow more abundant honour; and our

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4 *There are diverſities of gifts, but the ſame ſpirit.*] There are diverſities of gifts in different perſons; but there is one and the ſame ſpirit, from whom they are all derived.

5 *There are differences of adminiſtrations, but the ſame Lord.*] Though there are diverſities of adminiſtrations, there is one and the ſame common Lord, who appoints his miniſters under their diſtinct offices, and gives them their powers, their ability, and their ſucceſs. *Doddridge.*

6 *There are diverſities of operations,* &c.] Though there are diverſities of operations produced, yet it is one and the ſame God who worketh all theſe effects in the perſons concerned: and they can pretend to nothing more than being the ſubjects, or at moſt the inſtruments of his almighty and univerſal agency. *Doddridge.*

7 *The manifeſtation of the Spirit is given to every man to profit withal.*] To do ſome good to others, προς το συμφερον.

8 *To one is given by the Spirit, the word of wiſdom,* &c.] To one, for inſtance, who is placed in the higheſt rank of the Chriſtian church, is given by the ſpirit the word of wiſdom; or, a comprehenſive view of that grand ſcheme, in which the wiſdom of God is ſo wonderfully diſplayed: to another, the word of knowledge, or an extraordinary ability to underſtand and explain the Old Teſtament, and eſpecially its prophecies.

9 *To another faith by the ſame ſpirit; to another the gifts of healing,* &c.] To another is given ſuch an extraordinary faith by the ſame ſpirit, that he can commit himſelf to the divine protection in the midſt of the extremeſt dangers; and is thereby qualified courageouſly to aſſert the truth of the goſpel in the very face of its moſt violent perſecutors: to another, the gifts of healing, by the ſame ſpirit; in conſequence of which, while under its operation, he can by a word or a touch remove the moſt inveterate diſeaſes.

10 *To another the working of miracles.*] To another the working of miracles of a different kind, ſuch as taking up ſerpents, drinking any deadly draught unhurt, and eſpecially the ejection of dæmons.

11 *All theſe worketh, that one and the ſelf-ſame Spirit,* &c.] One and the ſame almighty ſpirit worketh theſe diverſities of gifts, dividing unto every one ſeverally as he thinketh fit.

13 *By one Spirit are we all baptized into one body,* &c.] By and according to the operation of one ſpirit, we Chriſtians have all been baptized into one body, whether we be originally Jews or Greeks, whether ſlaves or freemen; the religion we before profeſſed, whether true or falſe; the rank which we now hold in life, whether high or low, makes no difference as to the grand point: our union with the body is the ſame; and the ſame happy conſequences follow from that union. And this in particular, that we are all made to drink into one ſpirit. As we drink of the ſame ſacramental cup, ſo we do by our communion with Chriſt, whoſe blood is repreſented by it, all imbibe the influences of the ſame ſpirit by which the divine life was at firſt produced, and is continually preſerved.

uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body, together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAP. XIII.

1 *All gifts, how excellent soever, are nothing worth without charity.* 4 *The praises thereof.*

THough I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 ¶ Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

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28 *God hath set some in the church, first apostles, secondarily prophets,* &c.] As God hath placed some members in more eminent stations in the body; so also some Christians in the church. He hath placed in the first rank apostles, who are honoured with an office of the highest distinction, and furnished with endowments peculiar to themselves. In the second place, are ranked prophets; whose business it is to foretel future events; or to speak by immediate inspiration for the edifying of the church. In the third, teachers of a more ordinary kind: afterwards those who are endowed, upon some particular occasion, with miraculous powers: then the gifts of healing diseases; then helpers or coadjutors in the ministry: others are qualified by their prudence to be appointed to governments, by whose advice the affairs of societies may be conducted in the safest and happiest manner: there are also wonderful operations, by which men are taught different kinds of tongues, which they had never learned by any human methods. *Doddridge.*

31 *Covet earnestly the best gifts: And yet shew I unto you a more excellent way.*] The Greek word here rendered *covet*, is of the indicative and not the imperative mood, and may be translated, *Ye have envying and emulations about these gifts: and yet shew I unto you a more excellent way*; a way more excellent than the best gifts as follows in the next chapter.

Notes on the Thirteenth Chapter.

Ver. 1 *Though I speak with the tongues of men and angels, and have not charity,* &c.] Charity in this chapter (the Greek is αγαπη) must signify universal love or benevolence to mankind.

Tinkling cymbal] Mr. Locke remarks, that a cymbal was made of two pieces of hollow brass, which being struck together, made a tinkling with very little variety of sound.

4 *Charity suffereth long and is kind.*] Χρηστευεται, is good-natur'd.

5 *Seeketh not her own.*] Her own profit, or pleasure at the expence of other men's happiness.

Is not easily provoked.] Rather, is not exasperated, or put into a violent passion.

7 *Beareth all things.*] Rather, covereth or concealeth all things that are amiss, as far as it can lawfully conceal them.

8 *Whether there be no knowledge,* &c.] That knowledge which we now pursue with the greatest eagerness, and which is highly conducive to our present usefulness among mankind, shall then be abolished. *Doddridge.*

11 *When I was a child, I spake as a child,* &c. It shall indeed be like

12 For now we ſee through a glaſs, darkly: but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

13 And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

CHAP. XIV.

1 *Prophecy is commended,* 2, 3, 4 *and preferred before ſpeaking with tongues.*

FOllow after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.

2 For he that ſpeaketh in an *unknown* tongue ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit in the ſpirit he ſpeaketh myſteries.

3 But he that propheſieth ſpeaketh unto men to edification, and exhortation, and comfort.

4 He that ſpeaketh in an *unknown* tongue edifieth himſelf; but he that propheſieth edifieth the church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe ye, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them *is* without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that ſpeaketh *ſhall be* a barbarian unto me.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excel to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

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like a ſtate of adult age, when compared with that of feeble infancy. Juſt as when I was a child, I ſpake as a child would naturally do; I was affected as a child, thrown into tranſports of joy, or grief, on trifling occaſions, which manly reaſon ſoon taught me to deſpiſe: I reaſoned as a child, in a weak, inconcluſive, and ſometimes ridiculous manner: but when my faculties ripened, and I became a man, I put away the things of the child, and felt ſentiments, and engaged in purſuits, correſpondent to ſuch advancements of age and reaſon. Such ſhall be the improvements of the heavenly ſtate, in compariſon with thoſe which the moſt eminent chriſtian can attain here. *Doddridge.*

12 *Now we ſee through a glaſs darkly.*] Through a *deſcrying glaſs*, which makes ſome ſmall and imperfect diſcovery of things at a great diſtance; but hereafter when faith ſhall terminate in knowledge, then we ſhall ſee face to face, as in a *looking-glaſs*, κατοπτρον, which repreſents things diſtinctly in their full and true dimenſions. *Clarke.*

13 *Theſe three.*] There are only theſe three things which laſt in oppoſition to the ſpiritual gifts before ſpoken of, which were to be of ſhort continuance in the church. *Heylyn.*

Notes on the Fourteenth Chapter.

Ver. 2 *He that ſpeaketh in an unknown tongue,* &c.] He that ſpeaketh in a tongue unknown to the auditory to whom he addreſſes himſelf, ſpeaks in effect not to men, but to God; and as God alone knows the truth and importance of what he ſays, ſo is it all loſt on the audience, though, in the ſpirit, he ſpeaks the moſt ſublime myſteries.

5 *Rather that ye propheſied.*] On the whole, I had much rather that ye might all propheſy; for when we come to conſider the different effects, and tendencies of theſe different gifts, we muſt own that, with reſpect to the proſpects of uſefulneſs, by which theſe things are much to be eſtimated, he that propheſieth is greater than he who ſpeaketh with tongues, which the auditory cannot underſtand, except he interpret what he ſays, that the church may receive edification.

6 *Except I ſpeak to you either by revelation, or by knowledge,* &c.] By the revelation of ſome goſpel doctrine and myſtery, or by knowledge in the explication of ſome controverted text in the Old Teſtament, or by prophecy in the prediction of ſome future event, or by doctrine for the regulation of life or manners. *Doddridge.*

14 *My underſtanding is unfruitful.*] i. e. As to others.

17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues more than ye all:

19 Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

20 Brethren, be not children in underſtanding: howbeit in malice be ye children, but in underſtanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I ſpeak unto this people; and yet for all that will they not hear me, ſaith the Lord.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt by three, and that by courſe; and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf and to God.

29 Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may be comforted.

32 And the ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but *they are commanded* to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their huſbands at home: for it is a ſhame for women to ſpeak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be done decently and in order.

18 *I thank my God, I ſpeak with tongues more than you all,* &c.] I thank my God, and deſire to mention it entirely to the glory of that bleſſed being from whom all my gifts and talents are derived, that I ſpeak with tongues more than you all, and am diſtinguiſhed from my other brethren in this endowment, in proportion to the more extenſive commiſſion which I have received, to bring a variety of nations to the knowledge of the goſpel, and perſuade them to embrace it.

26 *How is it then, brethren? when ye come together, every one of you hath a pſalm,* &c.] I might alſo urge, upon this head, the great diſorder which is introduced into your aſſemblies, by this oſtentatious manner of proceeding: for indeed, if you think ſeriouſly, what a ſhocking thing is it, my brethren, that when you come together for the purpoſes of ſocial worſhip, in which all hearts ſhould unite, each of you is deſirous himſelf to officiate publickly in ſuch a manner as beſt ſuits his preſent inclination, without any regard to decency or order? Every one of you hath a pſalm to lead; hath a doctrine to inculcate; hath a tongue in which to preach or pray; hath a revelation of ſome myſtery to produce; hath an interpretation; and thus five or ſix, if not more, may be ſpeaking at the ſame time; in conſequence of which, no one can be diſtinctly heard, and the aſſembly degenerates into a kind of tumultuous riot. I beſeech you, my friends, to rectify this; and to proceed upon this general canon, *Let all things be done to edifying.* Doddridge.

28 *If there be no interpreter, let him keep ſilence in the church,* &c.] Becauſe he can do no manner of ſervice there by uttering what none but himſelf can underſtand.

29 *Let the prophets ſpeak, two or three.*] He does not mean two or three at once in one aſſembly, but ſucceſſively.

32 *The ſpirits of the prophets are ſubject to the prophets.*] They leave a man maſter of himſelf, ſo that he can moderate his paſſions, and wait the moſt convenient time and manner of uttering his oracles.

39, 40 *Brethren, covet to propheſy, and forbid not to ſpeak with tongues,* &c.] Therefore, my brethren, deſire chiefly to propheſy;

CHAP. XV.

3 *By Christ's resurrection,* 12 *he proveth the necessity of our resurrection.* 21 *The fruit,* 35 *and manner thereof,* 51 *and of the change of them that shall be alive then.*

MOreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 ¶ For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures;

4 And that he was buried, and that he rose again the third day, according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

and yet forbid not those who are willing to do it, under such regulations as I have advanced to speak with tongues; for it is a noble endowment, which I would encourage none to slight nor neglect. But especially remember this great comprehensive rule, to be applied to a thousand varieties which may arise: let all things be done decently, and according to order. Let all be conducted in a regular manner, to prevent such disturbances, disputes, and scandals for the future, as have already arisen in your society; and will proceed to greater evils, if you do not immediately set upon reforming them. *Doddridge.*

Notes on the Fifteenth Chapter.

Ver. 3 *I delivered unto you first of all, that which I also received,* &c.] I delivered to you among the first principles which I inculcated, when I came to preach the gospel among you, what I have also received, and had been taught by divine inspiration, that Christ died for our sins according to the scriptures of the Old Testament, in which he was foretold and represented as the great sin-offering.

5 *He was seen of Cephas.*] This his appearance to Peter by himself is mentioned only Luke, ch. xxiv. 34. and by St. Paul here.

6 *After that, he was seen of above five hundred brethren at once,* &c.] Afterwards he appeared, according to his repeated appointments, to above five hundred brethren at once in Galilee, where he gave the most glorious and incontestable proof of the reality of his resurrection: had it been an imposture, so many false hearts and tongues could never have acted in concert; nor would they all have kept a secret, which remorse, interest, and perhaps often torture, might urge them to divulge.

7 *After that he was seen of James: then of all the apostles,* &c.] The change of phrase from that, in the conclusion of the 5th verse, is very remarkable: and very probably intimates, that they who were there called the twelve, i. e. the greater part of the company who used to be so denominated, were not all the apostles. On which circumstance a learned gentleman grounds a very probable conjecture, that James might, by some accident, perhaps illness, or affairs indispensably necessary, be detained from meeting his brethren, both in the day of the resurrection, and that day seven-night, and likewise at the time when Christ appeared to the five hundred: and that he might, in this respect, be upon a level with them, our Lord appeared to him alone, after all the appearances mentioned before: and this account of the matter appears vastly more credible than that which St. Jerom quotes from the gospel of the Nazarenes, that, on the death of Christ, James made a vow that he would neither eat nor drink till he saw Christ risen from the dead; an event of which the apostles had certainly no expectation. *Doddridge.*

8 *Born out of due time.*] Or, before my time.

10 *By the grace of God.*] i. e. By his gracious acceptance of my sincere intentions. *Clarke.*

13 *If there be no resurrection,* &c.] It is certain, that if there is no resurrection of the dead; if that doctrine be in the general altogether incredible, then neither is Christ raised.

14 *If Christ be not risen, then is our preaching vain,* &c.] If Christ be not raised, then our preaching, which pretends to take its authority from a commission after his resurrection, in a view of declaring the certainty of it, is vain; and your faith founded chiefly upon the testimony which God then bore to him, is also vain.

17 And if Chriſt be not raiſed, your faith *is* vain; ye are yet in your ſins.

18 Then they alſo which are fallen aſleep in Chriſt are periſhed.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

20 But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.

21 ¶ For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23 But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſt's, at his coming.

24 Then *cometh* the end, when he ſhall have delivered up the kingdom to God even the Father; when he ſhall have put down all rule and all authority and power.

25 For he muſt reign till he hath put all enemies under his feet.

26 The laſt enemy *that* ſhall be deſtroyed *is* death.

27 For he hath put all things under his feet. But when he ſaith all things are put under *him*, *it is* manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

29 Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead?

30 And why ſtand we in jeopardy every hour?

31 I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

32 If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

17 *Ye are yet in your ſins.*] i. e. If Chriſt be not riſen, ye have then no evidence of God's having accepted Chriſt's mediation for you; nor conſequently of your being juſtified, or having your repentance accepted. *Clarke.*

18 *They which are fallen aſleep in Chriſt, are periſhed.*] They who ſleep in Chriſt are periſhed; even all deceaſed Chriſtians, not excepting the moſt excellent of them, who have died for their religion.

19 *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.*] If it were in this life only, that we have hope in Chriſt, we, who are expoſed to ſuch a variety of calamities and dangers for his ſake, were of all men in the world the moſt pitiable; ſince it is evident, that amidſt ſuch evils as theſe, nothing could comfort and ſupport us, but the hopes of immortality.

20 *Now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept.*] We will now dwell no longer on theſe melancholy ſuppoſitions, for we aſſuredly know, that Chriſt is indeed riſen from the dead: and we are ſure that in this his reſurrection, he is become the firſt-fruits of them that ſlept: ſo that it is the ſecurity of ours. *Doddridge.*

22 *As in Adam all die.*] All are become ſubject to mortality.

26 *The laſt enemy that ſhall be deſtroyed, is death.*] The very laſt enemy, even death, ſhall be depoſed and deſtroyed: that enemy which continues in ſome meaſure to hold the ſubjects of Chriſt under its dominion, even when the temptations of the world, and the malice of Satan, can hold them no longer; and when every remainder of corrupt nature, and human infirmity has long ſince ceaſed in the perfect holineſs of the intermediate ſtate, and its unmingled ſerenity and joy. *Doddridge.*

28 *When all things ſhall be ſubdued unto him.*] When the Father ſhall have ſubjected all things to him; ſo that it ſhall appear to every eye, that he is indeed Lord of all; then ſhall the Son alſo himſelf be ſubject to him that ſubjected all things to him; giving up his commiſſion to preſide as univerſal Lord in the mediatorial kingdom, and having anſwered the end for which it was given him, in the compleat ſalvation of all his people. To me it appears, that the kingdom to be given up, is the rule of this lower world, which is then to be conſumed: and that it may not ſeem as if a province of his empire were deſtroyed, his adminiſtration undertaken in avowed ſubſerviency to the ſcheme of redemption, and completed in the reſurrection of all his people, ſhall cloſe in a decent and honourable manner: God will declare the ends of it fully anſwered: and the whole body of his people ſhall be introduced by him into a ſtate of more intimate approach to, and communion with God, than had been known by the ſpirits of the bleſſed in their ſeparate ſtate. *Doddridge.*

That God.] Even the Father *may be all in all.*

29 *Elſe what ſhall they do which are baptized for the dead,* &c.] i. e. For that Jeſus, who, according to their doctrine, muſt ſtill be dead. This is Dr. Whitby's interpretation of this very difficult paſſage; and if we conſider the context, it ſeems a very rational one. To ſtrengthen this interpretation he obſerves, that the plural οι νεκροι is frequently uſed in ſcripture when ſpeaking only of one perſon; and that the reſurrection νεκρων *of the dead* in general, is thrice mentioned by this apoſtle, when ſpeaking of the reſurrection of Chriſt alone.

30 *Why ſtand we in jeopardy,* &c.] Or venture our lives continually.

31 *By your rejoicing.*] i. e. The rejoicing or boaſting which I have on your account. *Wall.*

32 *If after the manner of men, I have fought with beaſts at Epheſus.*] It is moſt reaſonable to underſtand this expreſſion as metaphorical, and that St. Paul here alludes to the tumult raiſed by Demetrius.

Let us eat and drink, for to-morrow we die.] Let us make the beſt of this ſhort life, which is the whole period of our being; and giving up theſe ſublime ſentiments and purſuits, which belong not to creatures of ſo ſhort and low an exiſtence, let us eat and drink, becauſe we are to die as it were to-morrow, or the next day.

33, 34 *Be not deceived: evil communications corrupt good manners.*] Or minds: be not deceived, brethren, but be upon your guard

34 Awake to righteouſneſs, and ſin not: for ſome have not the knowledge of God. I ſpeak this to your ſhame.

35 ¶ But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

36 Thou fool, that which thou ſoweſt is not quickened except it die:

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain:*

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

40 *There are* alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial *is* one, and the *glory* of the terreſtrial *is* another.

41 There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars: for *one* ſtar differeth from *another* ſtar in glory.

42 So alſo *is* the reſurrection of the dead. It is ſown in corruption; it is raiſed in incorruption:

43 It is ſown in diſhonour; it is raiſed in glory; it is ſown in weakneſs; it is raiſed in power:

44 It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

45 And ſo it is written, The firſt man Adam was made a living ſoul; the laſt Adam *was made* a quickening ſpirit.

46 Howbeit, that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

47 The firſt man *is* of the earth, earthy: the ſecond man *is* the Lord from heaven.

48 As *is* the earthy, ſuch *are* they alſo that are earthy: and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 ¶ Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed,

52 In a moment, in the twinkling of an eye, at the laſt trump: for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put

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guard againſt ſuch pernicious maxims and reaſonings as theſe: and if you value either faith, or a good conſcience, do not converſe familiarly with thoſe that teach them: for, as the poet Menander well expreſſes it, "Good manners are debauched by talk profane." *Doddridge.*

36 *Except it die.*] It is certain that the ſeed in general does conſume away in the ground, though a little *germen* or bud, which makes a part of it, ſprings up into new life, and is fed by the death and corruption of the reſt. *Doddridge.*

42 *It is ſown in corruption, it is raiſed in incorruption.*] i. e. The body, which has now in it ſuch manifeſt principles of mortality and corruption; which conſiſts now of ſuch brittle and tender parts, that every the leaſt violence diſturbs and unfits them for their operations; which is now ſubject to ſo many caſualties, and has its continuance depending upon the fit diſpoſition of ſo many little and eaſily diſordered parts, that it is a greater wonder how we continue to live a day than why we die after ſo few years ſpace; this body ſhall at the reſurrection be perfectly refined and purged from all the ſeeds of mortality and corruption; in a word, it ſhall ſpring up into an incorruptible and immortal ſubſtance, which ſhall be fitted to endure as long as the ſoul to which it is to be united, even to all eternity. *Clarke.*

43 *It is ſown in diſhonour, it is raiſed in glory,* &c.] i. e. That body, which at death ſeems ſo baſe and abject, ſo vile and contemptible, ſhall at the reſurrection be transformed into a bright and beautiful and glorious body. *Clarke.*

44 *It is ſown a natural body, it is raiſed a ſpiritual body.*] *Spiritual* is here oppoſed not to *corporeal,* but to *natural* or *animal:* In this ſtate our ſpirits are forced to ſerve our bodies, and to attend their leiſure, and do mightily depend upon them in moſt of their operations; but on the contrary, in the other world our bodies ſhall wholly ſerve our ſpirits, and miniſter unto them and depend upon them. So that by a *natural* body, I underſtand a body fitted to this lower and ſenſible world, for this earthly ſtate; by a ſpiritual body, ſuch a one as is ſuited and accommodated to a ſpiritual ſtate, to an inviſible world, to ſuch a life as the ſaints and angels lead in heaven. *B. Calamy Serm.*

47 *The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven.*] The firſt man was from the earth, and ſo earthy: he was created out of the duſt of the earth, and his body was only a maſs of animated clay; the ſecond man, of whom we ſpeak, is the Lord from heaven: he came originally from the heavenly world, to which he is returned: and whatever of earth there was in the compoſition of the body he condeſcended to wear, it is now compleatly purified and refined into the moſt glorious form.

51 *We ſhall not all ſleep.*] We ſhall not all die.

We ſhall all be changed.] i. e. Thoſe that are alive at Chriſt's coming.

54 *When this corruptible ſhall have put on incorruption, and this mortal*

on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

55 O death, where *is* thy ſting? O grave, where *is* thy victory?

56 The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jeſus Chriſt.

58 Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

1 *The brethren's wants muſt be relieved.* 10 *Timothy commended.* 13 *Friendly admonitions,* 16 *and ſalutations.*

NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt *day* of the week let every one of you lay by him in ſtore as *God* hath proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever ye ſhall approve by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, when I ſhall paſs through Macedonia. For I do paſs through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whitherſoever I go.

7 For I will not ſee you now by the way; but I truſt to tarry a while with you, if the Lord permit.

8 But I will tarry at Epheſus until Pentecoſt.

9 For a great door and effectual is opened unto me, and *there are* many adverſaries.

10 ¶ Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do*.

11 Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren; but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

13 ¶ Watch ye, ſtand faſt in the faith, quit ye like men, be ſtrong.

14 Let all your things be done with charity.

15 I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints,)

16 ¶ That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us* and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have ſupplied.

18 For they have refreſhed my ſpirit and your's: therefore acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you. Aquila

mortal ſhall have put on immortality, &c.] When this glorious and long expected event ſhall be accompliſhed, when this corruptible part of our frame ſhall have put on incorruption, and this mortal ſhall have put on immortality; then ſhall the ſaying be brought to paſs which is written in Iſai. xxv. 8. (See the note) Death is ſwallowed up in victory, and perfectly ſubdued and deſtroyed; and ſo happy a ſtate introduced, that it would not be known, that death had ever had any place or power among Chriſt's ſubjects at all.

55 *O death, where is thy ſting? O grave, where is thy victory?*] In the aſſured view of this, may the Chriſtian even now, with the greateſt pleaſure, take up his ſong of triumph: Where is thy pointed and deſtructive ſting, oh death? Where is thy victory, oh grave? How little hurt canſt thou do me? For how little a while ſhalt thou be able to triumph over me?

57 *Thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.*] i. e. Which gives us the victory over ſin and death, through the powerful and efficacious helps of the goſpel of Chriſt. *Clarke.*

Notes on the Sixteenth Chapter.

Ver. 2 *Upon the firſt day of the week*, &c.] Beza obſerves here that Bazil joined theſe words, *upon the firſt day of the week*, to the preceding clauſe, which he reads thus: *Now concerning the collection of the ſaints, as I have given order to the churches of Galatia, even ſo do ye, upon the firſt day of the week.* According to this reading, the following words will expreſs, not what he adviſes to be done on that day, but previouſly the week before, in order to prepare for the collections, which were to be made at their uſual meetings for public worſhip on the firſt day of every week. *Ward's Diſſert.*

13 *Watch ye*, &c.] Remember the ſituation in which you are, and with how many formidable enemies you are ſurrounded, and be watchful againſt all their aſſaults.

14 *With charity.*] With mutual love, and under the influence of univerſal benevolence.

and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.

20 All the brethren greet you. Greet ye one another with an holy kiſs.

21 The ſalutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be anathema, Maran-atha.

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus. Amen.

The firſt *epiſtle* to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.

22 *If any man love not the Lord Jeſus Chriſt, let him be anathema, Maran-atha.*] If there be any man among you, or elſewhere, who, under the ſpecious forms of Chriſtianity, loveth not the Lord Jeſus Chriſt in ſincerity, but maintains a ſecret alienation of heart from him, while he calls himſelf his ſervant, preferring any intereſt of his own to that of his divine Maſter, *Let him be anathema, Maran-atha.*

Commentators have given various interpretations of the words *anathema, Maran-atha*, but the following ſeems the moſt ſatisfactory: when the Jews loſt the power of life and death, they uſed ſtill to pronounce an anathema on perſons, who, according to the Moſaic law, ſhould have been executed; and ſuch a perſon became an *anathema*, or *accurſed*. They were fully perſuaded that the curſe would not be in vain; and indeed it appears they expected ſome judgment, correſpondent to that which the law pronounced, would befal the offender; for inſtance, that if a man were, by the law, ordered to be ſtoned, he would be killed by the falling of a ſtone, or other heavy body upon him; a man to be ſtrangled, would be choaked; or he whom the law ſentenced to the flames, would be burnt in his houſe, and the like. Now, to expreſs their faith that God would one way or another, and probably in ſome remarkable manner, interpoſe to add that efficacy to his ſentence, which they could not give it, it is very probable they might uſe the word *Maran-atha*, that is, in Syriac, *the Lord cometh*, or he will ſurely come to put this ſentence in execution; and to ſhew, that the perſon on whom it falls is indeed *anathema*, or accurſed. In alluſion to this particular, when the apoſtle was ſpeaking of a ſecret alienation from Chriſt, maintained under the forms of Chriſtianity, as this was not a crime capable of being convicted and cenſured in the Chriſtian church, he reminds them, that the Lord Jeſus Chriſt will come at length, and find it out and puniſh it in a proper manner. This weighty ſentence the apoſtle choſe to write in his own hand, and inſert between his general ſalutation and benediction, that it might be the more attentively regarded. *Doddridge.*

The Second EPISTLE of PAUL the APOSTLE to the CORINTHIANS.

THE ARGUMENT.

This Epiſtle was wrote in Macedonia *within a year after the former, and delivered to the care of* Titus, *who was repairing to* Corinth *to forward the Collection intended for the poor Chriſtians in* Judea: *and who had given St.* Paul *an account of the ſucceſs of his former epiſtle, and of the repentance and ſubmiſſion of the* Corinthian *Chriſtians. The intention of the Apoſtle is nearly the ſame in this Epiſtle as in the former; namely, to put an end to the contentions and diſorders which had ariſen in the church of* Corinth. *He then, with admirable addreſs, further urges their liberal contribution, and in a full aſſurance of its ſucceſs, recommends them to the divine benediction.*

CHAP.

CHAP. I.

3 *The apoſtle encourageth them againſt troubles,*
12 *and ſheweth the ſincerity of his preaching.*
15 *He excuſeth his not coming to them.*

PAUL an Apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 ¶ Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God.

5 For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope of you *is* ſtedfaſt, knowing that as ye are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life:

9 But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead:

10 Who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver *us*;

11 You alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons thanks may be given by many on our behalf.

12 ¶ For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13 For we write none other things unto you than what ye read or acknowledge! and I truſt ye ſhall acknowledge even to the end;

14 As alſo ye have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* our's, in the day of the Lord Jeſus.

15 ¶ And in this confidence I was minded to come unto you before, that ye might have a ſecond benefit;

16 And to paſs by you unto Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be, yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God Jeſus Chriſt, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promiſes of God in him *are*

Notes on the Firſt Chapter.

Ver. 4 *Who comforteth us in all our tribulation*, &c.] For ever adored be this benevolent and compaſſionate Being, who comforteth us in all our preſſing tribulations, by ſuch ſeaſonable appearances in our favour: and this I know is not merely for our own ſakes, but that we, taught by our own experience, may be able in the moſt tender, ſuitable and effectual manner, to comfort thoſe who are in any tribulation by the communication of that comfort, whereby we ourſelves are comforted of God. *Doddridge.*

8 *Our trouble which came to us in Aſia.*] The imminent danger we were in by the tumult raiſed againſt us at Epheſus by Demetrius.

9 *We had the ſentence of death in ourſelves*, &c.] We ourſelves did indeed think, that the appointed end of our miniſtry and life was come; and had, as it were, received the ſentence of death in ourſelves, the execution of which we were continually expecting.

10 *Who delivered us from ſo great a death*, &c.] Who reſcued us on this ever memorable occaſion, from ſo great a death as then threatened us; and doth reſcue us from every danger which now ſurrounds us; and in whom we truſt, that he will make our deliverance complete, and ſtill reſcue us from evil, and preſerve us to his heavenly kingdom. *Doddridge.*

12 *More abundantly to you-wards.*] His working with his own hands for his maintenance among the Corinthians, which he did not do every where was a convincing proof of this.

17 *Did I uſe lightneſs.*] i. e. Levity in projecting my ſcheme.

20 *Yea and Amen.*] i. e. Sure, infallible and to be depended upon. *Clarke.*

yea, and in him Amen, unto the glory of God by us.

21 Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God:

22 Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

23 Moreover, I call God for a record upon my ſoul, that to ſpare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

CHAP. II.

1 *The reaſons of his not coming unto them.* 6 *Of the excommunicated perſon.* 14 *The ſucceſs of his preaching in every place.*

BUT I determined this with my ſelf, that I would not come again to you in heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

3 And I wrote this ſame unto you, leſt when I came I ſhould have ſorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart I wrote unto you with many tears; not that ye ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have cauſed grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 ¶ Sufficient to ſuch a man *is* this puniſhment which *was inflicted* of many.

7 So that contrariwiſe *ye ought* rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with over-much ſorrow.

8 Wherefore I beſeech you that ye would confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it* in the perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Chriſt's Goſpel, and a door was opened unto me of the Lord:

13 I had no reſt in my Spirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 ¶ Now thanks *be* unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

15 For we are unto God a ſweet ſavour of Chriſt unto them that are ſaved, and in them that periſh:

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life. And who *is* ſufficient for theſe things?

22 *The Earneſt.*] i. e. The pledge or token.

23 *I call God for a record upon my ſoul,* &c.] With reſpect to that change in my purpoſe of coming to you, which ſome would repreſent as an inſtance of a contrary conduct, *I call God for a record upon my ſoul,* and declare to you, even as I hope he will have mercy upon it, that it was not becauſe I ſlighted my friends, or feared mine enemies; but out of a real tenderneſs, and with a deſire to ſpare you that uneaſineſs, which I thought I muſt, in that caſe, have been obliged to give you, that I came not as yet to Corinth, as I had once intended, and given you ſome reaſon to expect. *Doddridge.*

Notes on the Second Chapter.

Ver. 6 *Sufficient to ſuch a man is this puniſhment,* &c.] Sufficient to ſuch a one, who hath here been the tranſgreſſor, is this rebuke and cenſure, that he hath already ſuffered by many, and indeed by the whole body of your ſociety; which has ſhewn ſo wiſe and pious a readineſs to purſue the directions I gave for animadverting upon him, and bringing him to repentance. Mr. Locke well obſerves the great tenderneſs which the apoſtle uſes to this offender; he never once mentions his name, nor does he here ſo much as mention his crime.

15, 16 *We are unto God a ſweet ſavour of Chriſt,* &c.] We the apoſtles, and other miniſters of his goſpel, are to God a ſweet and acceptable odour of Chriſt: he is, as it were, pleaſed and delighted with the incenſe of his name and goſpel as diffuſed by us, both with reſpect to them who believe and are ſaved; and to them who, in conſequence of their unbelief, periſh in their ſins. To the latter indeed we are an odour of death; the fragrancy, ſo rich in itſelf, inſtead of reviving, deſtroys them, and is efficacious to bring on death in its moſt dreadful forms. But, to the other, we are an odour of life: the goſpel revives their ſouls, and is effectual to their eternal life and ſalvation. *Doddridge.*

17 For we are not as many which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

CHAP. III.

A commendation of Paul's miniſtry. 6 *A compariſon between the miniſters of the Law and the Goſpel.*

DO we begin again to commend our ſelves? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men:

3 *For as much as ye are* manifeſtly declared to be the epiſtle of Chriſt miniſtered by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt have we through Chriſt to God-ward:

5 Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency *is* of God;

6 ¶ Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

7 But if the miniſtration of death, written *and* engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away;

8 How ſhall not the miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

10 For even that which was made glorious had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech.

13 And not as Moſes, *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

14 But their minds were blinded: for until this day remaineth the ſame vail untaken away in the reading of the old teſtament; which *vail* is done away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

16 Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

CHAP. IV.

1 *Paul's ſincerity and diligence in preaching,* 7 *and his troubles for the ſame.*

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not;

2 But have renounced the hidden things of

17 *Who corrupt the word of God.*] Or, *adulterate the word*, &c. The phraſe is very expreſſive, and alludes to the practice of thoſe who deal in liquors, which they debaſe for their own greater gain.

Notes on the Third Chapter.

Ver. 2 *Ye are our epiſtle written in our hearts*, &c.] Truly I may well ſay, ye are yourſelves our epiſtle, the beſt recommendation from God himſelf, his teſtimonial, as it were, written upon our hearts, in the glorious change by our means produced there: and the effects of it are ſo apparent in your lives, that I may ſay, ye are known and read by all men, who know what ye once were, and you now are.

3 *Ye are the epiſtle of Chriſt*, &c.] His meaning is, the power and efficacy of the goſpel is as much greater than that of the law, as can be expreſſed by comparing that which is written in a book, with that which is imprinted inwardly in the very heart and ſoul itſelf. *Clarke.*

6 *Who hath made us able miniſters of the New Teſtament.*] i. e. The goſpel gives us theſe ſpiritual precepts, whereof the legal ordinances were but types and ſhadows; and teaches us the way to eternal life, whereas the rigour of the law could end only in men's condemnation. *Clarke.*

9 *Righteouſneſs.*] It ſhould be rendered, *Of juſtification.*

11 *That which remaineth.*] Which is perpetual.

16 *When it ſhall turn to the Lord.*] i. e. When they ſhall believe in Chriſt.

17 *The Lord is that Spirit.*] i. e. The goſpel or doctrine of Chriſt is that Spirit.

18 *We all with open face*, &c.] This paſſage ſhould be rendered, *We all contemplating the glory of the Lord* (ſhining forth) *with an unveiled face.*

diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth commending our ſelves to every man's conſcience in the ſight of God.

3 But if our goſpel be hid, it is hid to them that are loſt:

4 In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

5 For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus' ſake.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jeſus Chriſt.

7 ¶ But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which live are alway delivered unto death for Jeſus' ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

12 So then death worketh in us, but life in you.

13 We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken; we alſo believe, and therefore ſpeak;

14 Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

15 For all things *are* for your ſakes, that the abundant grace might through the thankſgiving of many redound to the glory of God.

16 For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen *are* temporal, but the things which are not ſeen *are* eternal.

CHAP. V.

1 *In hope of immortal glory,* 9 *and in expectance of it, and of the general judgement, he laboureth to keep a good conſcience.*

FOR we know that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven:

3 If ſo be that being clothed we ſhall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but be clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath wrought us for the ſelf-ſame thing *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord;

7 For we walk by faith, not by ſight:

8 We are confident, *I ſay,* and willing ra-

Notes on the Fourth Chapter.

Ver. 6 *God who commanded the light to ſhine out of darkneſs.*] i. e. Who manifeſted his glory originally in the firſt creation of all things. *Clarke.*

Hath ſhined in our hearts.] Has manifeſted his glory the ſecond time no leſs conſpicuouſly in our redemption. *Clarke.*

In the face.] i. e. In the perſon of Chriſt.

14 *Knowing that he which raiſed up the Lord Jeſus,* &c.] Thoſe hopes riſe to complete an everlaſting happineſs, which we continually purſue, as knowing, that if we perſevere in that ſervice with which he hath honoured us, he who raiſed up the Lord Jeſus Chriſt from the dead, by his almighty power, will alſo raiſe us up by Jeſus. *Doddridge.*

Notes on the Fifth Chapter.

Ver. 6 *We are always confident.*] Of good courage.

7 *We walk by faith, not by ſight.*] His meaning is, that the grounds of faith, though ſufficient to command a reaſonable man's aſſent, and to determine his practice, yet are not equal to the evidence of ſenſe. *Clarke.*

ther to be abſent from the body, and to be preſent with the Lord.

9 ¶ Wherefore we labour, that whether preſent or abſent we may be accepted of him.

10 For we muſt all appear before the judgement-ſeat of Chriſt, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God; and I truſt alſo are made manifeſt in your conſciences.

12 For we commend not our ſelves again unto you, but give you occaſion to glory on our behalf, that ye may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

13 For whether we be beſides our ſelves, *it is* to God: or whether be ſober, *it is* for your cauſe.

14 For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

16 Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Chriſt *he is* a new creature: old things are paſſed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation;

19 To wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſt's ſtead, Be ye reconciled to God.

21 For he hath made him *to be* ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.

CHAP. VI.

1 *Of Paul's faithfulneſs in the miniſtry.* 14 *Exhortation to avoid idolaters.*

WE then *as* workers together *with him*, beſeech *you* alſo that ye receive not the grace of God in vain.

2 For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now *is* the day of ſalvation.

3 Giving no offence in any thing, that the miniſtry be not blamed:

4 But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left,

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and behold, we live; as chaſtened, and not killed;

16 *Now know we him no more.*] His meaning is, all temporal perſonal knowledge and friendſhip, ſuch as was betwixt Chriſt, and his natural relations here on earth, now diſappears; and no man knows Chriſt any otherwiſe, than in proportion as he obeys his laws. *Clarke.*

17 *He is a new creature.*] i. e. His life muſt be actually amended and reformed. *Clarke.*

20 *We are ambaſſadors for Chriſt*, &c.] We are to be conſidered by you as ſuſtaining the office and dignity of ambaſſadors for Chriſt, on his account, and in his ſtead.

21 *He hath made him to be a ſin for us*, &c.] i. e. To be a ſacrifice for our ſins.

Notes on the Sixth Chapter.

Ver. 2 *Now is the day of ſalvation.*] This is the precious ſeaſon, when, by the wonderful favour and goodneſs of God, complete forgiveneſs and eternal felicity are truly offered.

6 *By pureneſs, by knowledge.*] In unſpotted purity; *by knowledge*, by ſtudying to underſtand God's law, and his will.

7 *By the armour of righteouſneſs on the right-hand, and on the left.*] While our enemies aſſault us on every ſide, 'tis our care ſtill to be cloathed and girded about with the armour of righteouſneſs, both on the right hand and on the left, well knowing that armour to be impenetrable. This refers to the Chriſtians being armed againſt the temptations both of proſperity and adverſity.

10 As ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having, nothing, and *yet* poſſeſſing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

13 Now for a recompenſe in the ſame, (I ſpeak as unto *my* children,) be ye alſo enlarged.

14 ¶ Be ye not unequally yoked together with unbelievers. For what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people.

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you;

18 And will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

CHAP. VII.

1 *He exhorteth to purity,* 3 *and ſheweth what comfort he took in afflictions.*

HAving therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and Spirit, perfecting holineſs in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 ¶ I ſpeak not this to condemn *you*: for I have ſaid before, that ye are in our hearts to die and live with *you*.

4 Great is my boldneſs of ſpeech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide: without *were* fightings, within *were* fears.

6 Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus;

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me: ſo that I rejoiced the more.

8 For though I made you ſorry with a letter, I do not repent, though I did repent. For I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance. For ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

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10 *As poor, yet making many rich,* &c.] We appear as poor in this world; and indeed we are ſo, having neither ſilver, nor gold, nor eſtate; and yet we are continually enriching many with treaſures which they would not part with for all the revenues of princes and kings.

12 *Ye are ſtraitened in your own bowels.*] And have not that affection for us, nor readineſs to receive our communications which the relation between us might challenge.

17 *Be ye ſeparate.*] Separate yourſelves from the heathens.

Notes on the Seventh Chapter.

Ver. 1 *Having theſe promiſes, dearly beloved, let us cleanſe ourſelves,* &c.] Having therefore, my beloved brethren, ſuch gracious promiſes of God's abode among us, his dwelling in us, and his adopting us into the number of his children, let us act worthy of ſuch a high relation: and as God is perfect, let us labour to the utmoſt to purify ourſelves from all pollution, both of the fleſh and of the ſpirit, from every impurity of life, and from every ſenſual affection, which might defile our hearts, and render them diſpleaſing to him. *Doddridge.*

4 *Great is my boldneſs of ſpeech toward you,* &c.] Great, as you ſee, is my freedom of ſpeech to you upon this ſubject; and great is alſo my boaſting concerning you, as to the aſſurance which I have of your regard for me; and on this account, I am filled with conſolation in the remembrance of you. I do exceedingly abound in joy, in the midſt of all our affliction, when I think how well you behave, and how happy an alteration is prevailing among you. *Doddridge.*

5 *When we were come into Macedonia, our fleſh had no reſt,* &c.] An inſtance of this affectionate regard I have lately had an opportunity deeply to feel, and very naturally to manifeſt: for, when we came into Macedonia, our fleſh had no reſt; but we were afflicted in every place and circumſtance, through the rage and malice of our enemies: yet theſe alarms could not cauſe us to forget you: but while without there were continual fightings, with the moſt furious and cruel oppoſition; within there were fears and anxieties on your account. *Doddridge.*

10 *Godly ſorrow worketh repentance to ſalvation not to be repented of,*]

11 For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of your selves, yea, *what* indignation, yea, *what* fear, yea, *who* vehement desire, yea, what zeal, yea, *what* revenge. In all things ye have approved your selves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort. Yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

CHAP. VIII.

1 *He stirreth them up to contribute to the saints,* 16 *commendeth Titus and others.*

MOreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond their power, *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministring to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God:

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, *in* faith, *in* utterance, and *in* knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he become poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their

of.] That grief which regards the honour of God, and takes its rise from such tender and grateful views of him, worketh repentance which leads to salvation; and therefore is never after to be repented of *Doddridge.*

11 *What revenge.*] Against yourselves for those things which you could not but condemn.

Notes on the Eighth Chapter.

Ver. 1 *We do you to wit*, &c.] We think proper to inform you.

Of the grace of God.] i. e. Of the extraordinary liberality of the Macedonian churches to the poor.

3 *Beyond their power.*] This is a noble hyperbole.

7 *Abound in this grace.*] i. e. In the grace of liberality and charity.

8 *I speak not by commandment.*] I myself do not command.

9 *Ye know the grace of our Lord Jesus Christ*, &c.] You know in some measure, though it is impossible for you fully to know and distinctly to conceive, in its utmost extent, the grace of our Lord Jesus Christ, that though he was rich in the glories of the heavenly world, and in supreme dominion and authority there; yet, for your sakes, he became poor, that you, through this his voluntary poverty, might not only be discharged from that dreadful debt you had contracted to the divine justice, by which you were become obnoxious to everlasting ruin and condemnation: but that you might also become rich in the favour of God, and in the graces of the holy Spirit now, and at length, for ever rich in the treasures and glories of the heavenly world.

14 *By an equality.*] The apostle does not here mean that Christians are obliged to bring themselves all to a level; but

want, and their abundance alſo may be *a ſupply* for your want; that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 ¶ But thanks *be* to God, which put the ſame earneſt care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have ſent with him the brother, whoſe praiſe *is* in the goſpel throughout all the churches;

19 And not *that* only, but who was alſo choſen of the churches to travel with us with this grace, which is adminiſtered by us to the glory of the ſame Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man ſhould blame us in this abundance which is adminiſtred by us:

21 Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner, and fellow helper concerning you: or our brethren *be enquired of, they are* the meſſengers of the churches, *and* the glory of Chriſt.

24 Wherefore ſhew ye to them, and before the churches, the proof of your love, and our boaſting on your behalf.

CHAP. IX.

1 *He ſheweth why he ſent Titus,* 6 *and ſtirreth them up to be bountiful in alms,* 10 *which yield them a bountiful increaſe.*

FOR as touching the miniſtering to the ſaints it is ſuperfluous for me to write to you:

2 For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago: and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid, ye may be ready:

4 Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not, ye) ſhould be aſhamed in this ſame confident boaſting.

5 Therefore I thought it neceſſary to exhort the brethren that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the ſame might be ready, as *a matter of* bounty, and not as *of* covetouſneſs.

6 ¶ But this *I ſay,* He which ſoweth ſparingly ſhall reap alſo ſparingly; and he which ſoweth bountifully ſhall reap alſo bountifully.

7 Every man according as he purpoſeth in his heart, *ſo let him give;* not grudgingly, or of neceſſity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound

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that there ought to be among them ſuch mutual aſſiſtance and relief, as that the wants and neceſſities of all may be proportionably ſupplied. *Clarke.*

15 *As it is written, He that had gathered much,* &c.] For the bountiful providence of God hath furniſhed them out in ſuch an abundance, and given to ſome of you ſuch a ſuperfluity, that there is room for a liberal diſtribution, without injuring the original poſſeſſor: and if ſuch a diſtribution be made, we ſhall find that, as it is written concerning the manna, in Exod. xvi. 18, "He that had much did not abound, when all came to be "divided, and he that had little did not lack." So he that has the greateſt abundance of this world, may find neceſſitous objects enough; and he that is moſt deſtitute will be competently ſupplied, if his richer brethren do their duty in this reſpect.

18 *The brother, whoſe praiſe is in the goſpel,* &c.] We have alſo ſent together with him that excellent brother and friend, Luke, whoſe praiſe in the goſpel is in all the churches, on account of the various and eminent ſervices he has done for the intereſts of Chriſtianity, wherever his influence has extended, both by his writing and exhortation.

21 *Providing for honeſt things.*] i. e. Things of good reputation as well as lawful. *Clarke.*

22 *We have ſent with him our brother,* &c.] Apollos.

Notes on the Ninth Chapter.

Ver. 6 *He which ſoweth ſparingly, ſhall reap alſo ſparingly,* &c.] God will beſtow rewards proportionable to what is given, and to the temper from which it proceeds.

7 *Every man according as he purpoſeth in his heart,* &c.] Whatever it be, more or leſs, let it be given with a good will and a good grace: every man as he chuſeth in his own heart, not as proceeding from grief or neceſſity, as if he were ſorry to part with his money, and were laid under a kind of conſtraint to do it; for God loveth a chearful giver. *Doddridge.*

15 *Thanks*

towards you; that ye always having all ſufficency in all things, may abound to every good work:

9 As it is written, He hath diſperſed abroad, he hath given to the poor: his righteouſneſs remaineth for ever.

10 ¶ Now he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs.

11 Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

12 For the adminiſtration of this ſervice not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

13 Whiles by the experiment of this miniſtration, they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all *men:*

14 And by their prayer for you which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unſpeakable gift.

CHAP. X.

1 *Paul's ſpiritual might and authority.* 12 *Not to ſtretch beyond our compaſs.*

NOW I Paul my ſelf beſeech you by the meekneſs and gentleneſs of Chriſt, who in preſence *am* baſe among you, but being abſent am bold toward you:

2 But I beſeech you that I may not be bold when I am preſent with that confidence wherewith I think to be bold againſt ſome which think of us as if we walked according to the fleſh.

3 For though we walk in the fleſh, we do not war after the fleſh:

4 For the weapons of our warfare *are* not carnal, but mighty through God toward the pulling down of ſtrong holds:

5 Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt;

6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man truſt to himſelf that he is Chriſt's, let him of himſelf think this again, that as he *is* Chriſt's, even ſo *are* we Chriſt's.

8 For though I ſhould boaſt ſomewhat more of our authority, which the Lord hath given us for edification, and not for your deſtruction, I ſhould not be aſhamed:

9 That I may not ſeem as if I would terrify you by letters.

10 For *his* letters (ſay they) are weighty and powerful; but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in word by letters when we are abſent, ſuch *will we be* alſo in deed when we are preſent.

12 ¶ For we dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe.

13 But we will not boaſt of things without

15 *Thanks be unto God for his unſpeakable gift.*] Thanks daily, and everlaſting thanks be aſcribed to our Father, and our God, for that his unutterable gift of the excellence, importance, and grace, of which neither men or angels can worthily ſpeak or conceive. *Doddridge.*

Notes on the Tenth Chapter.

Ver. 3 *Though we walk in the fleſh, we do not war after the fleſh,* &c.] Though we inhabit mortal bodies, and are obliged in ſome reſpects to ſtoop to the care of them, and to do many things for their ſubſiſtence, which take up the time we could much more agreeably ſpend another way: yet, God knows, we do not manage that important war in which we are engaged according to the fleſh, by carnal methods, or with worldly and intereſted views. *Doddridge.*

5 *Caſting down imaginations, and every high thing,* &c.] We are continually caſting down the fallacious and ſophiſtical reaſonings, by which vain men are endeavouring to expoſe our doctrine to contempt, and every high thing which exalteth itſelf againſt the knowledge of God.

10 *His bodily preſence is weak, and his ſpeech contemptible.*] Some authors relate of St. Paul, that his ſtature was low, his body crooked, and his head bald; which ſeem to be the infirmities here referred to.

13 *We will not boaſt of things without our meaſure,* &c.] We are always careful, that we glory not of a diſtinguiſhed zeal for the goſpel, carrying us beyond our bounds; but only according to the meaſure of the rule which God hath diſtributed to us, under the character of apoſtle of the Gentiles, a meaſure to come even unto you: and accordingly we have regularly and gradually advanced towards you, taking intermediate places in our way.

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our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ.

15 Not boasting of things without *our* measure, *that is* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

Paul being forced, entereth into a commendation of himself, and comparison with the other apostles.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh, preacheth another Jesus whom we have not preached, or *if* ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I *be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing my self that ye might be exalted, because I have preached to you the Gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept my self from being burdensome unto you, and *so* will I keep *my self*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion: that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel: for Satan himself is transformed into an angel of light.

Notes on the Eleventh Chapter.

Ver. 1 *Would to God you could bear with me a little in my folly*, &c.] I would advise every man, as I have hinted, to be sparing, in his own commendation, and to study above all to approve himself to Christ: and yet, in present circumstances, I wish you would bear with a little of my folly; that you would permit a little of that boasting which I know generally to be foolish.

3 *I fear lest by any means, as the serpent beguiled Eve*, &c.] I am the more sollicitous about this, as I know what insinuating enemies are endeavouring to corrupt you: for I fear, lest by any means, as in the first reduction and ruin of mankind, the serpent deceived Eve by his subtlety; so your minds should be corrupted from that simplicity, which should always be in us towards Christ.

4 *If he that cometh preacheth another Jesus*, &c.] If he that cometh among you with such extraordinary pretences, preach another Jesus, as a Saviour, whom we have not preached; if he can point out another Christ, who shall equally deserve your attention and regard; or, if ye receive by his preaching another spirit which ye have not yet received, which can bestow upon you gifts superior to those which we have imparted, or another gospel which ye have not accepted; ye might well bear with him, and there would be some excuse for your conduct.

5, 6 *I suppose I was not a whit behind*, &c.] If I am unskilful in speech, using plain and unpolished language, like that of a man of the most ordinary education; nevertheless, I am not so in knowledge of the gospel of Christ, and the divine dispensations which were introductory to it. *Doddridge.*

8 *I robbed other churches, taking wages*, &c.] I may almost, in this sense, be said to have robbed churches; so freely have I received from them, at least taken wages, as it were of them, for waiting upon you: for indeed I received a kind of stipend from them while I abode at Corinth. *Doddridge.*

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs: whoſe end ſhall be according to their works.

16 I ſay again, Let no man think me a fool: if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly, in this confidence of boaſting.

18 Seeing that many glory after the fleſh, I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye *your ſelves* are wiſe.

20 For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning reproach, as though we had been weak. Howbeit, whereinſoever any is bold, (I ſpeak fooliſhly,) I am bold alſo.

22 Are they Hebrews? ſo *am* I. Are they Iſraelites? ſo *am* I. Are they the ſeed of Abraham? ſo *am* I.

23 Are they miniſters of Chriſt? (I ſpeak as a fool,) I *am* more; in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

24 Of the Jews five times received I forty *ſtripes* ſave one:

25 Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* country-men, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderneſs, *in* perils in the ſea, *in* perils among falſe brethren;

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

17 *I ſpeak it not after the Lord.*] After the manner of our Lord.

20, 21 *For ye ſuffer if a man bring you into bondage,* &c.] Some of theſe falſe teachers, it ſeems, had uſed them ſo.

22 *Are they Hebrews? ſo am I,* &c.] Are they, for inſtance, Hebrews by language, capable of conſulting the ſcriptures in the original, with all the advantage which a familiar acquaintance with that tongue from their childhood can give them? ſo am I likewiſe. Are they Iſraelites by birth, not deſcended from Eſau, or any other branch of the family, but that on which the bleſſing was entailed? ſo am I likewiſe. Are they of the ſeed of Abraham, both by the father's and mother's ſide, not proſelytes, or of mingled deſcent? ſo am I; and can trace up as fair and clear a genealogy, through the tribe of Benjamin, to the father of the faithful. *Doddridge.*

23 *Are they miniſters of Chriſt? (I ſpeak as a fool) I am more,* &c.] If they would boaſt in a manner more peculiarly referring to the goſpel, are they miniſters of Chriſt? I may ſeem to ſpeak fooliſhly in this boaſting manner, which is ſo unnatural to me: I cannot forbear repeated apologies for it; but I will venture to ſay here, that I am more ſo than they. So far more than an ordinary miniſter, that I am a choſen apoſtle, dignified and diſtinguiſhed from many of my brethren by more eminent ſervices: more abundant in labours, now for a long ſeries of years: exceeding them in the frequent ſtripes I have received on account of my ſingular zeal: more abundant in impriſonment, chearfully reſigning my liberty for the ſake of Chriſt and his goſpel; and often in deaths, which are continually ſurrounding me in the moſt horrible forms; but which, by divine grace, I have learned to meet and to vanquiſh in all their terrors, animated by love to their divine leader. *Doddridge.*

24 *Forty ſtripes ſave one.*] The law aſſigned forty ſtripes to them that were condemned to be beaten, but forbad them to exceed that number; and it being cuſtomary to beat them with a whip that had three cords, and ſo every ſtroke with it going for three, they could only give them thirty nine, or forty-two.

26 *In journeying often, in perils of waters,* &c.] On the whole, I have been in journeys often, where I have not only been expoſed to fatigues, but to great hazard from wild beaſts, as well as unreaſonable and wicked men. I have alſo been in frequent dangers, from the depths and rapidity of ſeveral rivers, which I have been obliged to paſs. I have alſo been in danger from the aſſaults of robbers who have lain in wait for me, with a deſign to plunder and murder me. I have been in dangers from my own countrymen the Jews; in dangers from the heathens, who have often been ſtirred up by the Jews, as well as offended by the teſtimony I have been obliged to bear againſt their idolatries. Every place through which I have paſſed, has indeed been a ſcene of perils, and often of great extremities; ſo that I have been in dangers in the city of Jeruſalem, and other cities: in dangers in the wilderneſs, while laboriouſly traverſing many dreary and unhoſpitable deſerts in purſuit of my apoſtolical work. In dangers of the ſea, where I have encountered many a ſtorm, beſides thoſe in which I ſuffered ſhipwreck; and I have frequently been in very formidable dangers among falſe brethren, who, amidſt all the moſt ſpecious pretenſions of love and affection, have been ſecretly watching for opportunities to expoſe, and, if poſſible, to deſtroy me. *Doddridge.*

29 *Who is weak, and I am not weak?* &c.] Like a tenderly compaſſionate friend, I feel my own ſpirits ready to fail, when I ſee my brethren ſink around me. *Who is offended,* ſo as to be led into ſin by the raſhneſs and uncharitableneſs of others; and I am not, as it were, fired with grief and indignation, to ſee ſuch a diſhonour brought upon religion, and with zeal, if poſſible, to redreſs the grievance?

30 *Infirmities.*] Or afflictions.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lye not.

32 In Damaſcus the governor under Aretas the king kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

33 And through a window in a baſket was I let down by the wall, and eſcaped his hand.

CHAP. XII.

1 *He commendeth his apoſtleſhip, not by his revelations,* 9 *but by his infirmities,* 11 *blaming them for forcing this boaſting.*

IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord.

2 I knew a man in Chriſt above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) ſuch an one caught up to the third heaven.

3 And I knew ſuch a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was caught up into paradiſe, and heard unſpeakable words, which is not lawful for a man to utter.

5 Of ſuch an one will I glory: yet of myſelf will I not glory, but in mine infirmities.

6 For though I would deſire to glory, I ſhall not be a fool, for I will ſay the truth: but *now* I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.

8 For this thing I beſought the Lord thrice, that it might depart from me.

9 ¶ And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

10 Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

11 ¶ I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

12 Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns and wonders and mighty deeds.

Notes on the Twelfth Chapter.

Ver. 1 *I will come to viſions*, &c.] I will now come to ſay ſomething of thoſe viſions and revelations of the Lord, with which his unworthy ſervant has, by his aſtoniſhing grace and condeſcenſion, been favoured.

2, 3, 4 *I knew a man in Chriſt above fourteen years ago*, &c.] I hardly indeed know how to mention a name ſo undeſerving as my own; but I will venture, in the general, to ſay, that I well knew a certain man in Chriſt; one who eſteems it his higheſt honour to belong to ſuch a Maſter, who, though he hath hitherto thought proper to conceal it, was remarkably indulged in this reſpect, above fourteen years ago; whether he was then in the body, during that extraordinary extaſy, I know not; or for a time taken out of the body, ſo that only the principle of animal life remained in it, I know not: ſuch an one, I ſay, I did moſt intimately know, who was ſnatched up even into the third heaven, the ſeat of the divine glory, and the place where Chriſt dwelleth at the Father's right hand, having all the celeſtial principalities and powers in humble ſubjection to him. Yea, I ſay, I even knew ſuch a man, whether in the body, or out of the body, I now ſay not, becauſe I know not: God knoweth, and I know, that having been thus entertained with theſe viſions of the third heaven, he was alſo caught up into paradiſe, that garden of God, which is the ſeat of happy ſpirits in the intermediate ſtate, and during their ſeparation from the body, where he had the pleaſure of an interview with many of the pious dead, and heard among them unutterable words, expreſſive of their ſublime ideas, which he was there taught to underſtand; but the language was ſuch, as it is not lawful or poſſible for men to utter: we have no terms of ſpeech fit to expreſs ſuch conceptions; nor would it be conſiſtent with the ſchemes of Providence, which require, that we ſhould be conducted by faith, rather than by ſight, to ſuffer ſuch circumſtances as theſe to be revealed to the inhabitants of mortal fleſh. *Doddridge.*

7 *A thorn in the fleſh.*] How much this thorn in St. Paul's fleſh has perplexed the commentators, they who have converſed much with them know but too well. Many have underſtood it of bodily pains: and Mr. Baxter, being himſelf ſubject to a nephritic diſorder, ſuppoſes it might be the ſtone or gravel. I rather acquieſce in that interpretation of Dr. Whitby, which the author of Miſcel. Sacra has adopted, and taken pains to illuſtrate, that the view he had of celeſtial glories affected the ſyſtem of his nerves in ſuch a manner, as to occaſion ſome paralytic ſymptoms; and particularly a ſtammering in his ſpeech, and perhaps ſome ridiculous diſtortion in his countenance, referred to elſewhere in the phraſe of the infirmity in his fleſh. *Doddridge.*

11 *Ye have compelled me.*] Namely, by your ill behaviour.

12 *Truly the ſigns of an apoſtle were wrought*, &c.] God has been pleaſed to communicate of his bounties to me in ſuch a degree, that the ſigns of an apoſtle were produced among you in a variety of moſt convincing miracles.

13 For what is it wherein ye were inferior to other churches, except *it* be that I my ſelf was not burdenſome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdenſome to you: for I ſeek nor your's, but you. For the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for you; though the more abundantly I love you, the leſs I be loved.

16 But be it ſo, I did not burden you: nevertheleſs being crafty, I caught you with guile.

17 Did I make again of you by any of them whom I ſent unto you?

18 I deſired Titus, and with *him* I ſent a brother. Did Titus make again of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 Again, think ye that we excuſe our ſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 For I fear leſt when I come I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not: leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwelling, tumults:

21 *And* leſt when I come again my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs and fornication and laſciviouſneſs which they have committed.

CHAP. XIII.

1 *He threateneth obſtinate ſinners.* 5 *He adviſeth them to a trial of their faith.*

THIS *is* the third time I am coming to you. In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2 I told you before, and foretel you as if I were preſent the ſecond time, and being abſent now I write to them which heretofore have ſinned, and to all other, that if I come again I will not ſpare:

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakneſs, yet he liveth by the power of God. For we alſo are weak in him, but we ſhall live with him by the power of God toward you.

5 ¶ Examine yourſelves, whether ye be in the faith; prove your own ſelves. Know ye not your own ſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

8 For we can do nothing againſt the truth, but for the truth.

16 *I did not burden you*, &c.] I did not indeed myſelf burden you, nor demand ſubſiſtence among you as my right: but perhaps it will be inſinuated, that being ſubtle I took you in by an artifice, making others the inſtruments of my mercenary principles, while I appeared myſelf ſo diſintereſted.

17 *Did I make a gain of you by any*, &c.] I anſwer by appealing to facts: did I make a prey of you by any one whom I ſent to you with any meſſage from me, or who came to me about any buſineſs, while I was reſident among you?

18 *I deſired Titus, and with him I ſent a brother*, &c.] I know that I intreated Titus to make you a viſit; and with him I ſent a brother to keep him company in the journey. Did Titus then make a gain of you? Did we not walk in the ſame ſpirit, and in the ſame ſteps? Did not all his actions reſemble mine, as formed on the ſame principles of ſtrict integrity, and generous friendſhip? *Doddridge.*

Notes on the Thirteenth Chapter.

Ver. 3 *Since ye ſeek a proof*, &c.] Since after all the evidence you have already had, ſome of you are ſo ſtrangely unreaſonable as to ſeek a farther proof of Chriſt ſpeaking by his ſpirit in me, even of the authority of that glorious and almighty Saviour, who is not weak towards you, but powerful among you by what he has already wrought.

4 *Though he was crucified through weakneſs, yet he liveth*, &c.] Though he was once crucified as through a ſtate of weakneſs, ſubmitting to thoſe infirmities of mortal fleſh, which put him into the hands of his enemies; and waving the exertion of that miraculous energy, by which he could ſoon have reſcued himſelf, and deſtroyed them; nevertheleſs he now liveth by the power of God the Father, whereby he obtained a glorious reſurrection; and is now aſcended to a ſeat of univerſal authority. *Doddridge.*

5 *Except ye be reprobates.*] i. e. Except by your own perverſe wickedneſs ye drive him from you. *Clarke.*

7 *That ye ſhould do that which is honeſt*, &c.] That ye may do what is good, beautiful and amiable, that which will adorn your profeſſion in the moſt effectual manner: though we ſhould be as if we were diſapproved, and upon a level with thoſe who have no teſtimonials of an extraordinary miſſion to produce.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt *be* with you all. Amen.

The ſecond *epiſtle* to the Corinthians was written from Philippi *a city* of Macedonia by Titus and Lucas.

9 *We are glad when we are weak*, &c.] We rejoice when we are weak; or ſeem ſo, by not exerting any miraculous powers to the purpoſes we have hinted.

11 *Be of one mind.*] i. e. *Be unanimous*; which is St. Paul's conſtant meaning of the phraſe; not requiring them to be all of one opinion in all things, but to hold together in communion and love. *Wall.*

The EPISTLE of PAUL the APOSTLE to the GALATIANS.

THE ARGUMENT.

The Galatians, *or* Gallo-Grecians *took their name from a colony of the* Gauls *that had made a deſcent upon, and ſettled in* Aſia-Minor: *they were firſt converted to the Chriſtian faith by St.* Paul, *about the latter end of the year* 50: *but ſoon after he had left them, ſome Judaizing zealots had endeavoured to degrade his character among them, as one not immediately commiſſioned by* Chriſt, *as the other Apoſtles were; and to ſubvert his doctrine in the article of Juſtification, by inſiſting on the obſervation of the* Jewiſh *ceremonies, and ſo attempting to incorporate the Law with Chriſtianity. The principal deſign of the Apoſtle therefore in this epiſtle, is to vindicate his apoſtolical authority and doctrine, and to confirm the churches of* Galatia *in the faith of* Chriſt; *to expoſe the errors that were introduced among them, and to revive thoſe principles of Chriſtianity that he had taught them, when he firſt preached the goſpel to them.*

CHAP. I.

1 *He wondereth that they have ſo ſoon left him and the goſpel,* 11 *which he learned not of men, but of God.*

PAUL an Apoſtle, (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead,)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 ¶ But I certify you, brethren, That the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews religion, *how* that beyond measure I persecuted the church of God, and wasted it;

14 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

Notes on the First Chapter.

Ver. 3 *Grace be to you, and peace from God the Father*, &c.] These words are both a christian salutation and apostolical benediction: as they are a salutation, they express a wish and desire of the best blessings in behalf of those saluted. From whence we may learn, that religion doth not abolish and destroy, but spiritualize and improve civility, humanity, and common courtesy. The heathens wished health to their saluted friends; the Jews, peace; but the Christians, grace and peace.

4 *That he might deliver us*, &c.] i. e. That he might rescue us from the vicious customs and practices of the world.

6, 7 *Unto another gospel: which is not another.*] i. e. Who to the gospel of Christ added their own peculiar doctrines as marks of distinction among Christians, thereby giving unavoidable occasion to divisions and mutual schisms in the body of Christ. *Clarke.*

8 *Though we or an angel from heaven, preach any other gospel*, &c.] i e. Preach any thing to you for gospel, besides what we have preached. *Mann.*

11, 12 *I certify you, brethren, that the gospel which was preached of me*, &c.] The apostle here asserts the divinity of the doctrine of the gospel which he had preached to them; and assures them likewise of his own lawful call to be an apostle, which was questioned by his adversaries, who affirmed, that he had received his doctrine only from others at second-hand. To satisfy them with regard to the divinity of his doctrine, he tells them it was not after man; i. e. it was not human, but divine; nothing belonging to man, but all from God: and, as for his own authority to preach it, he assures them, he had a revelation and commission from Jesus Christ so to do.

13 *Ye have heard of my conversation in time past in the Jews religion*, &c.] Mr. L'Enfant well observes, that this does not signify the religion originally taught by Moses, but that which was practised among the Jews at this time, and much of it built upon the traditions of the elders.

15, 16 *When it pleased God, who separated me from my mother's womb*, &c.] When it pleased God, who determined to set me apart for the work of an apostle, even from my very infancy, and afterwards, of his mere grace and good-will, called me to preach the gospel to the Gentile world, having first revealed his son in me; immediately I set about the work, and complied with my duty, not consulting any person living, neither my own carnal reason, nor any man's advice: neither went I up directly to Jerusalem, to confer with, to receive authority or instruction from them which were apostles before me; but I went up immediately from Damascus, the place of my conversion, into Arabia, and preached the gospel three years among those wild and barbarous heathens, and then returned again to Damascus. From whence it evidently appears, that I neither had instruction nor commission from any of the apostles that were before me, having never seen any of them as yet; but both my mission and my message were immediately received from Jesus Christ.

18 *After three years I went up to Jerusalem*, &c.] Three years after his own conversion, which both Usher and Pearson place in the year 35; so this going to Jerusalem was *anno* 38.

19 *Save James the Lord's brother.*] Who was then bishop there.

20 Now the things which I write unto you, behold, before God, I lye not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, That he which perfecuted us in times paſt, now preacheth the faith which once he deſtroyed.

24 And they glorified God in me.

CHAP. II.

1 He ſheweth when he went up again to Jeruſalem, and why. 14 Of Juſtification by faith, and not by works. 20 They that are ſo juſtified live not in ſin.

THEN fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with me alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage:

5 To whom we gave place by ſubjection no not for an hour: that the truth of the goſpel might continue with you.

6 But of thoſe who ſeemed to be ſomewhat, whatſoever they were, it maketh no matter to me: God accepteth no man's perſon: for they who ſeemed *to be ſomewhat* in conference added nothing to me:

7 But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter;

8 (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles;)

9 And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Only *they would* that we ſhould remember the poor; the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed:

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

24 *They glorified God in me.*] On my account.

Notes on the Second Chapter.

Ver. 1 *Fourteen years after I went up to Jeruſalem.*] This was the time when he went up from Antioch to the council at Jeruſalem, about the queſtion, whether the Gentile Chriſtians muſt be circumciſed?

3 *Neither Titus was compelled.*] Men are ſometimes ſaid to be *compelled*, for the conviction of gainſayers, to do things which they would otherwiſe diſlike.

6 *But of thoſe who ſeemed to be ſomewhat, whatſoever they were, it maketh no matter,* &c.] As to thoſe who ſeemed to be ſomewhat, i. e. Peter, James, and John, who were of principal reputation among the apoſtles, and more than ordinary miniſters of Jeſus Chriſt, being the foundations of the Chriſtian church laid by Chriſt himſelf, though they had ſome external advantages above me, as being apoſtles before me, and having converſed with Chriſt, and ſeen him whilſt he was here upon earth; which I did not, though he appeared to me alſo in a miraculous manner after his reſurrection; yet this maketh no matter to me: for God values no man for theſe outward favours and benefits. Neither in that conference about circumciſion did they add any thing to me, either by their authority or inſtruction: they added nothing; they corrected nothing: but approved all things, both what I did and ſaid. From whence it evidently appears, that my authority was equal with theirs, and my doctrine the ſame with theirs alſo.

10 *That we ſhould remember the poor.*] The poor Chriſtians in Judea.

12 *Before that certain came from James, he did eat with the Gentiles,* &c.] A further account is given us in theſe verſes of St. Peter's offence at Antioch, in giving occaſion of ſcandal to the Gentiles, by refuſing to converſe and eat with them, though he had before in a viſion received a divine command ſo to do. St. Paul calls it fear, verſe 12. Diſſimulation, verſe 13. And not walking uprightly, verſe 14. He refuſed to converſe with the believing Gentiles, being uncircumciſed, for fear of offending the believing Jews, who were ſo tenacious of circumciſion and the ceremonial law.

14 ¶ But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we our selves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 ¶ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAP. III.

1 *He asketh what moved them to leave the faith, and depend on the law.* 6 *They that believe are justified,* 9 *and blessed with Abraham.*

O Foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 ¶ Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 ¶ So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse. For it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

14 *Why compellest thou the Gentiles to live as do the Jews?*] Namely, by persuading them of the necessity of circumcision. *Clarke.*

15, 16 *We who are Jews by nature, and not sinners of the Gentiles,—knowing that a man is not justified,* &c.] i. e. If we ourselves who were born and educated in the Jewish religion, being convinced that that religion was not able to justify us in the sight of God, have thought it necessary to embrace the gospel of Christ, in hopes to be justified thereby; how much less reason have you to compel the Gentiles, who never were brought up at all in the Jewish religion, to begin to conform themselves to the manners of the Jews, after their conversion to Christianity?

Notes on the Third Chapter.

Ver. 4 *Have ye suffered so many things in vain?*] As if the apostle had said, To what purpose have ye suffered so many persecutions from the Jews, for the cause of Christianity? All which sufferings will be in vain, if, after all, you bring yourselves under the bondage of the Jewish yoke.

5 *By the works of the law, or by the hearing of faith?*] Was it by your observing the rites of the Jewish religion that ye received the gifts of the Holy Ghost, or by your being converted to the Christian? *Clarke.*

15 Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſannuleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but, as of one, And to thy ſeed, which is Chriſt.

17 And this I ſay, *That* the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 Wherefore then *ſerveth* the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one: but God is one.

21 *Is* the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

22 But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

23 But before faith came, we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed.

24 Wherefore the law was our ſchool-maſter *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchool-maſter.

26 For ye are all the children of God by faith in Chriſt Jeſus.

27 For as many of you as have been baptized into Chriſt, have put on Chriſt.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.

29 And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

CHAP. IV.

1 *We were under the law till Chriſt came.* 5 *But Chriſt freed us,* 22 *We are the ſons of Abraham by the free woman.*

NOW I ſay, *That* the heir as long as he is a child differeth nothing from a ſervant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even ſo we, when we were children, were in bondage under the elements of the world:

4 But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law,

5 ¶ To redeem them that were under the law, that we might receive the adoption of ſons.

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15 *I ſpeak after the manner of men.*] I will uſe an argument taken from human affairs.

19 *It was added becauſe of tranſgreſſions.*] Becauſe of the infirm and childiſh ſtate of the people of the Jews. *Clarke.*

It was ordained by angels in the hand of a Mediator.] The ſcope of this place ſeems to be, that the law was a covenant between God and the people; for the law ſpeaks of Moſes as a mediator, and that muſt be ſuppoſed between two parties: God is one party; and the people the other. *Wall.*

22 *All under ſin.*] i. e. Both Jews and Gentiles, and that conſequently both of them were equally obliged to believe in Chriſt, and have recourſe to the mercy of the goſpel for ſalvation. *Clarke.*

24 *The law was our ſchoolmaſter,* &c.] i. e. The Jewiſh diſpenſation was appointed by God in condeſcenſion to the weakneſs of that people, to fit them by degrees for the reception of the goſpel. *Clarke.*

That we might be juſtified by faith.] i. e. Not by a bare belief in oppoſition to obedience, but by the obedience of that Chriſtian religion, which was by way of eminence called by the name of *faith*, as the Jewiſh religion had been ſtiled *the law.* Clarke.

27 *As many of you as have been baptized into Chriſt,* &c.] His meaning is, he that is baptized into the religion of Chriſt, muſt obey his laws delivered in the goſpel. *Clarke.*

28 *There is neither Jew nor Greek, there is neither bond nor free,* &c.] Since the coming of Chriſt, there is no difference between one nation and another; no regard to any national privilege, either of Jew or Gentile; no diſtinction of conditions, either bond or free; or of ſexes, male or female.

29 *If ye be Chriſt's, then are ye Abraham's,* &c.] i. e. If ye be Chriſt's ſervants and ſubjects, then are ye the true ſeed of faithful Abraham, and heirs of the bleſſing, according to the promiſe made to him, and to his ſeed.

Notes on the Fourth Chapter.

Ver. 3, 4 *We when we were children, were in bondage,* &c.] The meaning is; Before the world was prepared for the reception of the goſpel, God thought fit to oblige men to obſerve thoſe firſt and more imperfect rudiments, which were inſtituted in the Jewiſh law; but by the coming of Chriſt, God aboliſhed that inſtitution of religion, and freed men from the ſervile obedience thereof. *Clarke.*

6 And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

8 Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

10 Ye obſerve days, and months, and times, and years.

11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

12 Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the fleſh I preached the goſpel unto you at the firſt.

14 And my temptation which was in my fleſh ye deſpiſed not, nor rejected; but received me as an angel of God, *even* as Chriſt Jeſus.

15 Where is then the bleſſedneſs ye ſpake of? for I bear you record, that if *it had been* poſſible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy becauſe I tell you the truth?

17 They zealouſly affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.

19 My little children, of whom I travail in birth again until Chriſt be formed in you.

20 I deſire to be preſent with you now, and to change my voice: for I ſtand in doubt of you.

21 Tell me, ye that deſire to be under the law, do ye not hear the law?

22 ¶ For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman, was born after the fleſh: but he of the free-woman *was* by promiſe.

24 Which things are an allegory. For theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children:

26 But Jeruſalem which is above is free, which is the mother of us all.

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6 *Becauſe ye are ſons, God hath ſent forth the ſpirit*, &c.] As if the apoſtle had ſaid, That ye are now, under the goſpel, made the ſons of God, appeareth by this, that God hath ſent the ſpirit of his ſon into your hearts, to authoriſe and enable you to call upon him, not only as your God, but as your father: the goſpel aſſuring you, that you are no longer in that ſervile condition you were in whilſt under the law, now God hath ſent forth the ſpirit of his ſon into your hearts.

8 *Unto them.*] Unto thoſe things.

9 *To the weak and beggarly elements.*] Of a formal and ceremonious religion; namely, their ſuperſtitious obſervation of *days, months, times* and *years*. Clarke.

10 *Ye obſerve days, and months, and times, and years*, &c.] He tells them plainly, that they kept the ceremonial ſabbaths, feaſts and faſts, as if that law was obligatory and ſtill binding. Ye obſerve days, i. e. the Jewiſh ſabbath days, and months, as the feaſt of the firſt month, and of the ſeventh month; and times, i. e. the times of their ſolemn feſtivals for going up to Jeruſalem, as the paſſover, pentecoſt, and feaſt of tabernacles; and years, as the ſabbatical years and years of jubilee.

12 *I am as ye are.*] It may be rendered, *I was as ye are.*

16 *Am I become your enemy, becauſe I tell you the truth?*] As if he had ſaid, how comes it that your affections, which were ſo warm at firſt, are ſo cold now? Whence is it that I, who was formerly ſo precious in your eſteem, am now looked upon as an enemy; and only becauſe I declare the truth of God to you?

17 *They would exclude you.*] The margin reads *us*, which makes better ſenſe.

20 *I deſire to be preſent with you now, and to change my voice*, &c.] Our apoſtle, as a further teſtimony of his endeared affection towards the Galatians, declares here his earneſt deſire to have been with them, and ſee them face to face, that ſo being more fully acquainted with their caſe, he might know how to ſuit his diſcourſes to them, and might have more cauſe of rejoicing with, than complaining of them.

21 *Will ye not hear the law?*] Will ye not attend to the analogy of God's method of proceeding, in thoſe very promiſes on which ye depend?

22 *Abraham had two ſons*, &c.] Even originally the promiſe was not made to all the children of Abraham, but to Iſaac only: which was from the beginning, a plain declaration, that God did not principally intend his promiſe to take place in Abraham's deſcendants according to the fleſh; but in thoſe, who by a faith like his, were in a truer and higher ſenſe the children and followers of that great *father of the faithful*. In like manner, and for the ſame reaſon, the promiſe was not made to *both* the ſons of *Iſaac*, but to *Jacob* only. *Clarke.*

24, 25, 26 *Which things are an allegory; for theſe are the two covenants; the one from the mount*, &c.] Here the apoſtle makes an allegorical and ſpiritual application of the foregoing hiſtory of Sarah and Hagar, of Iſaac and Iſhmael: and the myſtery he tells us is this. The two mothers, Sarah and Hagar, are types

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then, he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision,* 13 *but rather love.* 19 *The works of the flesh,* 22 *and fruits of the Spirit.*

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, That, if ye be circumcised, Christ shall profit you nothing.

3 ¶ For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well, who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord that ye will be none otherwise minded: but he that troubleth you shall bear *his* judgement, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 ¶ For, brethren, ye have been called unto

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of the two covenants; the one of works, the other of grace: the two sons, Isaac and Ishmael, are a type of two sorts of men living in the church; the one proceeding from the first, the other from the second covenant; the one regenerate, the other unregenerate men. All regenerate men are under the covenant of grace and freedom; for every man's freedom depends upon the covenant under which he stands. Ishmael is the son of the bond-woman, and points at the Jerusalem which then was, and the people of the Jews as they then stood affected, seeking justification, and expecting eternal salvation by the works of the law. But now behold in Isaac, a son of the free-woman, an emblem of the gospel-church, which dares not depend upon the righteousness of the law for justification, but relies upon the meritorious righteousness of the mediator: and this points out Jerusalem above, which is free, and the mother of us all.

29 *As then he that was born after the flesh, persecuted him that was born after the spirit.*] By one *born after the flesh* he means a worldly and sensual man, one that has given himself up to gratify his bodily appetites, and pursue the sinful enjoyments of the present life: by one *born after the spirit* he means a man who subdues the irregular appetites of sense, and keeps them in subjection to the laws of reason. *Clarke.*

31 *So then, brethren, we are not children of the bond-woman,* &c.] Here the apostle draws a conclusion from the foregoing discourse, thus. As Sarah cast out Hagar and Ishmael, so must the children of the new Jerusalem cast out the law, and all the legal rites, henceforth to be observed no more. And as the church of the Gentiles was not typified in Hagar, but in Sarah; so we Christian Gentiles are not obliged to judaical observances, but freed entirely by Christ from them; and justified by gospel grace without them. The conclusion and sum of all is this, to bring off the Galatians from seeking justification by the works of the law; and to apprehend themselves no longer in bondage to circumcision and the Mosaic rites; but to stand fast in the liberty wherewith Christ had made them free.

Notes on the Fifth Chapter.

Ver. 1 *Stand fast therefore in the liberty wherewith Christ hath made us free,* &c.] Since Christ by his death hath purchased our freedom from the bondage of the ceremonial law, let us resolutely stand fast in our Christian liberty, without subjecting ourselves again to circumcision, and the observation of the Mosaic rites.

2 *If ye be circumcised, Christ shall profit you nothing.*] i. e. If after you have been instructed in the truth of the gospel of Christ, ye contentiously insist on the observation of Jewish ceremonies as necessary, and depend on them as efficacious to salvation; ye do vacate one of the main ends and designs of the gospel; and your religion will certainly degenerate into mere external formality, which is but a work of the flesh. *Clarke.*

4 *Christ is become of no effect,* &c.] By your claiming to be justified by observing the ceremonies of the *law*, you reject the privileges of the gospel.

6 *For in Christ neither circumcision availeth,* &c.] i. e. It is now of no importance whether a man observes the works of the *Jewish* religion or no, if he maintains but the faith and obedience of the *Christian.* Clarke.

12 *I would they were even cut off,* &c.] Αποκοψονται Dr. Jortin thinks may be taken in the reciprocal sense: I wish these *circumcisers* would also *cut themselves quite off* from your communion, and leave the Christian church, where they do more harm than good both to themselves and others. *Life of Erasmus.*

liberty: only *use* not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou ſhalt love thy neighbour as thy ſelf.

15 But if ye bite and devour one another, take heed that ye be not conſumed one of another.

16 *This* I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.

17 For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 ¶ Now the works of the fleſh are manifeſt, which are *theſe*, adultery, fornication, uncleanneſs, laſciviouſneſs,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

21 Envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the kingdom of God.

22 ¶ But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,

23 Meekneſs, temperance: againſt ſuch there is no law.

24 And they that are Chriſt's have crucified the fleſh with the affections and luſts.

25 If we live in the Spirit, let us alſo walk in the Spirit.

26 Let us not be deſirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

1 *He willeth them to deal mildly with a brother that hath ſlipped,* 6 *to be liberal to their teachers,* 9 *and not to be weary of well-doing.*

BRethren, if a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted.

2 Bear ye one another's burdens, and ſo fulfil the law of Chriſt.

3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

4 But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another.

5 For every man ſhall bear his own burden.

6 ¶ Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived. God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

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14 *All the law is fulfilled in one word, even in this; Thou ſhalt love thy neighbour as thyſelf.*] Here our apoſtle enforces the foregoing exhortation to love and ſerve one another, with a forcible motive; namely, becauſe love is the fulfilling of the law: i. e. 1ſt, It is the fulfilling of that part of the law which relates to our neighbour: the whole moral law in that reſpect being fulfilled in this; *Thou ſhalt love thy neighbour as thyſelf:* or, 2dly, Love may be ſaid to be the fulfilling of the law in general: for true and regular love to our neighbour ſuppoſes our love to God ſprings from, and is an evidence of it: yea, the love of our neighbour is the perfecting of our love to God, 1 John iv. 12. *If we love one another, God dwelleth in us, and his love is perfected in us.* See note on Matt. xxii. 40.

17 *Ye cannot do the things that ye would.*] His meaning is, ye cannot, without great difficulty do the things that ye would.

18 *If ye be led by the Spirit, ye are not under the law.*] i. e. If you have a right underſtanding, and a ſuitable practice of Chriſt's holy religion, in the courſe of a truly virtuous and good life; ye will be under no obligation from your profeſſion of the goſpel, to obſerve the rituals of the Jewiſh law. *Clarke.*

20 *Hereſies.*] i. e. Worldly factions ſet up under pretence of religion; for that is the ſcripture-ſenſe of the word hereſy. *Clarke.*

21 *Revellings.*] The Greek word is κωμοι, which (as Mr. Locke obſerves) were a diſorderly ſpending of the night in feaſting, with a licentious indulging in wine, good-chear, muſic and dancing, &c.

22 *Faith.*] The Greek word is πιστις, and is generally rendered *faith*; but when joined with other moral virtues, as here, rather ſeems to denote *fidelity*.

24 *They that are Chriſt's, having crucified the fleſh, with the affections and luſts.*] They that are Chriſt's, i. e. they that are truly his followers and ſincere diſciples, have ſubdued their ſinful affections and paſſions. They by baptiſm have engaged themſelves to die unto ſin, and live unto righteouſneſs.

Notes on the Sixth Chapter.

Ver. 1 *Ye that are ſpiritual.*] Ye that are eminent for faith and piety.

2 *Bear ye one another's burdens, and ſo fulfil the law of Chriſt.*] This is a general precept, and requires us to ſympathiſe with our brethren in all their ſorrows and ſufferings; and to bear a part with them under the burden of oppreſſive wants and neceſſities: bearing with the weakneſſes and infirmities of our brethren, ſeems to be here particularly recommended.

5 *Every man ſhall bear his own burden.*] i. e. Finally.

7 *God is not mocked.*] The word mock, in its literal and moſt proper ſenſe, ſignifies, deceiving any perſon, deluding him, or diſappointing him of his expectation. See Matt. ii. 16. *Clarke.*

8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

9 ¶ And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

10 As we have therefore opportunity let us do good unto all *men*, eſpecially unto them who are of the houſehold of faith.

11 Ye ſee how large a letter I have written unto you with mine own hand.

12 As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

13 For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh.

14 But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, not uncircumciſion, but a new creature.

16 And as many as walk according to this rule, peace *be* on them and mercy, and upon the Iſrael of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jeſus.

18 Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

Unto the Galatians written from Rome.

8 *He that ſoweth to his fleſh.*] That employs his ſubſtance, time, and thoughts in the gratifications of ſenſe.

11 *Ye ſee how large a letter I have written unto you with mine own hand.*] It is very probable that St. Paul ordinarily dictated only, and that ſome other perſon wrote his epiſtles; as that to the Romans was written by Tertius, Rom. xv. Sometimes he only wrote the ſalutation, and ſubſcribed the epiſtle with his own hand, as 1 Cor. xvi: but here he tells the Galatians, that he wrote this epiſtle to them all with his own hand, to teſtify the fervency of his affections towards them.

12 *They conſtrain you.*] They by erroneous arguments perſuade you to be circumciſed. *Clarke.*

15 *In Chriſt Jeſus, neither circumciſion availeth any thing, but a new creature.*] i. e. A life of real holineſs, and renewed obedience to God's commands. *Clarke.*

17 *Let no man trouble me.*] With diſputes concerning the neceſſity of circumciſion.

I bear in my body the marks of the Lord Jeſus.] i. e. The ſcars which I have received by ſtripes and chains in the ſervice of Chriſt, which are marks of far more importance than circumciſion.

The EPISTLE of PAUL the APOSTLE to the EPHESIANS.

THE ARGUMENT.

St. Paul *having planted a church at* Epheſus, *the metropolis of* Aſia, *where he had preached the goſpel three years with ſucceſs; and being informed that the* Epheſians *ſtood firm in the faith, wrote this epiſtle to them to congratulate them on their ſteadineſs and perſeverance: and ſtill more to confirm their faith, he gives them more exalted views of the eternal love of God, and of the glorious excellence and dignity of* Chriſt; *he ſhews them they were ſaved by grace, and howſoever wretched they once were, the Gentiles now had equal privileges with the Jews; and finally, in conſe-*

conſequence of their profeſſion, he engages them to the practice of thoſe duties, that became their character as chriſtians. This Epiſtle, and the Epiſtle to the Coloſſians *ſeem to have been written both at the ſame time, that is, when St.* Paul *was a priſoner at* Rome, *and ſent together by* Tichycus.

CHAP. I.

4 *Of election,* 6 *and adoption,* 11 *which is the fountain of man's ſalvation.*

PAUL an Apoſtle, of Jeſus Chriſt by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt:

4 ¶ According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love:

5 Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will,

6 ¶ To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved:

7 In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wiſdom and prudence,

9 Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf:

10 That in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him:

11 ¶ In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

13 In whom ye alſo *truſted* after that ye heard the word of truth, the Goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that Holy Spirit of promiſe,

14 Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him:

18 The eyes of your underſtanding being enlightned; that ye may know what is the

Notes on the Firſt Chapter.

Ver. 5 *Having predeſtinated us to the adoption of children,* &c.] The reſtoring of ſinners by repentance and reformation of life, through the mediation of Chriſt, to the favour of God, is elegantly here ſtiled, *God our Father's adoption of children by Jeſus Chriſt to himſelf.* Clarke.

8 *In all wiſdom and prudence.*] Theſe words ſeem deſignedly added by the apoſtle to expreſs the wonderful fitneſs of the goſpel, fully to anſwer the end of God's compaſſion towards ſinners. *Clarke.*

11, 12 *In whom alſo we have obtained an inheritance,* &c.] Our apoſtle having ſpoken of the glorious privileges of the goſpel in general, comes now to make application of this doctrine, firſt to the Jews, and next to the Gentiles in particular: as to the Jews, who were firſt called by Chriſt and his apoſtles, and who were the firſt that truſted in Chriſt for ſalvation, he declares that theſe Jewiſh believers, whereof himſelf was one, in and through Chriſt, obtained a right to be God's portion and peculiar people: and, together with their being God's portion, they ſhould have a right to an inheritance: *In whom we have obtained an inheritance*; namely, an inheritance in the heavenly Canaan: and to this inheritance, ſays he, ye have been appointed, God having fore-ordained, that this inheritance ſhould be the portion of all believers, and the conſequence of faith in Chriſt; by virtue of which we become the ſons of God, and all this to the praiſe of his own glory.

14 *The praiſe of his glory.*] The length of periods in the writings of St. Paul, is one thing in his ſtyle, that contributes greatly to the obſcurity of it, of which the ſentence which ends with this verſe, beginning at the third, and containing twelve verſes, is a remarkable inſtance. *Doddridge.*

18 *What is the hope of his calling.*] i. e. What high and glorious hopes he had called them to: for hope here is taken for the object of hope, or the great and good things hoped for.

hope of his calling, and what the riches of the glory of his inheritance in the ſaints,

19 And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*,

21 Far above all principality and power and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come,

22 And put all things under his feet, and gave him *to be* the head over all things to the church,

23 Which is his body, the fulneſs of him that filleth all in all.

CHAP. II.

1 *What we were by nature,* 5 *and what we are by grace.* 10 *We are created for good works.*

AND you *hath he quickened,* who were dead in treſpaſſes and ſins;

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience:

3 Among whom alſo we all had our converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 ¶ Even when we were dead in ſins hath quickened us together with Chriſt; by grace ye are ſaved;

6 And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus:

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us through Chriſt Jeſus.

8 For by grace are ye ſaved, through faith; and that not of your ſelves: *it is* the gift of God:

9 Not of works, leſt any man ſhould boaſt.

10 ¶ For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

11 Wherefore remember that ye *being* in time paſſed Gentiles in the fleſh, who are called Uncircumciſion by that which is called the Circumciſion in the fleſh made by hands;

12 That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world:

13 But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 (Having aboliſhed in his fleſh the enmity *even* the law of commandments, *contained* in ordinances, for to make in himſelf of twain one new man, *ſo* making peace;

16 And that he might reconcile both unto God in one body, by the croſs, having ſlain the enmity thereby:)

19, 20 *What is the exceeding greatneſs of his power to us-ward who believe, according to the working,* &c.] The admirable beauty of this paſſage, and the ſtrong emphaſis and force of the expreſſions in the original, are ſcarcely to be paralleled in any author, and ſuperior to what our language can reach. *Blackwall.*

Notes on the Second Chapter.

Ver. 3 *Were by nature the children of wrath.*] The meaning is, that wicked and debauched men, before their converſion to chriſtianity, were by the practice of thoſe vices, which habit had made as it were natural to them, become enemies to God, and children of wrath. *Clarke.*

6 *Hath raiſed us up together, and made us,* &c.] The apoſtle ſpeaking in an elegant and figurative manner, as of a thing already accompliſhed, what our Lord expreſſes by way of promiſe, with regard to a future ſtate, ſays, *God hath raiſed us up, and has made us ſit together:* not, he ſhall raiſe us, and will make us ſit, to denote the dependency which our reſurrection and glorification has upon Chriſt's, as the effects depend upon the cauſe; and alſo the undoubted certainty, that they ſhall come to paſs, Chriſt's reſurrection and glorification being a pledge of ours.

13 *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh,* &c.] *Ye who were ſometimes afar off,* namely, from Chriſt, his church, his covenant, from ſaving hope, and from God himſelf, *are made* as *nigh* as the Jews; and have as much right to expect the aforeſaid benefits as they; the blood of Chriſt having purchaſed them for you, and ſealed them to you.

14 *Hath broken down the middle wall of partition.*] There was in the courts of the temple, between the court of the Gentiles, and that into which the Jews only were allowed to enter, a wall of partition; to which he here alludes, and ſays, Chriſt has broken it down.

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have acceſs by one Spirit unto the Father.

19 Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God;

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye alſo are builded together for an habitation of God through the Spirit.

CHAP. III.

The hidden myſtery, that the Gentiles ſhould be ſaved.

FOR this cauſe I Paul the priſoner of Jeſus Chriſt for you Gentiles;

2 If ye have heard of the diſpenſation of the grace of God, which is given me to youward:

3 How that by revelation he made known unto me the myſtery, (as I wrote afore in few words,

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt,)

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit;

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel:

7 Whereof I was made a miniſter according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt;

9 And to make all *men* ſee what *is* the fellowſhip of the myſtery which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wiſdom of God,

11 According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

17 *Came and preached peace.*] i. e. He preached to them by his apoſtles and miniſters.

Notes on the Third Chapter.

Ver. 1 *For this cauſe, I Paul, the priſoner of Jeſus,* &c.] For this cauſe, namely, for preaching the goſpel to the Gentiles in general; and in particular, for aſſerting that the privileges of juſtification and ſalvation by Chriſt belonged equally to the Gentiles, as well as the Jews, though the former were not circumciſed; for this cauſe I was perſecuted and impriſoned by the Jews.

4, 5, 6 *Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt,* &c.] The apoſtle proceeds in ſetting forth this great myſtery of man's redemption in general, and the calling of the Gentiles in particular: he ſtiles it a myſtery in other ages not made known; i. e. not ſo plainly and clearly to the ſons of men; for the calling of the Gentiles was foretold and propheſied of under the Old Teſtament, but darkly and obſcurely; the time when, the manner how, and the means by which, were not underſtood till now the holy Spirit of God revealed it to the apoſtles and evangelical prophets under the New Teſtament. He then ſets forth the glorious excellency of that myſtery, which he had here made mention of; namely, that the Gentiles ſhould have acceſs into the church, without an entrance by the door of circumciſion; be joint heirs of the heavenly inheritance with all believers, and, together with the Jews, taken into the bond of the covenant: and, finally, that they were brought into this happy ſtate by the preaching of the goſpel, and by believing and obeying of it.

8 *Unto me, who am leſs than the leaſt of all ſaints,*] The expreſſion is hyperbolical; but the meaning is, that he had not any the leaſt claim of right or deſcent to that ſingular favour, of being made the apoſtle of the Gentiles. *Clarke.*

9 *To make all men ſee, what is the fellowſhip.*] To make known unto all men what is the communion or fellowſhip of this myſtery: namely, that the Gentiles, with the Jews, ſhould have one faith, one Lord, one hope, one heavenly inheritance, which was a myſtery hid in the ſecret intention and decree of God, till diſcovered by divine revelation.

10 *By the church.*] i. e. By the various diſpenſations of divine Providence towards good men. *Clarke.*

11, 12 *According to the eternal purpoſe which he purpoſed,* &c.] Here is ſhewn, that whatever the wiſdom of God has done in the work of redemption, was, from all eternity, purpoſed to be done; and that our Lord Jeſus Chriſt was the perſon by whom God would in time execute his eternal purpoſe, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus. Next the great and gracious privileges which all believers are admitted to the participation of, by and through our Lord Jeſus Chriſt; namely, boldneſs, acceſs and confidence: acceſs is a liberty of approach to God as a Father: boldneſs is a freedom of ſpeech in delivering our whole mind and heart to him, in the duty of prayer and thankſgiving: confidence is a well-grounded perſuaſion, that both our perſons and performances ſhall find acceptance with God. All which privileges are enjoyed by the exerciſe of faith in Chriſt: *we have boldneſs, acceſs, and confidence through the faith of him.*

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner-man;

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAP. IV.

1 *He exhorteth to unity.* 7 *Why men have different gifts.* 20 *The old man to be put off,* 25 *with lying, and all corrupt communication.*

I Therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

15 *Of whom the whole family in heaven and earth is named.*] By this phrase St. Paul elegantly expresses the original authority and dominion of God over the universe, over all rational creatures; and their consequent duty and subjection to him. *Clarke.*

Notes on the Fourth Chapter.

Ver. 2, 3 *With all lowliness and meekness, with long-suffering,* &c.] Having exhorted them to the practice of their general duty; namely, to walk worthy of their holy vocation in the former verse, in these two verses he presses upon them more special and particular duties; the principal of which is the duty of christian unity and concord, endeavouring to keep the unity of the Spirit.

6 *Father of all.*] i. e. Author and Creator of all things. *Clarke.*

7 *Unto every one of us is given grace according,* &c.] i. e. Men have different gifts and talents from God, divided to every one severally as he pleases. *Clarke.*

14 *That we henceforth be no more children, tossed to and fro,* &c.] St. Paul in these words declares one special end, for which the ministry of the word was instituted and appointed; namely, to preserve from error and seduction; to prevent instability of mind, and unsettledness of judgment, and to confirm persons in fundamental truths.

18 Having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart:

19 Who being paſt feeling have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

20 But ye have not ſo learned Chriſt;

21 If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus:

22 That ye put off concerning the former converſation the old man, which is corrupt according to the deceitful luſts;

23 And be renewed in the Spirit of your mind;

24 And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

25 Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.

26 Be ye angry, and ſin not: let not the ſun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that ſtole ſteal no more; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

CHAP. V.

2 *He exhorteth to charity,* 3 *to flee fornication.*
22 *The duties of wives,* 25 *and huſbands.*

BE ye therefore followers of God, as dear children:

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

3 But fornication, and all uncleanneſs, or covetouſneſs let it not be once named amongſt you, as becometh ſaints;

4 Neither filthineſs, nor fooliſh-talking, nor jeſting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

7 Be not ye therefore partakers with them.

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19 *Who being paſt feeling.*] Having loſt all ſenſe of the natural and eſſential difference of good and evil. *Clarke.*

All uncleanneſs with greedineſs.] Tranſgreſſing the bounds not only of virtue and decency, but even of natural appetite: into ſuch profligate and brutal ſenſualities was the heathen world ſunk!

22 *The old man.*] i. e. Your old manner of living.

24 *Which after God.*] i. e. After the pattern and ſimilitude of God, after the image of him that created him. *Clarke.*

29 *For the uſe of edifying,* &c.] The Greek is προς οικοδομην της χρειας. An ingenious friend of mine conjectures that the word χρειας is an abbreviation for χριστου παιδειας, and then the tranſlation will be, *For the edifying of the church of Chriſt,* which is much better ſenſe: the word χρεια frequently occurs in the New Teſtament, and ſignifies *neceſſity*; and I believe no where *uſe*, as here rendered.

That it may miniſter grace unto the hearers.] That it may promote the practice of virtue in the world. *Clarke.*

30 *Whereby ye are ſealed.*] i. e. Diſtinguiſhed by a particular mark.

Notes on the Fifth Chapter.

Ver. 2 *Walk in love, as Chriſt alſo hath loved us,* &c.] Here we have a ſecond argument urged, to walk in love one towards another, drawn from the example of Chriſt: he alſo, as well as God the Father, hath loved us. And the inſtance given of his love is the higheſt that ever was, or can be given.

5 *This you know, that no whore-monger, nor unclean perſon,* &c.] Our apoſtle conſidering how very common the aforementioned ſins were among the Gentiles, and how ready perſons were to eſteem lightly of them, adviſes the Epheſians here not to entertain in their minds light thoughts about them; for how can that ſin be accounted light, which brings down the heavy wrath of God upon the perſon, and ſhuts him out of the kingdom of God.

6 *Upon the children of diſobedience.*] Or, as in the margin, upon the children of unbelief, i. e. upon the heathen world; for it is for their unrighteouſneſs and debauched practices, contrary to the light of nature and the eternal laws of truth and reaſon, that the wrath of God is poured down upon them. *Clarke.*

8 For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodneſs and righteouſneſs and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt is light.

14 Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

15 See then that ye walk circumſpectly, not as fools, but as wiſe,

16 Redeeming the time, becauſe the days are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is exceſs; but be filled with the Spirit;

19 Speaking to yourſelves in pſalms and hymns and ſpiritual ſongs, ſinging and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt;

21 Submitting your ſelves one to another in the fear of God.

22 ¶ Wives, ſubmit your ſelves unto your own huſbands, as unto the Lord.

23 For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is ſubject unto Chriſt; ſo *let* the wives *be* to their own huſbands in every thing.

25 ¶ Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it;

26 That he might ſanctify and cleanſe it with the waſhing of water by the word,

27 That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.

28 So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himſelf.

29 For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church;

30 For we are members of his body, of his fleſh, and of his bones.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

32 This is a great myſtery: but I ſpeak concerning Chriſt and the church.

33 Nevertheleſs, let every one of you in particular ſo love his wife even as himſelf; and the wife *ſee* that ſhe reverence *her* huſband.

CHAP. VI.

1 *The duty of children,* 5 *of ſervants.* 10 *Our life is a warfare.* 13 *The Chriſtian's armour.*

8 *Ye were ſometimes darkneſs, but now are ye light,* &c.] Here the Epheſians are put in mind of the darkneſs and blindneſs of their heathen ſtate, before the light of the goſpel came among them; they were not only dark, but darkneſs itſelf. He next acquaints them with their happy condition, by entertaining the goſpel of Chriſt: they thereby became light in the Lord; they were ſavingly enlightened by the word and ſpirit of God: and accordingly he urges them to walk in a manner ſuitable to their chriſtian profeſſion.

14 *Ariſe from the dead.*] i. e. From the death of ſin.

17 *Wherefore be ye not unwiſe, but underſtanding,* &c.] As if he had ſaid, ſeeing the times are ſo perilous, and your opportunities of doing good ſo uncertain, be wiſe and underſtand what are the proper duties of your place and ſtation; and know how to conduct yourſelves in every relation, with regard to the duties, dangers, ſnares, and temptations, which may be before you; and this according to the will of God revealed in his word.

21, 22, 23, 24 *Submitting yourſelves one to another in the fear of God,* &c.] Our apoſtle having exhorted the Epheſians to ſuch general duties as belong to all Chriſtians, comes now to exhort them to the practice of relative duties, as they are members of ſociety, and particularly as they live in a family-capacity one with another, as huſbands and wives, parents and children, maſters and ſervants; much of the life and power of religion appearing in the conſcientious practice and performance of relative duties.

27 *Not having ſpot or wrinkle, or any ſuch thing.*] How bright an idea does this give us of the grand deſign of chriſtianity, to bring all the millions, of which the church conſiſts, to ſuch a ſtate of perfect virtue and glory, that when Chriſt ſhall ſurvey it, there ſhall not be *one ſpot* or *wrinkle* to impair its beauty, or offend his ſight! *Doddridge.*

Notes

CHildren, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the firſt commandment with promiſe,)

3 That it may be well with thee, and thou mayeſt live long on the earth.

4 And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord:

5 ¶ Servants, be obedient to them that are *your* maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt;

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

7 With good will doing ſervice, as to the Lord, and not to men:

8 Knowing that whatſoever good thing, any man doeth, the ſame ſhall he receive of the Lord, whether *he be* bond or free.

9 And ye, maſters, do the ſame things unto them, forbearing threatening: knowing that your Maſter alſo is in heaven; neither is there reſpect of perſons with him.

10 ¶ Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.

14 Stand therefore, having your loins girt about with truth, and having on the breaſtplate of righteouſneſs;

15 And your feet ſhod with the preparation of the Goſpel of peace;

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints:

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel:

20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

21 But that ye alſo may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father and the Lord Jeſus Chriſt.

24 Grace *be* with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

Written from Rome unto the Epheſians by Tychicus.

Notes on the Sixth Chapter.

Ver. 1 *In the Lord.*] And in compliance with the authority of Chriſt.

4 *In the nurture and admonition of the Lord.*] i. e. Under ſuch diſcipline and inſtruction as may lead them to the knowledge of the religion of Chriſt, and effectually diſpoſe them to profeſs and practiſe it.

5 *With fear and trembling.*] As cautious and fearful of giving offence, or of bringing a reproach on your profeſſion.

9 *Forbearing threatening.*] And every thing elſe that may argue an over-haſty and tyrannical conduct.

10 *Finally, my brethren, be ſtrong in the Lord, and in the power of his might.*] A Chriſtian above all men needs reſolution and a daring courage: if he be poſſeſſed with fear, he is unfit to go into the field: if diſpirited with ſtrong impreſſions of danger, how unready for the encounter? But where is the Chriſtian's ſtrength? Verily even in the Lord, and not in himſelf: and accordingly it ought to be the Chriſtian's great care in all difficulties and dangers, to ſtrengthen his faith on the almighty power of God.

12 *We wreſtle not againſt fleſh and blood, but againſt principalities,* &c.] A Chriſtian's life is a perpetual warfare, a continual wreſtling. But not with fleſh and blood; that is, not only or principally with fleſh and blood, with human enemies, but we muſt contend with angelical powers, with devils, who are principalities and powers.

16 *Above all.*] Rather, *upon all theſe,* &c.

19 *The fiery darts of the wicked.*] Of the wicked one.

19 *And for me.*] Rather, *eſpecially* for me. *Blackwall.*

The

The EPISTLE of PAUL the APOSTLE to the PHILIPPIANS.

THE ARGUMENT.

This Epiſtle is a return of the Apoſtles thanks and congratulation to the Philippian *Chriſtians, who had ſent* Epaphroditus *to viſit and ſalute him in their name, to carry him ſupplies for his ſupport during his confinement; and to aſſure him of their ſteady adherence to the Chriſtian Faith, which he had planted among them about the year of our Lord* 51. *The Apoſtle's deſign in this Epiſtle (which is quite practical) ſeems to be, to comfort the* Philippians *under the concern they had expreſſed at the news of his impriſonment; to check a party-ſpirit, which appears to have broke out among them, and to promote an entire union and harmony of affection; to guard them againſt being ſeduced from the purity of the Chriſtian Faith, by judaizing teachers; to ſupport them under the trials with which they ſtruggled; and, above all, to inſpire them with a concern to adorn their profeſſion, by the moſt eminent attainments in the divine life.*

CHAP. I.

1 Paul's thankfulneſs and prayer to God for them.
21 His readineſs to ſuffer.

PAUL and Timotheus the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at Philippi, with the biſhops and deacons:

2 Grace *be* unto you and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making requeſt with joy,

5 For your fellowſhip in the Goſpel from the firſt day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jeſus Chriſt:

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart; in as much as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of my grace.

8 For God is my record how greatly I long after you all in the bowels of Jeſus Chriſt.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgement;

10 That ye may approve things that are excellent: that ye may be ſincere and without offence till the day of Chriſt;

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the goſpel;

Notes on the First Chapter.

Ver. 6 *Being confident of this very thing, that he which hath begun a good work*, &c.] This ſhews the firm and full aſſurance which he had of their perſeverance in grace unto the end.

7 *Even as it is meet for me to think this of you all*, &c.] In theſe words, he aſſigns a reaſon of that confidence which he expreſſed himſelf to have of the Philippians perſeverance in grace and holineſs, in the foregoing verſe; namely, becauſe they were partakers of the ſame grace with himſelf; and were ready to ſuffer for Chriſt, as he was.

8 *God is my record how greatly I long after you*, &c.] I call him to witneſs, and can appeal to him, as the ſearcher of hearts, how greatly I long after you; i. e. how paſſionately and ſincerely I love you, with the moſt intenſe and hearty affection, in Jeſus Chriſt.

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life or by death.

21 ¶ For me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAP. II.

1 *He exhorteth to unity and humility,* 12 *and to a careful proceeding in the way of salvation.*

13 *Are manifest in all the palace.*] i. e. His bonds in Christ, i. e. his imprisonment for the gospel of Christ, were manifest in the palace, i. e. were manifestly taken notice of in Nero's court, and elsewhere in the city: so that people enquiring into the cause of his sufferings, found that it was not any misdemeanor; but that his preaching and practising the doctrine of christianity was the only reason of his sufferings.

15 *Some preach Christ even of envy and strife,* &c.] i. e. Envying the success of the apostle's ministry, and endeavouring to draw people off from approving him; but others preached the gospel of Christ of good will, with a purity of intention and sincerity of affection, both towards Christ, and towards himself, who, for the defence of the gospel, now lay in prison.

19 *I know that this shall turn to my salvation,* &c.] Our apostle pursues his former design; namely, to prevent the Philippians from being offended at his sufferings: and accordingly he shews, that as the gospel of Christ had gained much already, it should gain yet more by his imprisonment and afflictions, which he was very confident would tend to the furtherance of his salvation, through the help of their prayers, and the supplies of grace from the spirit of Christ. If by salvation be meant eternal happiness, then his confident persuasion was this, that all the designs of his adversaries against him should be so over-ruled and ordered by God, that through the influences and supplies of the Holy Spirit, all should work together for good, and his eternal salvation be advanced thereby, through the concurrence and assistance of their prayers.

21 *To me to live is Christ, and to die is gain.*] i. e. If I live, Christ shall be the scope of my life, and the end of my living: I resolve to live to his service. If I die, Christ will be a real gain and advantage to me: intimating, that both life and death are gain to a good man; and that it is Christ who makes both life and death gainful and advantageous.

22 *If I live in the flesh, this is the fruit,* &c.] i. e. If I shall continue to live longer in this mortal body, this is the spirit of my labour: i. e. I foresee what will be the blessed fruit of my labour; namely, the converting and gaining of more souls to God and Christ.

25 *Having this confidence, I know that I shall abide,* &c.] He here gives them a sort of confident assurance, which was given himself by immediate revelation, that his life should at this time be preserved for the benefit of the church, and he be set at liberty; and that he should come and spend a part of his time amongst them, for the furtherance of their faith, and the encrease of their joy.

29 *Unto you it is given in the behalf of Christ,* &c.] He tells them, that as ability to believe on Christ, so likewise power to suffer for Christ, were both the gift of God: and as such purchased by Christ for them, and freely bestowed upon them.

30 *Having the same conflict,* &c.] Having in a great measure the same struggle with the adversaries of the gospel, as ye saw to be in me, when I was with you at Philippi, and was stripped and scourged, and laid in the dungeon and in the stocks, and which you now hear to be in me at Rome. *Doddridge.*

IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the ſame love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife or vain glory, but in lowlineſs of mind let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 Let this mind be in you which was alſo in Chriſt Jeſus:

6 Who being in the form of God, thought it not robbery to be equal with God;

7 But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men:

8 And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

9 Wherefore God alſo hath highly exalted him, and given him a name which is above every name;

10 That at the Name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And that every tongue ſhould confeſs that Jeſus Chriſt *is* Lord, to the glory of God the Father.

12 ¶ Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence, work out your own ſalvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleaſure.

14 Do all things without murmurings and diſputings;

15 That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world,

16 Holding forth the word of life; that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all.

18 For the ſame cauſe alſo do ye joy, and rejoice with me.

19 But I truſt in the Lord Jeſus to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

20 For I have no man like-minded, who will naturally care for your ſtate.

21 For all ſeek their own, not the things which are Jeſus Chriſt's.

22 But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour and fellow-ſoldier, but your meſſenger, and he that miniſtered to my wants.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him; and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful.

29 Receive him therefore in the Lord with all gladneſs; and hold ſuch in reputation:

Notes on the Second Chapter.

Ver. 4 *On the things of another.*] i. e. Endeavour to promote the intereſts of others.

6 *Who being in the form of God,* &c.] i. e. Inveſted with divine authority and dominion, *yet was not greedy of appearing as God*; ſo the words are in the original. *Clarke.*

7 *Was made in the likeneſs of men.*] i. e. He was made after the likeneſs of men, by really partaking of their infirm nature.

10 *Every knee ſhould bow.*] Every creature ſhould ſubmit to his authority. *Clarke.*

13 *It is God that worketh in you.*] The meaning is, God has given you power to chuſe and act, therefore work out your own ſalvation. *Clarke.*

17, 18 *Yea, and if I be offered upon the ſacrifice and ſervice of your faith,* &c.] If, ſays he, it ſhall pleaſe God that I be, by martyrdom, offered upon the ſacrifice and ſervice of your faith; i. e. to eſtabliſh you in the faith which I have taught you, and to confirm and ſeal the truth of it with my blood, I will rejoice therein for your ſakes; and I deſire you to rejoice with me, and to bleſs God for me in ſo doing.

Notes

30 Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

CHAP. III.

1 He warneth them of falſe teachers, 18 and to decline the ways of carnal Chriſtians.

FInally, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed *is* not grievous, but for you *it is* ſafe.

2 Beware of dogs, beware of evil-workers, beware of the conciſion.

3 For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh:

4 Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;

6 Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs.

7 But what things were gain to me, thoſe I counted loſs for Chriſt.

8 Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt,

9 And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith:

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death;

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

13 Brethren, I count not myſelf to have

Notes on the Third Chapter.

Ver. 1 *Rejoice in the Lord.*] i. e. In the Lord Jeſus Chriſt.

To write the ſame things to you, to me indeed is not grievous, &c.] i. e. The ſame things which I preached to you before, and which you often heard by word of mouth from me; though I inculcate and preſs the ſame truths upon you by my writings, which I have done by my preaching; it is neither grievous nor burthenſome to me, nor unneceſſary nor unprofitable for you.

2 *Beware of dogs.*] Of thoſe invidious, malignant and contentious perſons, whom I cannot but think worthy of this appellation.

3 *We are the circumciſion.*] i. e. Chriſtians are by real holineſs purified unto God a peculiar people, more truly than the Jews were by the typical ceremony of circumciſion. *Clarke.*

We have no confidence in the fleſh.] i. e. In our ſtate of life antecedent to the forgiveneſs granted in the goſpel. *Clarke.*

5, 6 *Circumciſed the eighth day,* &c.] I was circumciſed the eighth day, the very day preſcribed by the law; the Jews maintaining that circumciſion before the eighth day was no circumciſion; and after the eighth day, was ſtill of leſs value. *Of the ſtock of Iſrael*; one of that nation which God ſet apart for himſelf, when he rejected all the nations of the earth beſide. *Of the tribe of Benjamin*; of a noble tribe, as well as deſcended of an honourable people; a tribe which kept cloſe to God, when other tribes revolted to the worſhip of Jeroboam's calves; a tribe honoured with the firſt of Iſrael's kings, namely Saul: *an Hebrew of the Hebrews*; i. e. born a Jew, both by father's and mother's ſide: *as touching the law, a Phariſee*; i. e. as touching the interpretation and obſervation of the law, a Phariſee, or one of the ſtricteſt ſects among the Jews for the profeſſion of religion: *concerning zeal, perſecuting the church*; i. e. as touching zeal for the Jewiſh religion, I have ſhewed that above others in my furious perſecution of the church of Chriſt. *As touching the righteouſneſs, which is in the law*; i. e. as to my perſonal obedience to the law, I was blameleſs, without ſpot, as the original word ſignifies; i. e. in my own acount, and in man's eſteem, my converſation not ſtained with any groſs ſin, but very exact in my deportment and behaviour, living up to my knowledge, my practice correſponding with my profeſſion.

7, 8 *What things were gain to me, thoſe I counted loſs for Chriſt,* &c.] What things were reputed gain to me, thoſe I accounted loſs for Chriſt's ſake: and he repeats the words over again with confidence and aſſurance, that he might not be thought to ſpeak unadviſedly, and in a heat: *yea, doubtleſs, and I count all things but loſs:* he did not only count them loſs, but he had actually renounced them as ſuch: an alluſion to a merchant, who is content to ſuffer the loſs of all his goods to ſave his life.

10 *That I may know him, and the power of his reſurrection,* &c.] With reſpect to his ſanctification, the apoſtle deſires to know Chriſt as the Meſſiah and Mediator, that he might experience the power of his reſurrection, raiſing him from the death of ſin to a life of grace and holineſs, and taſte ſomething of that comfort and joy which are found in ſuffering with him and on his account; and to be made conformable to his death by a daily dying to ſin: knowing that if he were conformed to him in the likeneſs of his death, he ſhould be alſo in the likeneſs of his reſurrection.

11 *If by any means I might attain unto the reſurrection of the dead.*] By the reſurrection of the dead here, is not to be underſtood the general reſurrection; for all men ſhall attain that, whether they ſtrive for it or no: but he intends that complete holineſs and abſolute perfection in grace, which ſhall attend the ſtate of the reſurrection; or that happy ſtate which Chriſt has promiſed to the faithful at the reſurrection of the dead.

12, 13, 14 *Not as though I had already attained, either were already perfect,* &c.] Our apoſtle here compares himſelf to a

perſon

apprehended: but *this* one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

14 I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo as ye have us for an enſample.

18 For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt;

19 Whoſe end *is* deſtruction, whoſe God *is their* belly, and *whoſe* glory *is* in their ſhame, who mind earthly things.

20 For our converſation is in heaven; from whence alſo we look for the Saviour the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

CHAP. IV.

4 *General exhortations.* 10 *His joy for their liberality towards him, and God's grace in them.*

THerefore, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.

2 I beſeech Euodias, and I beſeech Syntyche, that they be of the ſame mind in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo and *with* other my fellow-labourers, whoſe names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I ſay, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

7 And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

8 Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things are lovely, whatſoever things *are* of good report, if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

10 But I rejoiced in the Lord greatly that now at the laſt your care of me hath flouriſhed

perſon running in a race: the prize which he contended for was perfection in grace. The manner how he ran for this prize, he tells us, was by looking forward; he did not look back to the things which he had left behind; namely, the principles of Judaiſm; but like a racer, kept himſelf continually upon the ſtretch, with his eye fixed firmly upon the prize at the end of the goal. Note here, that chriſtianity is a race; every Chriſtian in this life muſt run the race: in his running, he muſt run forward, and make the beſt of the way to come: he muſt keep heaven continually in his eye, as the mark and prize he runs for, in order to hearten him on againſt all diſcouragements: in a word, he muſt be apprehended before he can apprehend. St. Paul was apprehended by Chriſt, and caught hold of by him, when he fled from him, otherwiſe he had never apprehended. Chriſt takes hold on us, before we have any deſire to lay hold on him. We move, as moved of him, and aſſiſted by him.

19 *Whoſe god is their belly.*] To the voluptuous glutton, or drunkard his appetite; to the fornicator his luſt. *Wall.*

20 *Our converſation is in heaven,* &c.] As if the apoſtle had ſaid, "As you love your ſouls, follow not thoſe falſe teachers above-mentioned; for they are citizens of this world: but imitate and follow us, who are citizens of heaven, where our head is, where our heart is, and where our happineſs is."

Notes on the Fourth Chapter.

Ver. 3 *Whoſe names are in the book of life.*] The names of good men are often repreſented as regiſtered in heaven.

5 *Let your moderation be known unto all,* &c.] i. e. Let your mildneſs and gentleneſs towards others, your meekneſs and patience under your own trials, be very conſpicuous.

6 *Be careful for nothing.*] Be not ſo anxious about any thing as to diſquiet and diſtreſs your minds.

8 *Whatſoever things are true, whatſoever things are honeſt,* &c.] Here we have a very comprehenſive precept, deſcribing the duties of all Chriſtians. Whatſoever things are true, truth is the principal character of our profeſſion, and is to be expreſſed in our words and actions: whatſoever things are honeſt, rather venerable or grave; that anſwer the dignity of our high calling, and agree with the gravity and comelineſs of the chriſtian profeſſion.

10, &c. *I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed,* &c.] Our apoſtle acquaints the Philippians with what great joy he had received their charity ſent to him; and that, as it came no ſooner, he believed did not proceed

again; wherein ye were alſo careful, but ye lacked opportunity.

11 Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am *therewith* to be content.

12 I know both *how* to be abaſed, and I know *how* to abound: every where and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

13 I can do all things through Chriſt which ſtrengtheneth me.

14 Notwithſtanding, ye have well done that ye did communicate with my affliction.

15 Now ye, Philippians, know alſo that in the beginning of the goſpel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were ſent* from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well-pleaſing to God.

19 But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of Ceſar's houſehold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

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ceed from any diſreſpect towards him, but only for want either of ability or opportunity of ſending to him: yet withal gives them to underſtand that he knew how to be abaſed: for, having Chriſt as his teacher, he had *learned, in whatever ſtate he was, therewith to be content.* He could bear either plenty or ſcarcity, fulneſs or want: yea, could *do all things through Chriſt that ſtrengthened him.*

14, 15, 16 *Notwithſtanding, ye have well done, that ye did communicate with my affliction,* &c.] Though our apoſtle had declared, in the foregoing verſes, that he had fully learned the leſſon of contentment in all conditions, and could bear poverty and want without complaining; yet withal, he aſſures them here, that they did well in ſending ſupplies to him in priſon; thereby teſtifying, in their chriſtian commiſeration, that they ſhared with him in his afflictions and ſufferings for Chriſt. Not, ſays he, that I deſire a gift; but *I deſire*, that in ſuch ways, as may be moſt for the honour of God and the credit of your profeſſion, *fruit may abound to your* comfortable *account* in the day of the Lord.

The EPISTLE of PAUL the APOSTLE to the COLOSSIANS.

THE ARGUMENT.

Coloſſe *was a large populous city of* Phrygia, *in* Aſia-Minor: *though St.* Paul *had not planted the Chriſtian faith there in perſon, he was nevertheleſs concerned in the converſion of the* Coloſſians, *by ſending other perſons to them for that purpoſe. The grand deſign of this Epiſtle is to excite the* Coloſſians *by the moſt perſuaſive arguments to a temper and behaviour worthy their*

ſacred character, and to ſecure them from the influence and ſubtleties of the Heathen *Philoſophers, who endeavoured to ſeduce them from the purity of the Chriſtian faith; and from the inſinuations of ſome* Jewiſh Zealots, *who inſiſted upon the neceſſity of conforming to the ceremonies of the Moſaic Law.*

CHAP. I.

1 *He thanketh God for their faith,* 9 *prayeth for their increaſe in grace,* 14 *and deſcribeth the true Chriſt.*

PAUL an Apoſtle of Jeſus Chriſt by the will of God, and Timotheus *our* brother,

2 To the ſaints and faithful brethren in Chriſt which are at Coloſſe: grace *be* unto you and peace from God our Father, and the Lord Jeſus Chriſt.

3 We give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you;

4 Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it*, and knew the grace of God in truth:

7 As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt:

8 Who alſo declared unto us your love in the Spirit.

9 For this cauſe we alſo, ſince the day we heard *it*, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding;

10 That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God;

11 Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light.

13 Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom of his dear Son;

14 ¶ In whom we have redemption through his blood, *even* the forgiveneſs of ſins.

15 Who is the image of the inviſible God, the firſt-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things conſiſt.

18 And he is the head of the body, the church: who is the beginning, the firſt-born

Notes on the First Chapter.

Ver. 5 *The hope which is laid up for you in heaven.*] i. e. The great and good things here hoped for, and there to be enjoyed.

6 *In all the world.*] i. e. In all the provinces of the Roman empire.

Since ye knew the grace of God in truth.] i. e. From the time ye were inſtructed in the doctrine of the goſpel. *Clarke.*

10 *That ye might walk worthy of the Lord unto all pleaſing,* &c.] Here the apoſtle ſets down the purport of his prayer in the manner abovementioned for the Coloſſians, why he deſired, that their knowledge ſhould ſo exceedingly increaſe, it was in order to practice, *that they might walk worthy of the Lord unto all pleaſing, and be fruitful in every good work:* this is the true end of knowledge, namely, practical obedience.

11 *Strengthened with all might according to his glorious power, unto all patience,* &c.] In this verſe he pleads with God to ſtrengthen them with an almighty power to bear afflictions, the ſharpeſt and longeſt afflictions patiently and joyfully.

13 *Who hath delivered us from the power of darkneſs,* &c.] Namely, by bringing them out of that dark ſtate of heatheniſm, ſin and miſery, in which they lay; and tranſlating them into a ſtate of grace, called here *the kingdom of God's dear ſon.*

15 *Who is the image of the inviſible God, the firſt-born of every creature.*] The apoſtle deſcribes the perſon of our Redeemer in this and the following verſes, in ſuch lofty characters, as evidently beſpeak him to be a divine perſon, truly and really God; and conſequently, the fitteſt perſon to undertake ſo great and glorious a work, as the redemption of a periſhing world.

16, 17 *By him were all things created that are in heaven,* &c.] He affirms Chriſt to be the firſt-born of every creature; namely, becauſe by him were all things created, and by him all things conſiſt. Now if all things were created by him, ſurely he himſelf cannot be a creature. And thus the ſenſe of the apoſtle's words run eaſy: Chriſt is the image of the inviſible God, the heir and Lord of the whole creation; for by him all things were created.

18 *The firſt-born from the dead.*] The firſt who ever roſe to an endleſs life. *Doddridge.*

from the dead; that in all things he might have the pre-eminence.

19 For it pleaſed *the Father* that in him ſhould all fulneſs dwell;

20 And, having made peace through the blood of his croſs, by him to reconcile all things unto himſelf, by him, *I ſay*, whether *they be* things in earth or things in heaven.

21 And you, that were ſometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his fleſh through death, to preſent you holy and unblameable and unreproveable in his ſight:

23 If ye continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a miniſter;

24 Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church:

25 Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, to fulfil the word of God;

26 *Even* the myſtery which hath been hid from ages and from generations, but now is made manifeſt to his ſaints:

27 To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus:

29 Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

CHAP. II.

1 *He exhorteth them to conſtancy in Chriſt,* 8 *to beware of philoſophy and vain traditions,* 18 *worſhipping of angels,* 20 *and legal ceremonies.*

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and for *as* many as have not ſeen my face in the fleſh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt;

3 In whom are hid all the treaſures of wiſdom and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

6 As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him.

7 Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

8 Beware leſt any man ſpoil you through philoſophy and vain deceit after the tradition

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19 *It pleaſed the Father, that in him ſhould all fulneſs dwell.*] i. e. All fulneſs of gifts and graces.

20 *By him to reconcile all things—whether they be things in earth,* &c.] The meaning is, the whole world of rational creatures being conſidered as the family of God, the government of this houſe of God is repreſented by the apoſtle, as adminiſtered by the only-begotten ſon. *Clarke.*

23 *If ye continue in the faith grounded and ſettled,* &c.] Here the apoſtle declares to the Coloſſians, how they may know, whether they were indeed of the number of thoſe who were actually reconciled to God by the blood of his ſon; namely, if they perſevered in the faith, and continued grounded faſt in their holy religion.

24 *Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt,* &c.] His meaning is, that in like manner as it was foretold and appointed that Chriſt, the head of the church, ſhould firſt ſuffer; ſo it was appointed that his body alſo, the members of his church, ſhould in many degrees ſuffer after him; being conformed to the image of the Son of God, and through much tribulation entering into the kingdom of God. This is *filling up that which was behind of the ſufferings of Chriſt.* Clarke.

Notes on the Second Chapter.

Ver. 2 *To the acknowledgment of the myſtery of God*] i. e. To the public advancement of the goſpel, and of the glory of God therein manifeſted. *Clarke.*

Of God, and of the Father, and of Chriſt.] It ſhould have been rendered, *Of God,* even *the Father, and alſo of Chriſt.* Clarke.

3 *In whom are hid all the treaſures of wiſdom and knowledge.*] i. e. In Jeſus Chriſt and in his goſpel are all the treaſures of wiſdom and knowledge, laid up as in a ſtore-houſe; and from thence only are they to be expected and derived.

6 *As ye have received Chriſt Jeſus the Lord, ſo walk ye in him,* &c.] i. e. As you have received the doctrine of Chriſt by the preaching of Epaphras; ſo do ye conſtantly adhere to that doctrine, conforming your lives thereto.

8 *Beware leſt any man ſpoil you through philoſophy, and vain deceit,*

of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily:

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-*days:*

17 Which are a shadow of things to come: but the body *is* of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances;

21 Touch not; taste not; handle not;

22 Which all are to perish with the using; after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility and neglecting of the body, not in any honour to the satisfying of the flesh.

CHAP. III.

1 *He sheweth where to seek Christ.* 5 *He exhorteth to mortification,* 12 *to charity, humility, and sundry general and particular duties.*

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celt, &c] Our apostle comes now in a particular and special manner to warn the Colossians, that they beware of all the enemies of christianity, whether Pagan or Jewish; for it was opposed by both. The heathen philosophers and wise men amused the Christians with their vain speculations. The Jewish teachers were for imposing upon them the levitical rites, which he calls rudiments or elements fitted for the infancy of the church: but these things were not now after Christ, i. e. not according to the doctrine of Christ.

9 *For in him dwelleth all the fulness of the Godhead bodily,* &c.] i. e. The fulness of divine power, the glory of the Father; *bodily*; i. e. visibly, as in the person of a man. *Clarke.*

11 *In whom also ye are circumcised with the circumcision made without hands,* &c.] Namely, the spiritual circumcision of the heart, i. e. by the practice of real virtue and holiness, of which the Jewish *literal circumcision* was but a type or figure. *Clarke.*

12 *Buried with him in baptism, wherein also you are risen with him,* &c.] The ancients made use of divers ceremonies in baptizing adult and grown up persons, thereby to represent the death, burial and resurrection of Christ; immersion, or putting the person three times under water, either as our Saviour was under the earth three days; or in allusion to the three persons in the Trinity, in whose name we are baptized: and likewise emersion; their coming up out of the water, resembling our Lord's resurrection from the grave.

16 *Or of the new-moon,* &c. *which are a shadow of things to come.*] We do not find that the feast of the new-moons had any typical meaning. It seems, moreover, not to have been so much a law, as a custom already received, which the supreme Lawgiver did not think fit to oppose, but only to prescribe what ceremonials were to be then observed. When therefore St. Paul ranks the new-moons among those observances which were only figures of things to come, he means the whole body of the ceremonial law, whereof the new-moons were a part. *Introduct. to a New Vers.*

17 *The body.*] The substantial virtues typified by these shadows.

18 *Let no man beguile you of your reward in a voluntary humility, and worshipping of angels,* &c.] Our apostle next warns the Colossians against the practice of the paganizing Christians, who were directed by their guiders to worship the angels, covering their error with a plausible shew of humility, pretending that it was presumptuous to go to God immediately, without the mediation of those excellent creatures.

19 *Not holding the head.*] i. e. Not keeping stedfast to Christ the *one mediator,* upon whom alone the whole church depends, as the members of a body on their union with the head. *Clarke.*

20, 21, 22 *If ye be dead with Christ from the rudiments of the world; why, as though,* &c.] If your profess yourselves in your baptism to be spiritually dead with Christ, and to be freed by his death from the levitical ordinances, why are ye subject to those ordinances? such are, *touch not, taste not, handle not;* touch not any unclean thing; taste not any forbidden meat; handle not any consecrated vessel: all which observances were to perish necessarily with the very using.

Notes

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things sake the wrath of God cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lye not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him;

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit your selves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive

Notes on the Third Chapter.

Ver. 3 *For ye are dead.*] i. e. Dead to sin, dead to the world; therefore be not over-eager in the pursuit of the things which are below.

4 *When Christ who is our life shall appear*, &c.] When Christ, who is the author, purchaser, and preserver of our life, shall appear to judge the world at the great day, then shall all believers, who have received spiritual life from him, be sharers in glory with him.

5 *Your members.*] i. e. Those lusts which are apt to dwell in your members.

Covetousness.] Rather, greadiness of lust. *Wall.*

8 *Blasphemy.*] This is not meant blasphemy against God, but rather reviling or reproaching language to men. *Wall.*

11 *Christ is all.*] i. e. Obedience to the commands and doctrine of Christ. *Clarke.*

14 *Above all these things, put on charity, which is the bond of perfectness.*] His meaning is, *cloath* yourselves with all moral and Christian virtues: make them the *habit* of your *minds*; the constant *character*, by which ye may be known and distinguished from men of different principles. *Clarke.*

15 *Let the peace of God rule in your hearts*, &c.] Let that peace which God hath given you within, and calleth you to exercise without, govern your lives, and direct you in all your actions towards men, and live in continual thankfulness to God.

17 *Do all in the name of the Lord Jesus*] i. e. Do every thing so as becomes the disciples of Christ. *Clarke.*

21 *Fathers, provoke not your children to anger*, &c.] i. e. Abuse not your power and authority over them, by being too severe; embitter not their spirits against you, by denying them what is convenient; by inveighing with bitter words against them, by unjust, unseasonable, or immoderate correction of them; give them no just occasion to be angry; *lest they be discouraged*; either dispirited or heartless, or desperate and hardened; lest, by dejection of spirit, they become stupid.

25 *He that doth wrong, shall receive for the wrong*, &c.] i. e. Such servants as have wronged their masters, or such masters as have oppressed their servants, God, who respects no man's person, and regardeth the rich no more than the poor, will take his time to revenge the injuries and wrong done by either to each other.

for the wrong which he hath done: and there is no reſpect of perſons.

CHAP. IV.

1 *He exhorteth to be fervent in prayer,* 5 *and to walk wiſely toward them that do not yet know Chriſt.*

MAſters give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in heaven.

2 Continue in prayer, and watch in the ſame with thankſgiving;

3 Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

5 Walk in wiſdom toward them that are without, redeeming the time.

6 Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter, and fellow-ſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts;

9 With one Oneſimus a faithful and beloved brother, who is one of you: they ſhall make known unto you all things which *are done* here.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus ſiſter's ſon to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jeſus which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.

13 For I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved phyſician and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read the epiſtle from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Coloſſians by Tychicus and Oneſimus.

Notes on the Fourth Chapter.

Ver. 5 *Walk in wiſdom toward them that are without,* &c.] By *them without* are meant the heathen, who are yet without the pale of the viſible church: *to walk in wiſdom toward them* imports particularly here, an endeavour to the uttermoſt to promote their converſion and ſalvation, by begetting in them a due veneration for the goſpel, and a love to the chriſtian religion.

6 *Let your ſpeech be alway with grace.*] *With grace,* i. e. ſuch as is *decent for Chriſtians,* who are partakers of the grace of God. *Clarke.*

Seaſoned with ſalt.] i. e. So wiſe and diſcreet, as to be of efficacy to preſerve thoſe we converſe with from corruption, *Rogers.*

13 *Hierapolis.*] This was a city of Phrygia.

14 *Luke the beloved phyſician.*] Luke well deſerved the title here given him of *beloved,* in that he undertook the miniſtry at a time when civil authority allowed no maintenance for miniſters; and when his employment, as a phyſician, would probably have brought him much more advantage.

16 *Read the epiſtle from Laodicea.*] Much controverſy has ariſen about this epiſtle from Laodicea. Some have affirmed, that it was written by St. Paul to the Laodiceans, but loſt: others underſtand it of an epiſtle from Laodicea to St. Paul, and that he anſwered it fully in this epiſtle to the Coloſſians; and ſending it back, deſired the Coloſſians might read it, for the better clearing of ſome paſſages in his epiſtle to them. Laſtly, ſome underſtand it of the epiſtle to the Epheſians; and accordingly ſome called the epiſtle to the Epheſians, the epiſtle to the Laodiceans. The truth is, there is a very great affinity betwixt the epiſtle to the Epheſians, and this to the Coloſſians; the doctrines, exhortations, and many expreſſions in both are the very ſame: ſo that it is no wonder, if he deſired that they ſhould be both read at Coloſſe, to let them ſee that he wrote the ſame doctrine to other churches, which he had done to them.

The First Epistle of PAUL the Apostle to the THESSALONIANS.

THE ARGUMENT.

This Epistle is addressed to the inhabitants of Thessalonica, *a large, populous city, the metropolis of* Macedonia. *It appears from the history of the* Acts (*Ch.* xvii. 1.) *that the Christian religion was planted here by St.* Paul *and* Silas, *soon after they had left* Philippi. *The apostle's design in this Epistle is, in general, to confirm the* Thessalonians *in their adherence to the Christian faith, and to engage them, from the sufferings they had already endured in that cause, and the extraordinary character they had hitherto maintained, to make still greater advances in religion, and become yet more eminent in every branch of the Christian temper.*

CHAP. I.

1 *He sheweth his mindfulness of them in thanksgiving and prayer,* 5 *and persuasion of their sincere faith and conversion.*

PAUL and Silvanus and Timotheus unto the church of the Thessalonians, *which is* in God the Father, and *in* the Lord Jesus Christ: grace be unto you and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing brethren beloved, your election of God.

5 For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering-in we had unto you, and

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Notes on the First Chapter.

Ver. 2 *We give thanks to God always,* &c.] The great wisdom of our apostle is here remarkable; for being about to magnify and extol the graces of the spirit wrought in the Thessalonians, particularly their faith, their love, their patience, their hope; instead of commending them for these graces, he breaks forth into thanksgivings to God for them. His business was not to commend them, but to admire the especial grace of God conferred upon them, and which shone in them, with such distinguished lustre.

3 *Work of faith, labour of love, patience of hope.*] All these are *Hebraisms*, and might more properly be rendered, *active faith, laborious love,* and *patient hope.*

6 *Ye became followers of us, and of the Lord,* &c.] *Followers of the Lord* here seems to import their following of him in his sufferings and afflictions, as appears by the next words, *having received the word with much affliction.* Such as are sincere and serious Christians are followers of Christ in his sufferings, as well as in his example: they follow him in the thorny path of affliction, in which he went before them. They are willing to bear his cross, as well as to wear his crown; to suffer for him, as well as to be glorified with him.

8, 9 *From you sounded out the word of the Lord,* &c.] St. Paul proceeds in a copious commendation of these Thessalonians; or rather in a thankful admiration of the grace of God shining in them. He tells them, that the fame of their graces was spread abroad far and near: insomuch that the foreign churches, amongst whom he conversed, were able to give him a perfect account how the apostle's entrance among them at Thessalonica was; though not pompous, yet very prosperous; and singularly blessed, towards the turning them from dead idols, to serve the living God.

how ye turned to God from idols, to serve the living and true God,

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAP. II.

1 *How the Gospel was preached unto them, and how they received it.* 18 *Why he was desirous to see them.*

FOR your selves, brethren, know our entrance-in unto you, that it was not in vain;

2 But even after that we had suffered before and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children.

8 So, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travel. For labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children;

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway. For the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you

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10 *To wait for his Son from heaven,* &c.] i. e. By faith they expected that Christ, whom the apostle had preached to them, and who was gone to heaven, would certainly come again from thence to deliver his redeemed ones from the wrath to come; i. e. from the punishment eternally due to them for sin.

Notes on the Second Chapter.

Ver. 2 *With much contention.*] With much contention and opposition from the unbelieving Jews.

5 *Neither at any time used we flattering words,* &c.] i. e. Speeches fitted to gratify the lusts and humours of men; or for gaining their favour, or courting their good opinion: *nor a cloak of covetousness*; i. e. he had no covetous view in his ministry; his great aim in that administration was not worldly, or for any outward advantage to himself.

6 *We might have been burdensome.*] The apostle here evidently refers to the right he had of being maintained at their charges.

9 *Ye remember, brethren, our labour and travel,* &c.] Here he tells the Thessalonians, he laboured night and day in the business of his calling; making tents to maintain himself, that so he might not be chargeable or burthensome to any of them, or by any means retard and hinder the success of the gospel amongst them.

15 *Are contrary to all men.*] It is well known what invincible prejudices the Jews in general entertained against all other nations: Elsner has produced several passages from Tacitus, and other heathen writers, in which they are represented as bearing an inveterate hatred against all the rest of mankind. And nothing certainly could afford a stronger proof of this malignant temper, than that perverse opposition to so benevolent a scheme as the gospel, for which the apostle passes this severe censure upon them.

17 *We, brethren, being taken from you for a short time, in presence, not in heart,* &c.] St. Paul declares in the words before us, that this constrained absence from them, occasioned him no less grief than that of a tender father, when bereft of his beloved children.

for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 *Paul's love in ſending Timothy to them.* 6 *His joy for them, and deſire to ſee them.*

WHerefore when we could no longer forbear, we thought it good to be left at Athens alone.

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the Goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith;

3 That no man ſhould be moved by theſe afflictions. For your ſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before that we ſhould ſuffer tribulation; even as it came to paſs, and ye know.

5 For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

6 ¶ But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you;

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith.

8 For now we live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God.

10 Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith.

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our way unto you.

12 And the Lord make you to increaſe and abound in love one towards another, and towards all *men*, even as we *do* towards you:

13 To the end he may ſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

CHAP. IV.

1 *He exhorteth to go on in godlineſs,* 6 *to holineſs,* 9 *to love,* 11 *to quietneſs,* 13 *to moderate ſorrow for the dead.* 17 *Of the reſurrection, and of the laſt judgement.*

FUrthermore then, we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how we ought to walk and to pleaſe God, ſo ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jeſus.

3 For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication:

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18 *Satan hindered us.*] Hence note, they that obſtruct the progreſs of the goſpel are the miniſters of Satan.

19 *What is our hope, or joy, or crown,* &c.] We may obſerve a very remarkable gradation in theſe words; he calls them *his hope, his joy,* and *his crown of rejoicing*: his hope; i. e. the matter of his hope, that they ſhould be ſaved: his joy; i. e. the occaſion of his joy in their converſion by his miniſtry: and his crown of rejoicing in Chriſt's preſence at his coming; i. e. the fruit and ſucceſs of his miniſtry amongſt them, would add to his crown, and redound to his glory in the day of Chriſt.

Notes on the Third Chapter.

Ver. 1 *When we could no longer forbear, we thought it good to be left at Athens,* &c.] i. e. When I could no longer ſatisfy myſelf, without knowing your ſtate and condition, I choſe, though with much inconveniency to myſelf, rather to be left at Athens alone, in the midſt of my afflictions and tribulations, than that you ſhould be longer deſtitute of one to ſupply my abſence, in order to your confirmation and comfort.

3 *That no man ſhould be moved by theſe afflictions,* &c.] That no man ſhould be diſcouraged from his adherence to the Chriſtian profeſſion and hope, by the ſeverity of theſe afflictions, with which we are ſurrounded. *Doddridge.*

7 *We were comforted over you in all our affliction,* &c.] In theſe words, our apoſtle declares the tranſcendant joy and overflowing comfort which was found in his ſoul, upon the knowledge he had received of the conſtancy and ſtedfaſtneſs of the faith of theſe Theſſalonians: *we were comforted in our affliction by your faith.*

8 *We live.*] i. e. We enjoy life; we are happy.

11 *God himſelf, and our Father.*] Rather, *Even our Father.*

Notes on the Fourth Chapter.

Ver. 3, 4, 5 *That ye ſhould abſtain from fornication,* &c.] Chriſ-

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour;

5 Not in the luſt of concupiſcence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that deſpiſeth deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye your ſelves are taught of God to love one another.

10 And indeed ye do it towards all the brethren which are in all Macedonia. But we beſeech you, brethren, that ye increaſe more and more;

11 And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, as we commanded you;

12 That ye may walk honeſtly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not even as others which have no hope.

14 For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.

15 For this we ſay unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord ſhall not prevent them which are aſleep.

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:

17 Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

18 Wherefore comfort one another with theſe words.

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tians ſhould be holy and pure, chaſte and clean, not indulging themſelves in thoſe impure and filthy luſts of the fleſh, fornication, and all manner of uncleanneſs, which the Gentiles, who knew not the true God, were addicted to, and guilty of in a moſt beaſtly manner; but that every one ſhould know how to poſſeſs and make uſe of his body and all its members, as the inſtruments of the ſoul, in holineſs and honour.

6 *That no man go beyond and defraud his brother*, &c.] Theſſalonica was a city of great trade and merchandiſe: therefore the apoſtle directs them in their traffic and commerce, neither by fraud or force to over-reach and go beyond one another: and he adds a reaſon, to enforce his exhortation, drawn from the dreadful conſequences of all ſuch ſins; namely, that it expoſes the guilty perſon to the vengeance of God; for *the Lord is the avenger of all ſuch.*

8 *Hath given unto us his Holy Spirit.*] i. e. Hath given us all the extraordinary motives, and all the peculiar aſſiſtances and advantages of the goſpel, in order to our ſanctification. *Clarke.*

9 *Touching brotherly love, ye need not that I write*, &c.] The apoſtle here perſuades them to the practice of brotherly love, by a winning inſinuation, that he need not ſay much upon this argument, becauſe they were taught of God; i. e. by the goſpel of God, and influenced by the Spirit of God, to love one another.

11 *To do your own buſineſs*, &c.] This apoſtolical injunction requires, that every perſon be well employed, and found in the way of an honeſt and induſtrious diligence; for no man is ſent into the world to be idle: and, as it is every man's duty, ſo it is alſo his privilege, to have a calling; the want of which expoſes him to innumerable temptations.

12 *Honeſtly towards them that are without.*] i. e. Wiſely, circumſpectly, ſo as to afford them no objection againſt your religion. *Clarke.*

13 *I would not have you to be ignorant, brethren, concerning them which are aſleep*, &c.] The apoſtle, from this verſe, to the end of the chapter, exhorts the Theſſalonians to moderate their grief for their friends who died in Chriſt; many of which, no doubt, were martyrs for the truth in thoſe days of perſecution. He lays down many conſolatory arguments, as ſo many ſovereign antidotes againſt immoderate ſorrow, for the death of pious relations: and firſt he acquaints them, that ſuch ſorrow as is exceſſive, would be more like Pagans than Chriſtians, who mourn without hope of a reſurrection from the grave, and a ſtate of future immortality.

14 *If we believe that Jeſus died, and roſe again*, &c.] As the firſt-fruits of them that ſlept, *even ſo* are we to believe, that *them alſo which ſleep in Jeſus will God bring with him*, when he comes to judge the world, and reward all his faithful ſervants. *Whitby.*

15 *This we ſay unto you by the word of the Lord*, &c.] In this verſe the apoſtle obviates an objection; ſome might ſay, that the ſaints found alive at the day of judgment, might be ſooner happy than the dead ſaints: no, ſays the apoſtle, *they that are alive ſhall not prevent them that are aſleep*; they ſhall not prevent their riſing, nor ſhall they get to heaven before them, or have any advantage above them; the living ſaints ſhall not be made happy without them, nor one moment before them.

16 *The Lord himſelf ſhall deſcend from heaven with a ſhout*, &c.] With a triumphant *ſhout*, raiſed by millions of happy attendant ſpirits. His appearance ſhall be proclaimed *with the voice of the archangel, even with the trumpet of God; and the dead in Chriſt ſhall* all in a moment be awakened by it, and ſhall *riſe* out of their graves in the *firſt* place, ſpringing forth in forms of glory, to the infinite aſtoniſhment of the ſurviving world. *Doddridge.*

17 *We which are alive and remain.*] i. e. Thoſe of us Chriſtians. St. Paul did not expect to be found *alive* at the day of judgment, as ſome have interpreted this paſſage; for in ſeveral other places he expreſſes his expectation of death.

18 *Comfort one another with theſe words*, &c.] i. e. Draw matter

CHAP. V.

1 *He proceedeth in the deſcription of Chriſt's ſecond coming to judgement,* 16 *and giveth divers precepts,* 23 *and ſo concludeth.*

BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you.

2 For your ſelves know perfectly that the day of the Lord ſo cometh as a thief in the night.

3 For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

4 But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

5 Ye are all the children of light and the children of the day: we are not of the night, nor of darkneſs.

6 Therefore let us not ſleep, as *do* others; but let us watch and be ſober.

7 For they that ſleep ſleep in the night; and they that be drunken are drunken in the night:

8 But let us, who are of the day, be ſober, putting on the breaſt-plate of faith and love; and for an helmet, the hope of ſalvation.

9 For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt;

10 Who died for us; that whether we wake or ſleep, we ſhould live together with him.

11 Wherefore comfort your ſelves together, and edify one another, even as alſo ye do.

12 And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love for their work's ſake. *And* be at peace among your ſelves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*: but ever follow that which is good both among your ſelves and to all *men*.

16 Rejoice evermore.

17 Pray without ceaſing.

18 In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

19 Quench not the ſpirit.

20 Deſpiſe not prophecyings.

21 Prove all things; hold faſt that which is good.

22 Abſtain from all appearance of evil.

23 And the very God of peace ſanctify you wholly: and *I pray God* your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

24 Faithful *is* he that calleth you, who alſo will do *it*.

25 Brethren pray for us.

26 Greet all the brethren with an holy kiſs.

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ter of conſolation to yourſelves from the foregoing conſiderations, againſt the loſs of your deceaſed friends.

Notes on the Fifth Chapter.

Ver. 1 *Of the times and the ſeaſons.*] Of this grand event, of the general reſurrection and future judgement.

2 *As a thief in the night.*] M. Blackwall juſtly obſerves the remarkable emphaſis of this paſſage, a thief comes upon people when they are bound in ſleep, and they awake in amazement and confuſion, being unarmed and in a helpleſs poſture.

4, 5 *Ye, brethren, are not in darkneſs,* &c.] i. e. They were not now in a ſtate of heatheniſm, but of chriſtianity: they were not any longer in their groſs and natural ignorance of God, as they were before their converſion, but they were the children of light, and of the day; living and walking in the light of the goſpel, and in all holineſs of converſation.

13 *Eſteem them very highly.*] Give them greater eſteem than is otherwiſe due to them for their work and office ſake. *Goodman.*

15 *Ever follow that which is good,* &c.] By *good* here, as it ſtands in oppoſition to rendering *evil*, muſt be underſtood good-will and beneficence; or doing good to enemies: and this the apoſtle will have us follow; or, as the word ſignifies, *purſue with eagerneſs*, as the hunter doth his game: and this continually, notwithſtanding a multiplication of injuries; not only among ourſelves, but even among the heathens.

16 *Rejoice evermore.*] i. e. We muſt carry ourſelves ſo holily towards God, and ſo circumſpectly and unblameably before men, that we may always have cauſe for rejoicing.

17 *Pray without ceaſing.*] i. e. Prayer muſt be our morning and evening ſacrifice, ſo that beginning and ending the day with it, we may be ſaid, to do it always. So the burnt-offering, preſented every morning and evening, was called *perpetual*.

24 *Faithful is he that calleth you, who always will do it.*] God is *faithful*; i. e. always the ſame, and true to his word: God will certainly do his part towards the work of ſanctification and preſervation; but in a way of concurrence with our care and induſtry: he will do nothing without us, as we can do nothing without him.

26 *Greet all the brethren with an holy kiſs.*] The apoſtle concludes his epiſtle with ſalutations to all the brethren and members of the church, without exception, adviſing them to teſtify their affection to one another, by an holy kiſs given to each other; a ceremony of civility which was in uſe in thoſe eaſtern countries.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

The first *epistle* unto the Thessalonians was written from Athens.

The Second EPISTLE of PAUL the APOSTLE to the THESSALONIANS.

THE ARGUMENT.

It is generally thought that St. Paul *wrote this Epistle while he continued at* Corinth, *and not long after the former:* Timothy *and* Silas *being mentioned as attending him in both. The general design of it is to confirm the* Thessalonians *in their Christian profession, and to comfort them under the sufferings to which they were exposed.*

CHAP. I.

1 *He sheweth his good opinion of their faith, love, and patience;* 11 *and comforteth them against persecution.*

PAUL and Silvanus and Timotheus unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ.
2 Grace unto you and peace from God our Father, and the Lord Jesus Christ:
3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:
4 So that we our selves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
5 *Which is* a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer;
6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
8 In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:
9 Who shall be punished with everlasting

Notes on the First Chapter.

Ver. 5 *Which is a manifest token of the righteous*, &c.] Which tribulations and persecutions, or which patience under your persecutions, is an evident token that God, the righteous judge, will reward you with a share of that kingdom for which you suffer.

6 *Seeing it is a righteous thing with God*, &c.] The righteous nature of God will oblige him to recompense tribulation, and to repay trouble to all such as trouble you, and unkindly persecute you for righteousness sake.

9 *Who shall be punished with everlasting destruction*, &c.] Here we are to observe the tremendous dreadfulness of that wrath and vengeance, which at the great day will be inflicted on the ignorant and disobedient part of mankind. To denote the greatness of it, it is called destruction; not as if it were an abolishing of their nature, and utter extinction of their being, as the destruction of beasts is: but a loss of their happiness and well being, as the destruction of the fallen angels was: and to set forth the duration of it, it is called everlasting destruction; a dying life, and a living death.

From the presence.] Rather, *from the anger of the Lord*

deſtruction from the preſence of the Lord, and from the glory of his power;

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

11 Wherefore alſo we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power:

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jeſus Chriſt.

CHAP. II.

1 *He willeth them to continue ſtedfaſt in the truth received,* 3 *ſhewing that there ſhall be a departure from the faith,* 9 *and a diſcovery of antichriſt before the day of the Lord come.*

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our gathering together unto him,

2 That ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

3 Let no man deceive you by any means. For *that day ſhall not come* except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition:

4 Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

5 Remember ye not that when I was yet with you I told you theſe things?

6 And now ye know what with-holdeth, that he might be revealed in his time.

7 For the myſtery of iniquity doth already work: only he who now letteth *will let* until he be taken out of the way.

8 And then ſhall that Wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming:

9 *Even him* whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders,

10 And with all deceiveableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them ſtrongdeluſion, that they ſhould believe a lye:

10 *To be admired.*] In the efforts of his almighty power and love, for the compleat ſalvation of *all them that believe.*

11 *Good pleaſure of his goodneſs.*] Blackwall would render it, *the benevolence of his goodneſs*, and ſays, it is the moſt charming repreſentation any where to be found of that *infinite goodneſs* which ſurpaſſes all expreſſion.

12 *That the name of our Lord Jeſus Chriſt may be glorified in you.*] His meaning is, that the religion of our Lord Jeſus Chriſt may by your practice be recommended to the world, and the excellency of it made manifeſt before men. *Clarke.*

Notes on the Second Chapter.

Ver. 1 *We beſeech you brethren, by the coming of our Lord,* &c.] We beſeech you, as ye aſſuredly expect the coming of Chriſt, and look and long for that day, when Chriſt will appear to your glory, that you be not troubled, &c.

3 *Let no man deceive you by any means,* &c.] Let no man deceive you in this article of your faith by any pretence whatſoever; for before Chriſt's coming, ſhall come a great falling away from the catholic faith: and by that means the man of ſin will be revealed, who is the ſon of perdition.

4 *Exalteth himſelf above all that is called God,* &c.] i. e. Above all magiſtracy, authority, or dominion that God ever inſtituted: diſpoſing arbitrarily of kingdoms: abſolving ſubjects from their allegiance, from all obligation to obey the laws of their country: and cauſing kings and people, even whole nations to be maſſacred by ſecret plots or open violence. This, according to Dr. Samuel Clarke, is a very ſtrong and very ſtriking deſcription of the pope.

7 *The myſtery of iniquity.*] i. e. The hidden deſign of corrupting and overthrowing Chriſt's kingdom.

He who now letteth, will let.] Dr. Geddes very properly explains this of the Roman emperor, who would not ſuffer eccleſiaſtical power to grow to an exorbitant height: and many authors of great note agree in ſaying, that antichriſt was not to appear till after the fall of the Roman empire. See *Tillotſon's* Serm. Vol. II. p. 193.

9 *Even him whoſe coming is after the working of Satan,* &c.] An account is here given how antichriſt acquires and keeps up his power in the world. The great and firſt inſtrument is Satan; *after the working of Satan*, is as much as *by the working of Satan*; denoting not only his pattern, but his influence; the devil has a great hand over wicked men in the world: his way of dealing with them is moſt efficacious and powerful: he is certainly the firſt founder, and main ſupporter of the antichriſtian ſtate.

Power and ſigns and lying wonders.] It is moſt natural to refer all this to the fictitious miracles of the church of Rome, which have grown up to ſuch a degree of extravagance and effrontery, as to make even their popes aſhamed. *Doddridge.*

10 *With all deceiveableneſs of unrighteouſneſs.*] i. e. There ſhall ariſe perſons that ſhall have all poſſible marks and notes of the true church of Chriſt; excepting that alone without which all other marks are nothing; namely, the uncorrupt worſhip of the one true God of the univerſe, and the real practice of univerſal equity and goodneſs towards men. *Clarke.*

The love of the truth.] i. e. The purity and ſimplicity of the goſpel. *Clarke.*

11 *A ſtrong deluſion,* &c.] That ſhould entertain incredible abſurdities;

12 That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15 Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given *us* everlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in every good word and work.

CHAP. III.

1 *He craveth their prayers, 3 teſtifieth his confidence in them, 6 giveth them divers precepts, eſpecially to ſhun idleneſs and ill company.*

FInally, brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified, even as *it is* with you;

2 And that we may be delivered from unreaſonable and wicked men; for all *men* have not faith.

3 But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

6 Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7 For your ſelves know how ye ought to follow us. For we behaved not our ſelves diſorderly among you:

8 Neither did we eat any man's bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you:

9 Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.

10 For even when we were with you this we commanded you, that if any would not work, neither ſhould he eat.

11 For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies.

12 Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed.

15 Yet count *him* not as an enemy, but admoniſh *him* as a brother.

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abſurdities; namely, thoſe moſt ridiculous popiſh legends, which have gained ſuch credit as to be admitted into their public offices, and furniſh out a moſt affecting comment on theſe words. *Doddridge.*

12 *That they all might be damned.*] Might be condemned.

Notes on the Third Chapter.

Ver. 2 *From unreaſonable and wicked men*, &c.] From the rage and fury of the unbelieving Jews, and perſecuting Gentiles.

6 *Now we command you, brethren, in the name of our Lord*, &c.] Our apoſtle here enters upon a new ſubject; namely, that of church-diſcipline; not only exhorting, but commanding and requiring them to excommunicate from their ſociety, every brother or chriſtian profeſſor walking diſorderly; and not after the tradition or doctrine delivered by him againſt ſuch perſons.

7, 8, 9 *Yourſelves know how ye ought to follow us*, &c.] In theſe verſes, the apoſtle plainly intimates, whom he meant by the diſorderly brother mentioned in the foregoing verſe: it is the idle perſon, called diſorderly for this reaſon: becauſe God having fitted man for labour, he that will not do ſo, deſerts the order or rank in which God has placed him; and thus renders himſelf diſorderly. To condemn which practice St. Paul propounds his own example to their view and imitation; declaring that he did not eat any man's bread before he earned it; but wrought with his own hands in the day-time; and ſometimes part of the night at his trade of tent-making, that he might not be chargeable to any of them. Not but that he had power to demand maintenance for his miniſtry; but he choſe rather to depart from his right, and to labour in his calling in order to excite others to do the like.

13 *Be not weary in well-doing.*] Diodati gives it this excellent turn; *faint not* while *well-doing*; i. e. though ſome may abuſe your liberality, be not deterred thereby from works of charity.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write;

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

17 *The token in every epistle.*] I think it is evident from this and several other passages, that St. Paul not being very familiarly used to Greek characters, and perhaps to save time, every moment of which he knew how to estimate, used to dictate to some ready scribe, perhaps sometimes while his hands were employed in the labours of his trade. And this may account for some small inaccuracies of stile, at which little minds have been offended, and which some, who seem to carry their scrupulosity to an excess, have been over solicitous to vindicate, but which they who read with any thing of the temper of the writer, will easily know how to excuse—What was hinted before in this epistle, (chap. ii. 2.) may be an intimation that some fictitious letters were early written in his name, by which St. Paul might be induced to add this token with his own hand. *Doddridge.*

The First EPISTLE of PAUL the APOSTLE to TIMOTHY.

THE ARGUMENT.

The date of this Epistle has been greatly disputed. The hypothesis which seems to have prevailed most generally is, that it was written about the year of our Lord 58, *when St.* Paul *had lately quitted* Ephesus, *on account of the tumult raised there by* Demetrius, *and was gone into* Macedonia, *Acts* xx. 1. *And this is the opinion of many learned criticks, both ancient and modern; which seems to be countenanced by an expression in the 4th chapter and 12th verse.* Let no man despise thy youth: *though bishop* Pearson *endeavours to prove that it was not written till the year* 65. *Be that as it may; it is of much more consequence to consider the contents, than to investigate the date of this Epistle: It seems principally intended to direct* Timothy *in managing the affairs of the church, while he abode at* Ephesus; *and particularly to instruct him in chusing proper persons to be employed in the ministry: another part of the Apostle's design, was to caution this young Evangelist against the influence of those judaizing teachers, who by their subtle distinctions, and endless controversies, had corrupted the purity and simplicity of the gospel. It must be remembered, that* Timothy *was a native of* Lystra, *a city of* Lycaonia *in the* Lesser Asia: *his father was a* Greek, *but his mother, whose name was* Eunice, *was a* Jewess: *He was ordained when he was very young, probably about twenty; and afterwards we find, he often attended the Apostle in his travels, and assisted him in preaching the gospel.*

CHAP.

CHAP. I.

1 *Timothy is put in mind of the charge which was given unto him by Paul.* 5 *The end of the law.* 11 *Paul's calling to be an Apoſtle.*

PAUL an Apoſtle, of Jeſus Chriſt by the commandment of God our Saviour, and Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothy *my* own ſon in the faith: grace, mercy, *and* peace from God our Father, and Jeſus Chriſt our Lord.

3 As I beſought thee to abide ſtill at Epheſus when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine,

4 Neither give heed to fables and endleſs genealogies, which miniſter queſtions rather than godly edifying, which is in faith; *ſo do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

6 From which ſome having ſwerved, have turned aſide unto vain jangling;

7 Deſiring to be teachers of the law; underſtanding neither what they ſay, nor whereof they affirm.

8 But we know that the law *is* good, if a man uſe it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manſlayers,

10 For whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for lyars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine;

11 According to the glorious Goſpel of the bleſſed God, which was committed to my truſt.

12 And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry;

13 Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy becauſe I did *it* ignorantly in unbelief:

14 And the grace of our Lord was exceeding abundant with faith and love which is in Chriſt Jeſus.

15 This *is* a faithful ſaying and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

16 Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

17 Now unto the King eternal, immortal, inviſible, the only wiſe God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare,

Notes on the Firſt Chapter.

Ver. 2 *My own ſon.*] He calls him his *own ſon* chiefly to expreſs the paternal affection he had for him, and the complacency he found in that aſſiſtance he had received from him in the work of the miniſtry, aud in the *filial* reverence and affection which this excellent young miniſter expreſſed to him.

4 *Fables and endleſs genealogies.*] i. e. To matters of mere *form*, order of *ſucceſſions*, and the like, which the Jews were apt to lay ſo great a ſtreſs upon. *Clarke.*

5 *Now the end of the commandment.*] i. e. The great deſign of the chriſtian law. *Clarke.*

Charity.] The Greek word is αγαπη, and ſhould be rendered *love*, i. e. univerſal love towards mankind. *Clarke.*

8 *The law is good, if a man uſe it lawfully.*] i. e. As we ought to uſe it, as God intended it; namely, as a perfect rule of life to direct us in our obedience to God; but not ſo good as to expect juſtification by it: not good in oppoſition to the goſpel, but in ſubſerviency to it.

9 *The law is not made for a righteous man, but for the lawleſs,* &c.] i. e. In order to reſtrain the irregularities and enormities of wicked men, and preſerve ſociety from their aſſaults.

13 *Who was before a blaſphemer.*] He had the greater reaſon to acknowledge this guilt, as he had not only ſpoken evil of Chriſt himſelf, but encouraged and even compelled others to do the ſame.

14 *And the grace,* &c.] Rather, *but the grace,* &c.

16 *For this cauſe I obtained mercy,* &c.] God is pleaſed ſometimes to magnify his mercy in the converſion and ſalvation of the moſt notorious ſinners; that ſo the greateſt may take encouragement from thence to hope and truſt in our Lord Jeſus Chriſt for pardon and mercy. Thus here the great blaſphemer and perſecutor was received to mercy, for an example to all ſuch ſinners as ſhould hereafter forſake their evil ways, and give themſelves up ſincerely to the obedience of the goſpel.

17 *Now unto the king eternal, immortal, inviſible,* &c.] Our apoſtle being quite rapt up with the ſweet ſenſe of the greatneſs of God's pardoning mercy towards himſelf, concludes this whole matter with an affectionate thankſgiving to God: as if he had ſaid, The ſenſe of the abovementioned unſpeakable mercy calleth up my ſoul to ſpeak with joy the praiſes of our God, who is eternal, immortal, inviſible; the only God, abſolutely wiſe over angels and all creatures: to him be honour and glory for ever and ever.

19 Holding faith, and a good conſcience; which ſome having put away, concerning faith have made ſhipwrack:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme.

CHAP. II.

1 *Prayers to be made for all men, and the reaſon why.* 9 *How women ſhould be attired.* 12 *They are not permitted to teach.*

I Exhort therefore that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men;

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.

3 For this *is* good and acceptable in the ſight of God our Saviour:

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Chriſt Jeſus;

6 Who gave himſelf a ranſom for all, to be teſtified in due time.

7 Whereunto I am ordained a preacher and an apoſtle, (I ſpeak the truth in Chriſt, *and* lye not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array;

10 But (which becometh women profeſſing godlineſs) with good works.

11 Let the woman learn in ſilence with all ſubjection.

12 But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.

13 For Adam was firſt formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the tranſgreſſion.

15 Notwithſtanding, ſhe ſhall be ſaved in child-bearing, if they continue in faith and charity and holineſs with ſobriety.

CHAP. III.

1 *How biſhops and deacons, and their wives, ſhould be qualified,* 14 *and to what end ſaint Paul wrote to Timothy of theſe things.*

THIS *is* a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work.

2 A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach;

3 Not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

4 One that ruleth well his own houſe, having his children in ſubjection with all gravity;

5 (For if a man know not how to rule his

19 *Faith.*] i. e. An aſſent to the truth of chriſtianity.

20 *Whom I have delivered unto Satan.*] Whom I have excommunicated. *Wall.*

Notes on the Second Chapter.

Ver. 3, 4 *This is good and acceptable in the ſight of God our Saviour,* &c.] Our apoſtle ſubjoins his reaſons for our praying for all men; becauſe Chriſt came into the world to ſave all men, chap. i. 15. Becauſe it is the deſire of God, as well as the deſign of Chriſt, that all men ſhould be ſaved; and becauſe ſuch prayers are acceptable in the ſight of God.

5 *There is one God, and one mediator,* &c.] His argument runs thus: We ought to pray for all; becauſe there is one God who is good to all; and one mediator between God and mankind, who took upon him the common nature of all men, and gave himſelf a ſatisfactory and ſufficient ranſom for all; which was in due time teſtified to us by his apoſtles.

8 *That men pray every where.*] Not only in the temple and ſynagogues, but in public aſſemblies, private families, and ſecret retirements.

12 *I ſuffer not a woman to teach.*] i. e. In public.

14 *Adam was not deceived.*] Not *firſt* deceived.

15 *In child-bearing.*] In bringing up children.

Notes on the Third Chapter.

Ver. 2 *A biſhop then muſt be blameleſs, the huſband of one wife,* &c.] *He ought to be blameleſs*; i. e. in regard to his moral character: *the huſband of one wife*; one at a time, not guilty of the ſin of having many wives, or of putting away his wife by divorce, as the Jews frequently did, for frivolous cauſes.

Given to hoſpitality.] As there were few houſes of public entertainment in the eaſtern countries, hoſpitality was a virtue more peculiarly ſeaſonable and neceſſary than among us; I mean ſo far as it related to the accommodation of intire ſtrangers on their travels.

3 *Not given to wine, no ſtriker.*] Not one that ſitteth long over wine, or any other kind of ſtrong liquor, or that has ſo little government of himſelf, as to be ready to ſtrike thoſe that diſpleaſe him.

Not a brawler.] Not contentious.

own houſe, how ſhall he take care of the church of God?)

6 Not a novice, leſt being lifted up with pride he fall into the condemnation of the devil.

7 Moreover, he muſt have a good report of them which are without; leſt he fall into reproach and the ſnare of the devil.

8 Likewiſe *muſt* the deacons *be* grave, not doubled-tongued, not given to much wine, not greedy of filthy lucre,

9 Holding the myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſs.

11 Even ſo *muſt their* wives *be* grave, not ſlanderers, ſober, faithful in all things.

12 Let the deacons be the huſbands of one wife, ruling their children and their own houſes well.

13 For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

14 Theſe things write I unto thee, hoping to come unto thee ſhortly:

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controverſy great is the myſtery of godlineſs; God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

He foretelleth that in the latter times there ſhall be a departure from the faith.

NOW the Spirit ſpeaketh expreſly that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils,

2 Speaking lyes in hypocriſy, having their conſcience ſeared with a hot iron;

3 Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving:

5 For it is ſanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine whereunto thou haſt attained.

7 But refuſe profane and old wives fables, and exerciſe thy ſelf *rather* unto godlineſs.

8 For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

9 This *is* a faithful ſaying, and worthy of all acceptation.

10 For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.

6 *Not a novice.*] Not one that is newly converted to Chriſtianity.

7 *Of them that are without.*] Even of unbelievers themſelves.

13 *They that have uſed the office of a deacon well, purchaſe to themſelves a good degree,* &c.] The honourable teſtimony borne to their character, by advancing them to this truſt and continuing them in it, will embolden them to plead more freely, and engage the moſt reſpectful attention.

14, 15 *Theſe things write I unto thee, hoping to come unto thee,* &c.] As if the apoſtle had ſaid, I hope to come to thee very ſhortly: but if I tarry long, or be prevented at laſt, as I am uncertain, I write theſe things to thee, that thou mayeſt know how thou oughteſt to converſe in the houſe of God, the church of the living God, in which thou art a pillar of the truth.

16 *Great is the myſtery of godlineſs.*] Dr. Samuel Clarke reads, *Great is the myſtery of God, manifeſt in the fleſh, ſeen of angels*; *ſeen* not in the literal ſenſe, for that was no myſtery; but underſtood, apprehended, made plain to the angels; who were before, in that ſenſe, *deſirous to look into it.*

Notes on the Fourth Chapter.

Ver. 1 *Doctrines of devils.*] Mr. Mede and archbiſhop Tillotſon explain this, as expreſſing worſhip paid to the ſpirits of the dead.

4 *Every creature of God is good,* &c.] By the goſpel diſpenſation the diſtinction of meats, clean and unclean, is taken away; and every creature of God is good in itſelf, and clean to us; and nothing to be refuſed as unlawful or unclean, if it be received thankfully from God's hand.

7 *Old wives fables.*] i. e. Jewiſh traditions.

8 *Bodily exerciſe profiteth little.*] By *bodily exerciſe*, he meaneth corporal auſterities, abſtinence from meats and marriage; all the external exerciſes of religion: theſe profit a little, though but a little, in compariſon of the profit of godlineſs.

16 *Take*

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thy self wholly to them; that thy profiting may appear to all.

16 Take heed unto thy self, and unto thy doctrine; continue in them: for in doing this thou shalt both save thy self and them that hear thee.

CHAP. V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.*

REbuke not an elder, but intreat *him* as a father; *and* the younger men, as brethren;

2 The elder women, as mothers; the younger, as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tatlers also and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and The labourer *is* worthy of his reward.

16 *Take heed unto thyself, and unto thy doctrine,* &c.] Have a special regard to the piety of thy life, and to the purity of thy doctrine; so shalt thou do what lieth in thee to save both thine own soul, and the souls of all thy people.

Notes on the Fifth Chapter.

Ver. 1 *Rebuke not an elder.*] Or, aged person.

3 *That are widows indeed.*] Whose destitute circumstances recommend them as the proper objects of charity.

4 *Or nephews.*] Rather, grand-children.

8 *If any provide not for his own, and specially for those of his own house,* &c.] i. e. If any professing christianity, and having ability, provides not for his own kindred, but especially for those of his own house, he liveth so contrary to the christian faith, that in effect he denies it, and is worse than an infidel, who commonly makes provision for his poor relations.

9 *Into the number.*] i. e. Into the number of those to be maintained by the church, and to minister in the office of deaconnesses; which was to entertain christian strangers, and educate poor children. *Doddridge.*

10 *Strangers.*] Here the Papists read *pilgrims.* Middleton.

11 *To wax wanton against Christ.*] By their inconsistent and idle way of living to throw off the yoke of Christ, they will marry to heathen husbands, and so at length apostatize from christianity.

12 *Having damnation.*] Exposing themselves to condemnation, by violating their engagement to the church.

16 *Have widows.*] Have relations that are widows.

19 Againſt an elder receive not an accuſation, but before two or three witneſſes.

20 Them that ſin rebuke before all, that others alſo may fear.

21 I charge *thee* before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

22 Lay hands ſuddenly on no man, neither be partaker of other men's ſins: keep thy ſelf pure.

23 Drink no longer water, but uſe a little wine for thy ſtomach's ſake and thine often infirmities.

24 Some men's ſins are open before-hand, going before to judgement; and ſome *men* they follow after.

25 Likewiſe alſo the good works *of ſome* are manifeſt beforehand; and they that are otherwiſe cannot be hid.

CHAP. VI.

1 *Servants duties.* 3 *To avoid new-fangled teachers.* 6 *The gain of godlineſs.*

LET as many ſervants as are under the yoke count their own maſters worthy of all honour, that the name of God and *his* doctrine be not blaſphemed.

2 And they that have believing maſters, let them not deſpiſe *them* becauſe they are brethren; but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſent not to wholſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs;

4 He is proud, knowing nothing, but doting about queſtions, and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil-ſurmiſings,

5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs. From ſuch withdraw thy ſelf.

6 But godlineſs with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation and a ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

10 For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

11 But thou, O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 I give thee charge in the ſight of God who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion;

14 That thou keep *this* commandment without ſpot unrebukable, until the appearing of our Lord Jeſus Chriſt:

15 Which in his times he ſhall ſhew, *who is*

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22 *Lay hands ſuddenly on no man.*] i. e. Ordain no perſon precipitately: *neither be partaker of other men's ſins,* by ordaining unworthy men.

23 *Drink no longer water.*] i. e. Alone; but mix wine with it.

24 *Some men's ſins are before-hand, going before to judgement.*] i. e. They are ſo notorious to the eye of the world, that they may without ſcruple be condemned.

Some men they follow after.] The ſins of others are ſecret, but will appear againſt them in judgment.

Notes on the Sixth Chapter.

Ver. 6 *Godlineſs with contentment is great gain,* &c.] As if the apoſtle had ſaid, Though theſe ſeducers are for making a gain of godlineſs; yet we know that godlineſs is great gain, eſpecially with contentment.

10 *The love of money,* &c.] An exceſſive love of money is the root of all moral evil.

12 *Hath profeſſed a good profeſſion before many witneſſes.*] St. Paul (Heb. xiii. 23.) ſays that *Timothy was ſet at liberty*; whence we may conclude, that he had been put in priſon on account of the faith, and on that occaſion made the profeſſion here ſpoken of, and the rather, becauſe the profeſſion of Chriſt before Pilate is mentioned in the verſe following. *Heylyn.*

13 *Witneſſed a good confeſſion.*] By owning himſelf to be a king, which was moſt likely to expoſe him to the reſentment of the Roman governor, who had the ſupreme power of life and death.

the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science, falsly so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

16 *Who only hath immortality.*] i. e. Who only hath it immutably and independently. *Clarke.*

17 *Rich in this world.*] Riches can only avail us in this world, which greatly extenuates the value of them; for they can neither attend us into the other, nor at all influence our happiness there.

19 *A good foundation.*] A good security or treasure.

20 *O Timothy, keep that which is committed to thy trust,* &c.] Our apostle concludes this epistle to Timothy with a very pathetic exhortation to him, that he would maintain purity of doctrine, and preach that to his hearers, avoiding all idle speculations, which the heathen philosophers admired; despising in the mean time the plainness and simplicity of the gospel.

The Second EPISTLE of PAUL the APOSTLE to TIMOTHY.

THE ARGUMENT.

It is generally agreed that this Epistle was dated from Rome, *during the Apostle's second confinement under* Nero, *and not long before his martyrdom. The design of St.* Paul *seems to be to prepare* Timothy *for those sufferings to which he foresaw he would be exposed; to forewarn him of the fatal apostacy that was beginning to appear in the Church; and at the same time to animate him, from his own example, and the great motives of Christianity, to the most vigorous and resolute discharge of every part of the ministerial office.*

CHAP. I.

1 *Paul's love to Timothy, and Timothy's faith.* 8 *Paul giveth divers exhortations.* 15 *Of Phygellus and Hermogenes.*

PAUL an Apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timothy *my* dearly beloved son: grace, mercy *and* peace from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I ſerve from *my* fore-fathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day;

4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſuaded that in thee alſo.

6 Wherefore I put thee in remembrance that thou ſtir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the ſpirit of fear, but of power, and of love, and of a ſound mind.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou partaker of the afflictions of the Goſpel, according to the power of God;

9 Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began,

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the Goſpel:

11 Whereunto I am appointed a preacher and an apoſtle, and a teacher of the Gentiles.

12 For the which cauſe I alſo ſuffer theſe things: nevertheleſs, I am not aſhamed; for I know whom I have believed, and am perſuaded that he is able to keep that which I have committed unto him againſt that day.

13 Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

14 That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us.

15 This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain;

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he miniſtered unto me at Epheſus, thou knoweſt very well.

CHAP. II.

1 *Timothy exhorted to conſtancy and perſeverance,*
15 *and to ſhew himſelf approved.*

THOU therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

2 And the things that thou haſt heard of

Notes on the First Chapter.

Ver. 3 *Whom I ſerve from my fore-fathers.*] &c.] St. Paul had been calumniated by the Jews as an apoſtate from the religion of his fore-fathers, for which reaſon here, and frequently elſewhere, he declares the contrary. *Heylyn.*

7 *God hath not given us the ſpirit of fear,* &c.] Be not diſcouraged by perſecution; for God hath not given us his miniſters the ſpirit of fear, but of courage and fortitude. Perhaps the apoſtle added this under an apprehenſion that the tender ſpirit of Timothy might have been ſomething terrified by the proſpect of perſecution.

9 *Who hath ſerved us, and called us with an holy calling,* &c.] As if the apoſtle had ſaid, To fortify thee againſt the fear of thoſe perſecutions which may probaby attend thee in the work of the goſpel; conſider, that the God whom thou ſerveſt in this employment is he that hath ſaved us, and called us with an holy calling: firſt to chriſtianity, and then to the miniſtry; but to neither of them, according to the merit of our works, as if we had done any thing to deſerve either of theſe favours at his hands, but according to his own purpoſe and grace, given us in Chriſt Jeſus before the world began.

12 *I know whom I have believed.*] This tranſlation ſeems inaccurate, and the marginal reading much better, *I know whom I have truſted.* See *Ward's Differt.*

13, 14 *Hold faſt the form of ſound words, which thou haſt heard of me,* &c.] By a form of ſound words, we are to underſtand the truths and doctrines of the goſpel methodically diſpoſed and digeſted, called ver. 14, *that good thing which was committed unto thee*; meaning the ſummary of the chriſtian doctrine committed to his care and keeping.

15 *All they which are in Aſia be turned away from me.*] By *all* in Aſia, we are to underſtand very many, almoſt all, not every individual.

16 *The Lord give mercy unto the houſe of Oneſiphorus.*] The apoſtle makes in this a grateful commemoration of the kindneſs of Oneſiphorus towards him, who refreſhed him with his preſence and relief; and was not aſhamed of his impriſonment, as others were.

Notes on the Second Chapter.

Ver. 1 *Be ſtrong in the grace that is in Chriſt Jeſus.*] i. e. Be faithful and diligent in preaching the goſpel. *Clarke.*

2 *The things that thou haſt heard of me among many witneſſes,* &c.] Timothy is here charged to take ſpecial care, that the doctrine of the goſpel, and the precepts of holy living, which he had heard St. Paul deliver, in the preſence of many witneſſes, ſhould be tranſmitted to men of great fidelity and ability; whom he was to ordain and impower to teach it to others.

me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3 Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf with the affairs of *this* life; that he may pleaſe him who hath choſen him to be a ſoldier.

5 And if a man alſo ſtrive for maſteries, *yet* is he not crowned except he ſtrive lawfully.

6 The huſbandman that laboureth muſt be firſt partaker of the fruits.

7 Conſider what I ſay; and the Lord give thee underſtanding in all things.

8 Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead, according to my goſpel:

9 Wherein I ſuffer trouble as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

11 *It is* a faithful ſaying: for if we be dead with *him*, we ſhall alſo live with *him*:

12 If we ſuffer, we ſhall alſo reign with *him*: if we deny *him*, he alſo will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himſelf.

14 Of theſe things put *them* in remembrance, charging *them* before the Lord that they ſtrive not about words to no profit, *but* to the ſubverting of the hearers.

15 Study to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

16 But ſhun profane and vain bablings: for they will increaſe unto more ungodlineſs.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, ſaying, That the reſurrection is paſt already; and overthrow the faith of ſome.

19 Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his: and, Let every one that nameth the name of Chriſt depart from iniquity.

20 But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour.

21 If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, *and* prepared unto every good work.

22 Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

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5 *If a man ſtrive for maſteries, he is not crowned, except*, &c.] If a man runs in a race, and takes a ſhorter way to the mark, not running in the appointed courſe, his labour is in vain: and if a man profeſs to ſerve God, yet if he ſerves him not in that method of obedience which God himſelf requires, but will go a nearer way to heaven, either according to his own humour, or in the way of any human invention whatſoever, following the authority of *men*, of *popes*, of *fathers*, or *churches*, inſtead of the plain rules of *reaſon* and *ſcripture*, he will juſtly fall ſhort of his reward. *Clarke.*

6 *The huſbandman that laboureth*, &c.] Here ſeems to be a tranſpoſition; it ſhould be, *the huſbandman muſt firſt labour, and then*, &c. *Doddridge.*

13 *He cannot deny himſelf.*] He cannot alter his own nature, or fruſtrate his own public declaration.

15 *Rightly dividing the word of God.*] i. e. Proper application muſt be made of the different parts of ſcripture, according to the different circumſtances of different perſons. By *one* method the *ignorant* are to be *inſtructed*; by *another*, the *wicked* and *profane* are to be *reproved*; by *one* part of ſcripture the *weak* are to be *confirmed*; by *another*, the *melancholy* to be *comforted*; by a *third*, the *erroneous* to be *undeceived*. Clarke.

19 *The foundation of God ſtandeth ſure*, &c.] i. e. His holy covenant ſtandeth firm and ſure, having a ſeal annexed to it, as uſually contracts have by which two parties oblige themſelves to each other: which ſeal, on God's part, hath this impreſſion, "The Lord knoweth them that are his:" and, on our part, is written, "Let every one that nameth the name of Chriſt depart from iniquity."

20, 21 *In a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth*, &c.] i. e. Has not the maſter a right to employ his ſervants in what ſtation he pleaſes, more or leſs honourable; provided, in his final diſtribution, he deals equitably with each of them, in their ſeveral and reſpective degrees? So Dr. Samuel Clarke interprets it, though Whitby and others underſtand it thus: That as it is uſual in great men's houſes to have veſſels of all ſorts; ſome of wood and earth; others of gold and ſilver; ſome for honourable uſes, and others for diſhonourable: in like manner it is in the church of Chriſt; there will be a number of orthodox, and alſo of heterodox perſons, hypocrites, and ſincere Chriſtians. He therefore adviſes Timothy not to be ſcandalized at them, but to purge himſelf from them; to keep himſelf pure from hereſy and impiety: as he would hereby manifeſt himſelf to be a veſſel unto honour, ſanctified and meet unto the miniſter's uſe; that is, for the ſervice and glory of God, and diſpoſed for every good work.

23 *Unlearned queſtions.*] i. e. Doctrines that were never *learned* by a Chriſtian as neceſſary to make him a diſciple of Chriſt.

25 *In*

24 And the ſervant of the Lord muſt not ſtrive; but be gentle unto all *men*, apt to teach, patient,

25 In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

CHAP. III.

1 *He adverti ſeth him of the times to come,* 6 *deſcribeth the enemies of the truth,* 16 *and commendeth the holy ſcriptures.*

THIS know alſo, that in the laſt days perilous times ſhall come.

2 For men ſhall be lovers of their own ſelves, covetous boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce deſpiſers of thoſe that are good,

4 Traitors, heady, high-minded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſs, but denying the power thereof. From ſuch turn away.

6 For of this ſort are they which creep into houſes, and lead captives ſilly women laden with ſins, led away with divers luſts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth; men of corrupt minds, reprobate concerning the faith.

9 But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as their's alſo was.

10 But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience,

11 Perſecutions, afflictions, which came unto me at Antioch, at Iconium, at Lyſtra; what perſecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned and haſt been aſſured of, knowing of whom thou haſt learned *them*;

14 And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

16 All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs:

17 That the man of God may be perfect, throughly furniſhed unto all good works.

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25 *In meekneſs, inſtructing thoſe,* &c.] The meaning is, we are to inſtruct them with meekneſs; leſt peradventure by our paſſion, we raiſe in them a juſt prejudice againſt us; when by meek inſtruction they might poſſibly have been brought to repentance, and to the acknowledgment of the truth. *Clarke.*

Notes on the Third Chapter.

Ver. 1 *In the laſt days perilous times ſhall come.*] As if our apoſtle had ſaid, O my ſon Timothy, be not thou diſcouraged at the ſects and ſchiſms, at the hereſies and blaſphemies, at the vice and impiety, which will be found in and amongſt perſons in the laſt days, when certainly know, that *perilous times ſhall come.*

5, 6 *Having a form of godlineſs, but denying the power,* &c.] His meaning to deſcribe ſuch perſons, as under the pretence of ſanctity and a form of godlineſs, or with great zeal for certain rites and ceremonies and appearances of religion, either cheat and defraud men in their dealings without truth and juſtice, or corrupt men's manners, and ſeduce men and women into the practice of immoralities, as if not inconſiſtent with religion. *Clarke.*

7 *Ever learning,* &c.] Always pretending to hear with great eagerneſs, but being turned about with every gale of doctrine, they never attain any fixed and ſteady principles.

8 *As Jannes and Jambres withſtood Moſes,* &c.] Jannes and Jambres were two famous magicians in Egypt, who withſtood Moſes, when he was working miracles before Pharaoh, to hinder him from believing. It is remarkable, that the former of theſe is mentioned together with Moſes by Pliny, and both of them by Numenius the philoſopher, quoted in Euſebius, as celebrated magicians.

12 *All that live godly ſhall ſuffer perſecution.*] In ſome ages, and countries, from the malice of unbelieving Jews and heathens; at other times, and in other places, from the bigotry of idolatrous and tyrannical Chriſtians: and that at all times, and in all places, even where Chriſtianity ſhall be moſt univerſally profeſſed, and when it might ſeem moſt to proſper; ſtill men of truth and virtue ſhould continually be expoſed to inconveniencies, diſadvantages of divers kinds, from the ſtrong prejudices and manifold iniquities of a vicious and debauched world. *Clarke.*

14 *Continue thou in the things which thou haſt learned,* &c.] Continue in the things which thou haſt learned from me as an authoriſed apoſtle.

16, 17 *Profitable for doctrine, for reproof,* &c.] For *doctrine*, as containing all neceſſary truth; for *reproof*, as guarding men againſt all pernicious errors; for *correction*, as affording the ſtrongeſt arguments to perſuade ſinners to amend; and for inſtruction

CHAP. IV.

1 *Paul exhorteth Timothy.* 9 *He willeth him to come to him, and to bring Mark, and other things which he wrote for.*

I Charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee,* and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

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struction in righteousness, as directing men in all virtuous practices. *That the man of God may be perfect, thoroughly furnished,* that every Christian, particularly every preacher of the gospel, may therein find abundant instruction both how to direct his own practice, in the way of righteousness, and how to persuade others also to do the same. *Clarke.*

Notes on the Fourth Chapter.

Ver. 3 *The time will come when they will not endure sound doctrine.*] i. e. They will not be content with the form of sound words delivered by Christ and his apostles. *Clarke.*

5 *Watch thou in all things, endure afflictions, do the work of an evangelist,* &c.] As if he had said, False teachers will beset thee on every side, therefore guard and watch every where. *Endure afflictions:* he that fears the frowns of men can never discharge faithfully his duty to God. *Do the work of an evangelist,* which was an extraordinary, and therefore but a temporary office, to assist the apostles in preaching and publishing the gospel from place to place. *Make full proof of thy ministry;* so fulfil all the parts of it, that none may charge thee with the neglect of any thing belonging to thy duty.

7 *I have kept the faith.*] I have preserved my fidelity, and been faithful in my trust.

13 *The cloak.*] Chrysostom and many others understand by the Greek word φελονη *a chest,* or *strong box;* which might contain things of importance.

The parchments.] Bishop Bull things these parchments might be a kind of common place-book, in which St. Paul inserted extracts from the books he read.

14 *Alexander the coppersmith.*] Rather, *the brazier.* He was an Ephesian, and had, it seems, come to Rome to stir up the prosecution against Paul. *Wall.*

17 *The Lord stood with me, and strengthened me,* &c.] i. e. Though man forsook me, God stood by me: the Lord Jesus strengthened me, that by me, thus standing up in the defence of the gospel, the preaching of it might be fully known, and that all the Gentiles might hear the defence of it: and thus, for that time, I was delivered out of Nero's hands, and out of that bloody lion's mouth.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The second *epistle* unto Timotheus ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

The EPISTLE of PAUL to TITUS.

THE ARGUMENT.

St. Paul *having appointed* Titus *to take care of the church he had planted in* Crete, *in this epistle directs him on what principles he was to act, in the ordination of those Christian ministers, who were to take the oversight of particular churches; representing them as persons, not only of a blameless but exemplary character, who should be eminent for their piety, and for every social and personal virtue, as well as thoroughly established in the Christian faith.*

CHAP. I.

1 *Why Titus was left in Crete.* 6 *How ministers should be qualified.* 10 *Of evil-doers.*

PAUL a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God that cannot lye, promised before the world began,

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus *mine* own son after the common faith: grace, mercy *and* peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that [thou shouldest set] in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife: having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talk-

Notes on the First Chapter.

Ver. 3 *According to the commandment of God our Saviour.*] i. e. By the command of him, who, before the world began, promised to bring us, through his mercy in Christ, to a hope of eternal life. *Clarke.*

7 *Not self-willed.*] Obstinate, morose, and arrogant.

10 *There are many unruly and vain talkers and deceivers,* &c.] A reason is here subjoined why Titus should take such special care to fill the church with able guides; namely, because a multitude of false teachers were dispersed abroad, and scattered up and down every where; particularly, the judaizing doctors, those of the circumcision, mentioned in Acts xv. who would make christianity nothing more than the supplement to the law of Moses.

ers, and deceivers, especially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway lyars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men that turn from the truth.

15 Unto the pure all things *are* pure; but unto them that are defiled and unbelieving, *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*; being abominable and disobedient, and unto every good work reprobate.

CHAP. II.

1 *Directions given to Titus, both for his doctrine and life.* 9 *Of the duty of servants.*

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience:

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thy self a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again,

10 Not purloining, but shewing all good fidelity: that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works:

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

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11 *Whose mouths must be stopped.*] By solid arguments.

12 *A prophet of their own, said, the Cretians are always liars,* &c.] One of their own prophets or poets, namely Epimenides, had given this character of them, that the *Cretians were a lying, savage and lazy people:* the Greek of this is a compleat hexameter verse.

13 *Rebuke them sharply.*] With a cutting severity: the metaphor is taken from the art of a surgeon, who, as the wound is more dangerous or corrupt, makes the deeper incision.

16 *They profess that they know God; but in works they deny him,* &c.] Behold here the dismal character of many hypocritical persons in the Jewish church. They professed the knowledge of the true God: but in their lives and actions they denied him; and so became abominable both to God and man, disobedient to the law, and averse from every good work.

Notes on the Second Chapter.

Ver. 5 *Keepers at home.*] Elsner in a learned note has shewn that the Greek word here signifies both to *keep at home*, and be attentive to domestic affairs.

7, 8 *In all things shewing thyself a pattern of good works,* &c.] By piety and good works second thy doctrine: there must be a harmony and correspondence between a minister's doctrine and his conversation; otherwise he pulls down faster than he builds up. The apostle closes this admonition to Titus concerning preaching with this solemn charge; namely, that his doctrine be sound and profitable, sincere without mixture, grave without levity, sound words that can never be confuted by gainsayers.

10 *Not purloining.*] Not privately defrauding.

That they may adorn, &c.] To *adorn* the doctrine of God, is by our practice to cause it to appear lovely and beneficial to mankind, to show how glorious it is in its effects, and how worthy to be embraced and practised by all men. *Clarke.*

15 *Let no man despise thee.*] Let thy doctrine and behaviour in wisdom and gravity be such as may preserve and keep thee from all contempt.

Notes

CHAP. III.

1 *Titus directed what to teach,* 10 *to reject obſtinate hereticks.* 12 *The concluſion.*

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

3 For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindneſs and love of God our Saviour toward man appeared,

5 Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt;

6 Which he ſhed on us abundantly through Jeſus Chriſt our Saviour;

7 That being juſtified by his grace we ſhould be made heirs according to the hope of eternal life.

8 *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works. Theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions and genealogies, and contentions and ſtrivings about the law: for they are unprofitable and vain.

10 A man that is an heretick, after the firſt and ſecond admonition, reject;

11 Knowing that he that is ſuch is ſubverted, and ſinneth, being condemned of himſelf.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

Notes on the Third Chapter.

Ver. 2 *Speak evil of no man.*] Calumny and evil-ſpeaking has been a reigning vice in all ages; and by this means a greater guilt is contracted than men generally apprehend or are aware of. If we know what we report of another to be falſe, it is downright lying: if we believe what we report of others to be falſe, it is ſlander: if what evil we report of others be really true, and we know it to be ſo, yet it is defamation, and contrary to that goodneſs and charity which chriſtianity requires; for to divulge the faults of others, though really guilty of them, without any neceſſity, is certainly a ſin, and included in this apoſtolical prohibition. To think and ſpeak evil of others is not only a bad thing, but a ſign of a bad man; and in many caſes it is as great charity to conceal an evil we hear of our neighbour, as it is to relieve him in his diſtreſs.

4 *The love of God our Saviour.*] The love of God the Father, and our Saviour.

8 *That they which have believed in God, might be careful to maintain good works.*] The apoſtle ſeems here to intimate that they who are juſtified by the faith of the goſpel ſhould be ſo far from thinking themſelves hereby excuſed from good works, that they ought upon that account to be the more careful to maintain and practiſe them; becauſe, by the very profeſſion of the chriſtian faith and religion, they have ſolemnly engaged themſelves to do ſo.

10 *A man that is an heretick, after the firſt and ſecond admonition, reject.*] Refuſe communion with him that obſtinately perſiſts in dangerous errors and hereſies: and accordingly let him be excommunicated.

11 *Is ſubverted.*] Or turned aſide from the true faith.

The

The EPISTLE of PAUL to

PHILEMON.

THE ARGUMENT.

This Epiſtle was written on a private occaſion. Oneſimus *a ſervant to* Philemon *the* Coloſſian, *one of* Paul's *converts, had robbed his maſter and fled to* Rome, *where* Paul *then was a priſoner at large; who providentially meeting with him, converted him to the Chriſtian Faith; after which, for ſome time, he miniſtered to the apoſtle, till he accidentally heard that he was* Philemon's *ſervant; upon which he ſent him back to his maſter with this recommendatory letter, earneſtly deſiring Philemon to pardon and receive him again into favour.*

Paul deſireth Philemon to forgive his ſervant, and lovingly to receive him again.

PAUL a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon, our dearly beloved and fellow-labourer,

2 And to *our* beloved Apphia and Archippus our fellow-ſoldier, and to the church in thy houſe:

3 Grace to you and peace from God our Father, and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and towad all ſaints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt to enjoin thee that which is convenient,

9 Yet for love's ſake I rather beſeech *thee*, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds:

11 Which in time paſt was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly.

Notes on the Epiſtle to Philemon.

Ver. 2 *Apphia.*] She is ſuppoſed to be Philemon's wife.

4 *Love and faith.*] i. e. Faith in the Lord Jeſus, love and charity towards all ſaints or holy people.

9 *Paul the aged.*] The Greek word πρεσβυτης, which is here uſed, always ſignifies *aged*, but πρεσβευτης ſometimes ſignifies *an old man*, and at other times *an ambaſſador*: now St. Paul could not properly call himſelf *the aged*, being, according to the moſt probable calculation, not more than 52 or 53 years of age; therefore with the learned Dr. Bentley we muſt certainly here read πρεσβευτης, *an ambaſſador*; St. Paul uſes the word πρεσβευω, Epheſ. vi. 20. *For which I am an ambaſſador in bonds*, and again 2 Cor. v. 20.

10 *Whom I have begotten in my bonds.*] St. Paul had converted Oneſimus to the chriſtian faith when he was a priſoner, and therefore may be ſaid to have begotten him to chriſtianity.

11 *Which was to thee unprofitable*, &c.] Rather, *who* was to thee unprofitable, for he had defrauded him, and been negligent of his buſineſs.

12 *That is mine own bowels.*] Whom I love with the greateſt tenderneſs and affection.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever;
16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?
17 If thou count me therefore a partner, receive him as my ſelf.
18 If he hath wronged thee, or oweth *thee* ought, put that on mine account.
19 I Paul have written *it* with mine own hand, I will repay it: albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.
20 Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.
21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.
22 But withal prepare me alſo a lodging: for I truſt that through your prayers I ſhall be given unto you.
23 There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus;
24 Marcus, Ariſtarchus, Demas, Lucas my fellow-labourers.
25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.
Written from Rome to Philemon by Oneſimus a ſervant.

15, 16 *Perhaps he departed for a ſeaſon, that thou ſhouldeſt receive him for ever*, &c.] The apoſtle ſeems to argue thus: If his departing from thee was ſo managed by the wiſe providence of God, that it might be an occaſion for thy receiving him again for ever, then, notwithſtanding his departure, thou oughteſt to receive him: but verily thus it is, the wiſdom of God has ſo over-ruled the matter: he went a fugitive from thee, thieving and purloining; but he returns a convert, a Chriſtian, a brother in the faith; and as ſuch is to be entertained by thee, being doubly related to thee, both as a ſervant, and as a fellow member of Chriſt.

19 *Thou oweſt to me thine own ſelf.*] i. e. I was the chief inſtrument of thy converſion to chriſtianity.

22 *Prepare me a lodging.*] St. Paul's purpoſe of coming to lodge with Philemon quickly, ſeems to add greater weight to his interpoſition in favour of Oneſimus.

24 *Lucas.*] i. e. Luke, the beloved phyſician.

The EPISTLE of PAUL the APOSTLE to the HEBREWS.

THE ARGUMENT.

It is the general opinion that St. Paul *was the author of this Epiſtle: the* Salutation, *or uſual token was omitted, becauſe it was probably written in his own hand, to perſons well acquainted with his character. The* Hebrew Chriſtians, *to whom it was directed, had fled from* Judea *into* Aſia, *and were treated by the* Romans *as enemies, becauſe* Jews *by birth, and their leaders were ſecured; which was a ſufficient reaſon to induce the Apoſtle to conceal his name. That this Epiſtle was originally written in* Greek *is evident from the Apoſtle's quoting the* Septuagint, *Heb.* x. 5, Σωμα κατηρτισω μοι (A body thou haſt prepared me) *from* Pſal. xl. 6; *which words are very different from the original* Hebrew: *as to his uſing the* Greek *tongue, it was highly proper; for at that time it was become the univerſal language; and theſe* Hebrews *had been long*

long enough in Asia *to learn it. St.* Paul's *design in this Epistle is, to confirm the* Jewish Christians *in the faith and practice of the gospel of* Christ, *which they might be in danger of deserting, either through the insinuations, or ill-treatment of their persecutors.*

CHAP. I.

1 *Christ in these last times coming to us from the Father,* 4 *is preferred before angels both in person and office.*

GOD, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the Firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands:

11 They shall perish; but thou remainest: and they all shall wax old as doth a garment:

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

1 *We ought to be obedient unto Christ Jesus,* 5 *because he vouchsafed to take our nature upon him,* 14 *as it was necessary.*

THerefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedi-

Notes on the First Chapter.

Ver. 1 *God who at sundry times, and in divers manners, spake,* &c.] The meaning is, God having of old established several forms of religion among men, by divers ways of revelation, by discovering himself to the patriarchs, by delivering the law of Moses, and by the preaching of the prophets; and all these proving ineffectual to make men truly virtuous, to recover God's creation from the corruption and bondage of sin, and much more insufficient to afford any effectual means of redeeming them from the guilt thereof; he did at last, in compassion to mankind, vouchsafe to afford them one more clear and perfect revelation of his will, even by sending to them his own Son. *Clarke.*

5 *Thou art my Son, this day have I begotten thee.*] This is so distinguishing an expression, that it necessarily implies our Saviour to be the son of God in a different and more exalted sense than the angels themselves are; for in the next verse the apostle brings them in as his ministers, subjected and paying honour to him. *Clarke.*

7 *Who maketh his angels spirits,* &c.] Rather, who maketh his angels *winds*, i. e. He, the Son, makes use of the angels as ministers, in producing storms and lightning according to his pleasure. *Craddock.*

9 *Above thy fellows.*] i. e. None of the angels whom thou mayest in any degree have condescended to join with thyself and lead in thy train, can pretend to compare with thee in glory or joy.

14 *Are they not all ministring spirits, sent forth to minister,* &c.] The spirits of heaven esteem themselves happy in an opportunity of worshipping this triumphant Lord, and ministring even to the least of his servants. *Doddridge.*

Notes on the Second Chapter.

Ver. 2, 3 *If the word spoken by angels were stedfast, and every transgression,* &c.] i. e. If the law given by the ministry of angels

ence received a juſt recompenſe of reward;

3 How ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4 God alſo bearing them witneſs both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will?

5 For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak.

6 But one in a certain place teſtified, ſaying, what is man, that thou art mindful of him? or the ſon of man that thou viſiteſt him?

7 Thou madeſt him a little lower than the angels; thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands:

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.

9 But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour; that he by the grace of God ſhould taſte death for every man.

10 For it became him for whom *are* all things, and by whom *are* all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings.

11 For both he that ſanctifieth, and they who are ſanctified, *are* all of one. For which cauſe he is not aſhamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13 And again, I will put my truſt in him. And again, Behold, I, and the children which God hath given me.

14 Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil,

15 And deliver them who through fear of death were all their life-time ſubject to bondage.

16 For verily he took not on him *the nature of* angels; but he took on him the ſeed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things *pertaining* to God, to make reconciliation for the ſins of the people.

18 For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.

CHAP. III.

1 *Chriſt is more worthy than Moſes.* 7 *Therefore if we believe not in him, we ſhall be more worthy of puniſhment than hard-hearted Iſrael.*

WHerefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and high prieſt of our profeſſion Chriſt Jeſus;

gels was firm and inviolable, and all the tranſgreſſors of it were juſtly and ſeverely puniſhed, how can we eſcape periſhing, if we neglect the goſpel, which makes a diſcovery of that great ſalvation which was purchaſed by Chriſt for loſt ſinners?

3 *Which at the firſt began to be ſpoken by the Lord, and was confirmed unto us,* &c.] The law was promulgated by angels: the goſpel proclaimed by the Son of God, and afterwards by his apoſtles; and God confirmed their teſtimony by ſigns and wonders, by miraculous powers and gifts of the Holy Ghoſt.

5 *Unto the angels hath he not put in ſubjection the world to come,* &c.] i. e. The world of believers, gathered out of all nations by the preaching of the goſpel, is put under Chriſt's immediate power; and is ſubject not to angels, but to Chriſt himſelf.

8, 9 *Thou haſt put all things in ſubjection under his feet,* &c.] We had an account of the depth of our Lord's humiliation before; of the height of his exultation now: all things are and ſhall be put under him. For though God has given Chriſt dominion over all things, and all things are ſubject to his power, he hath not as yet exerciſed his complete power in reducing all his people to ſubjection; and this will not be ſeen till the laſt ſaint be converted; and till death, the laſt enemy, be deſtroyed: but in the mean time Chriſt is exalted with great triumph to his kingdom in heaven, and there crowned with honour and glory.

11 *Both he that ſanctifieth, and they who are ſanctified, are all of one,* &c.] In theſe words, our union with Chriſt, by his participation of the ſame nature with us, is declared: he and we are all of one; of one and the ſame nature, of one ſtock and original.

13 *I will put my truſt in him.*] Speaking as a mortal man.

15 *Were all their life-time ſubject to bondage.*] Having nothing to expect, if rightly underſtood, but future miſery.

16 *He took not on him the nature of angels, but,* &c.] Which ſhows it would have been a great condeſcenſion in him to have done even *that*; but he took on him the nature of *man*. Clarke.

2 Who was faithful to him that appointed him, as alſo Moſes *was faithful* in all his houſe.

3 For this *man* was counted worthy of more glory than Moſes, in as much as he who hath builded the houſe hath more honour than the houſe.

4 For every houſe is builded by ſome man; but he that built all things *is* God.

5 And Moſes verily *was* faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after;

6 But Chriſt, as a Son over his own houſe: whoſe houſe are we, if we hold faſt the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore as the Holy Ghoſt ſaith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my works forty years.

10 Wherefore I was grieved with that generation, and ſaid, They do alway err in *their* heart; and they have not known my ways.

11 So I ſware in my wrath, They ſhall not enter into my reſt.

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called To day; leſt any of you be hardened through the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end;

15 While it is ſaid, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For ſome, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſs?

18 And to whom ſware he, That they ſhould not enter into his reſt, but to them that believed not?

19 So we ſee that they could not enter in becauſe of unbelief.

CHAP. IV.

1 *The reſt of Chriſtians is attained by faith.* 12 *The power of God's word.* 14 *By our high prieſt Jeſus the Son of God, ſubject to infirmities, but not ſin,* 16 *we muſt and may go boldly to the throne of grace.*

LET us therefore fear leſt, a promiſe being left *us* of entering into his reſt, any of you ſhould ſeem to come ſhort of it.

2 For unto us was the Goſpel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

4 For he ſpake in a certain place of the ſe-

Notes on the Third Chapter.

Ver. 2 *Who was faithful to him that appointed him, as alſo Moſes was,* &c.] Becauſe the Jews had generally too high an opinion of Moſes, our apoſtle here enters upon a compariſon between Chriſt and Moſes, thus: As Moſes was faithful, ſo was Chriſt in declaring the whole will of God to his church.

6 *Whoſe houſe are we, if we hold faſt the confidence,* &c.] i. e. Believers who worſhip him, according to the goſpel are ſo; but upon this condition, that we hold faſt our confidence; i. e. the confident profeſſion of our chriſtian faith, and our joy and glorying in the hopes of the promiſed bleſſedneſs to the end.

11 *They ſhall not enter into my reſt.*] Canaan is ſo called; as they there repoſed themſelves after the labours of a long war, as well as the fatigues of a tedious march.

12 *Take heed, brethren, leſt there be in any of you an evil heart of unbelief,* &c.] The apoſtle adviſes them here to take care that they do not imitate the old Iſraelites in their unbelief, which will now endanger our revolt from God, as it did theirs then.

14 *We are made partakers of Chriſt, if we hold the beginning of our confidence,* &c.] We ſhall hereby declare ourſelves to be made partakers of Chriſt, and his ſaving benefits, if we perſevere in the faith of the goſpel, of which we have begun to make a profeſſion.

18 *To whom ſware he that they ſhould not enter into his reſt, but to them that believed not?*] *Them that believed not,* i. e. as it is explained in the verſe before; *them that had ſinned.*

Notes on the Fourth Chapter.

Ver. 3 *If they ſhall enter into my reſt.*] It was an antient cuſtom thus to ſwear elliptically, to avoid all ominous words. *Comber.*

Although the works were finiſhed from the foundation of the world.] i. e. The works of the creation.

4—8 *He ſpake of a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day,* &c.] To underſtand this, we muſt know, that there is a three-fold reſt ſpoken of in ſcripture;

venth *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief;

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof reproved.*

FOR every high priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron:

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

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all which are called God's rest, being all of his appointing; namely, 1st, The rest of the sabbath-day, in remembrance of God's resting from the work of creation. 2dly, The typical rest in the land of Canaan. 3dly, An eternal rest with God in heaven; of which the sabbath, and the rest of the Israelites in Canaan were a type. Now, the apostle's design is to prove, that the rest which God principally intends for his people is an everlasting rest with himself in heaven: and this he evidently proves, because, if that rest which they had obtained in the land of Canaan, under the conduct of Joshua, i. e. in Syriac Jesus, had been all the rest which God ever intended for them, then it had been needless for David, in Psam xcv. which was penned a long time after, to make mention of any other rest. But this he does; and therefore he infers, that there is a third rest yet to come, which, by the preaching of the gospel, was now proposed to them, and that under the same promises and threatenings with the former: if Joshua had given them the true spiritual and eternal rest here spoken of in Canaan, then would not David afterward have spoken of another rest after that in Canaan: which seeing he has done, the apostle concludes, there must yet remain a further rest to be enjoyed by the people of God.

9 *There remaineth therefore a rest to the people of God.*] i. e. An eternal rest in heaven, from sin, and from temptation, and from all misery. *Clarke.*

12 *The word of God is sharper than any two-edged sword.*] This may either be a description of Christ, or of the gospel; and commentators are divided in regard to the sense in which it should be understood.

15 *We have not an high priest which cannot be touched with the feeling of our infirmities,* &c.] Christ is said to be touched; i. e. sensibly affected with the infirmities, the miseries, sufferings, and calamities, which human nature is exercised with and exposed to.

Notes on the Fifth Chapter.

Ver. 2 *Them that are out of the way.*] That wander from the paths of God's commandments.

6 *Thou art a priest for ever,* &c.] See note on Psalm cx. 4.

7 *Who*

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom he have many things to say and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

CHAP. VI.

1 *He exhorteth not to fall back from the faith,* 11 *but to be stedfast,* 12 *diligent and patient to wait upon God,* 13 *because God is most sure in his promise.*

THerefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

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7 *Who in the days of his flesh.*] This is spoken of our Saviour, and alludes to the affecting sense he had of his sufferings when he endured that bitter agony in the garden.

12 *When for the time ye ought to be teachers, ye have need that one teach you again,* &c.] As if the apostle had said, When for the time that you have professed the christian faith, you ought to have been able to be teachers of it to others, you had need yourselves to be instructed in the first rudiments of the christian religion, and have become such as have need of milk, the food of babes; and not of strong meat, the food of men. By *milk* he understands the first great and fundamental doctrines of religion, the principles and ground-word of christianity; those obvious and easy precepts, which a man is supposed to understand at his being first initiated into the gospel of Christ.

13 *In the word of righteousness.*] i. e. In the gospel, which directs us in the true way of justification by the blood and righteousness of the great Redeemer.

Notes on the Sixth Chapter.

Ver. 1 *Leaving the principles of the doctrine of Christ, let us go on unto perfection,* &c.] He means not leaving them so as to forget and lay them aside; but to leave them, by going beyond these, and advancing further in the knowledge of christianity: for he supposes every Christian to have been long since sufficiently instructed in these principles, so as not to stand in need to have them perpetually repeated to him. *Clarke.*

4 *It is impossible for those who were once enlightened,* &c.] i. e. With such glorious truths as are essential to christianity: though the ancient fathers called baptism illumination, and baptized persons the enlightened; because of that divine illumination which was conveyed to the minds of men by the knowledge of christianity.

5 *The powers of the world to come.*] Some understand this of the miraculous powers of the gospel-age; others of the impressions made relating to the importance of a future state.

6 *They crucify to themselves the Son of God afresh, and put,* &c.] i. e. They do the greatest dishonour to the religion which our Saviour has instituted, and to the laws thereof, that can possibly be done. *Clarke.*

7, 8 *The earth which drinketh in the rain that cometh oft upon it,* &c.] The design of our apostle in these words is, 1st, To set forth the excellency and necessity of the gospel, dispensed to us in the ministry of the word: he compares it to rain, which softens, refreshes, and fructifies the earth. 2dly, He discovers the different effect which the word of God has upon different persons, that enjoy the preaching of it. The sincere Christian becomes fruitful under the dews and showers of divine grace, and receives a blessing; but the barren professor, is like an howling wilderness, or dry desert, which after innumerable refreshing showers, brings forth nothing but briars and thorns. 3dly, He declares the different condition of such persons. A people who answer God's care, are like a field that drinks in the

9 But, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

10 For God *is* not unrighteous, to forget your work and labour of love which ye have ſhewed toward his name, in that ye have miniſtered to the ſaints, and do miniſter.

11 And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end:

12 That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes.

13 For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,

14 Saying, Surely bleſſing I will bleſs thee, and multiplying I will multiply thee.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men verily ſwear by the greater: and an oath for confirmation *is* to them an end of all ſtrife.

17 Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impoſſible for God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:

19 Which *hope* we have as an anchor of the ſoul both ſure and ſtedfaſt, and which entereth into that within the vail,

20 Whither the fore-runner is for us entered, *even* Jeſus, made an high-prieſt for ever after the order of Melchiſedec.

CHAP. VII.

1 *Chriſt Jeſus is a prieſt after the order of Melchiſedec,* 11 *and ſo far more excellent than the prieſts of Aaron's order.*

FOR this Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him;

2 To whom alſo Abraham gave a tenth part of all; firſt being by interpretation King of righteouſneſs, and after that alſo, King of Salem, which is, King of peace;

3 Without father, without mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a prieſt continually.

4 Now conſider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the ſpoils.

5 And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.

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the rain, brings forth herbs, and receives a bleſſing. But ſuch a people, as after all the refreſhing ſhowers from heaven, and after all the culture and labour of God's huſbandmen on earth, ſhall remain buſhes and briars, barren and unfruitful under all, or worſe than ſuch, are nigh unto curſing, and their end is to be burned.

10 *God is not unrighteous.*] Or, unmindful of his promiſes.

12 *Followers of them, who through faith and patience inherit the promiſes.*] Of deceaſed ſaints, who are now reaping the reward of their former pains, and inheriting the promiſes.

13 *He ſware by himſelf,* &c.] Confirming it by an oath to ſhow unto the heirs of promiſe the immutability of his counſel.

18 *Who have fled for refuge,* &c.] In theſe words is an alluſion to the cities of refuge ſpoken of under the law. God appointed ſix for ſuch to fly to as were guilty of caſual homicide, or of killing a perſon by chance, that ſo they might avoid the fury of the avenger of blood. Now theſe cities of refuge were an illuſtrious type of Chriſt.

Notes on the Seventh Chapter.

Ver. 1 *Melchiſedec king of Salem.*] See note on Geneſis xiv. 18.

3 *Without father,* &c.] i. e. It is not known who they were; it muſt here be obſerved, that ſeveral antient writers of character among the heathens ſpeak of perſons being *born of no father*, or *without a father*, when they only mean to expreſs by it that their *father was unknown.*

Without deſcent.] i. e. There is no written account of his genealogy, by which it may be traced up to more diſtant progenitors of the prieſtly order: and herein he anſwers to Chriſt, who with reſpect to his human nature, had no father; nor any mother with regard to his divine.

Having neither beginning of days, nor end of life.] i. e. Not mentioned in ſcripture.

5, 6, 7 *They that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes,* &c.] The law allowed Aaron and the other prieſts to take tithes of their brethren that ſprung from Abraham; but Melchiſedec received tithes of Abraham, who was none of his people; yea, and bleſſed Abraham alſo: which is a demonſtration that he was greater than Abraham; and conſequently, it is evident, that Chriſt is greater than the Jewiſh prieſts.

7 And without all contradiction the leſs is bleſſed of the better.

8 And here men that die receive tithes; but there he *receiveth them* of whom it is witneſſed that he liveth.

9 And, as I may ſo ſay, Levi alſo who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchiſedec met him.

11 If therefore perfection were by the Levitical prieſthood, (for under it the people received the law,) what further need *was there* that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

12 For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

13 For he of whom theſe things are ſpoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident, that our Lord ſprang out of Juda; of which tribe Moſes ſpake nothing concerning prieſthood.

15 And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,

16 Who is made, not after the law of a carnal commandment, but after the power of an endleſs life.

17 For he teſtifieth, Thou *art* a prieſt for ever after the order of Melchiſedec.

18 For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof.

19 For the law made nothing perfect, but the bringing-in of a better hope *did*; by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made prieſt*:

21 For thoſe prieſts were made without an oath; but this with an oath, by him that ſaid unto him; The Lord ſware, and will not repent, Thou *art* a prieſt for ever after the order of Melchiſedec:

22 By ſo much was Jeſus made a ſurety of a better teſtament.

23 And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death:

24 But this *man*, becauſe he continueth ever, hath an unchangeable prieſthood.

25 Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

26 For ſuch an high prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens;

27 Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the people's; for this he did once, when he offered up himſelf.

28 For the law maketh men high prieſts which have infirmity; but the word of the

8 *Men that die receive tithes*, &c.] The prieſts of that diſpenſation are mortal men, like their brethren; but there, in the caſe of Melchiſedec, he receiveth tithes of whom it is only teſtified in ſcripture that he liveth, but of whoſe death we have no account; and in that reſpect he may be ſaid to bear ſome reſemblance to Chriſt.

9, 10 *Levi alſo who receiveth tithes, payed tithes in Abraham*, &c.] The apoſtle's argument runs thus: They who receive tithes of others are certainly ſuperior to them of whom they receive them; but Melchiſedec received tithes of Abraham, and of Levi, in Abraham's loins: therefore he is ſuperior to them, and of a more excellent order than they; which is the great truth he hath been ſo induſtriouſly proving.

11, 12 *If therefore perfection were by the Levitical prieſthood*, &c.] If perfection, that is a perfect expiation and remiſſion of ſin, could have been made by the ſacrifice which the legal prieſts offered, there ſhould then have been no need that God ſhould inſtitute a prieſt of another, and more excellent order; namely, his own ſon, to be a prieſt after Melchiſedec's order, and not after the order of Aaron.

20, 21, 22 *And inaſmuch as not without an oath he was made prieſt*, &c.] Our apoſtle's argument is this: he that is made an unchangeable prieſt by the oath of God is a better, greater, and more excellent prieſt than any made ſo without it. But whereas the Levitical prieſts were made without an oath, by a law changeable at the will of their lawgiver, Jeſus Chriſt was made a prieſt by the unchangeable oath of God.

23, 24 *They truly were many prieſts, becauſe they were not ſuffered to continue*, &c.] St. Paul now comes to his laſt argument, by which he proves the excellency of Chriſt's prieſthood above that of Aaron. The Levitical prieſts he ſays were many and mortal; their mortality was the cauſe of their multitude. They were cut off by death, and ſucceeded one another: but Chriſt is one, and the ſame to his church, yeſterday, to-day, and for ever: he had no partner, and has no ſucceſſor; but he executes an everlaſting, unchangeable prieſthood in his own perſon.

25 *That come unto God*, &c.] *Coming unto God by Chriſt* is ſinners returning, by repentance and real amendment, to the obedience of God's commands, in hopes of obtaining pardon for what is paſt, through the interceſſion of Chriſt. *Clarke.*

26 *Higher than the heavens.*] Mr. Blackwall takes notice of this expreſſion as very ſublime, and ſuperior to Homer's deſcription of Jupiter on mount Ida.

oath which was ſince the law *maketh* the Son, who is conſecrated for evermore.

CHAP. VIII.

1 *By Chriſt's eternal prieſthood the Levitical prieſthood is aboliſhed,* 7 *and the temporal covenant, by the eternal covenant.*

NOW of the things which we have ſpoken *this is* the ſum: We have ſuch an high prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens;

2 A miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high prieſt is ordained to offer gifts and ſacrifices: wherefore *it is* of neceſſity that this man have ſomewhat alſo to offer.

4 For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law:

5 Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the tabernacle. For, See, ſaith he, *that* thou make all things according to the pattern ſhewed to thee in the mount.

6 But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.

7 For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

8 For finding fault with them, he ſaith, Behold, the days come, ſaith the Lord, when I will make a new covenant with the houſe of Iſrael and with the houſe of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; becauſe they continued not in my covenant, and I regarded them not, ſaith the Lord.

10 For this *is* the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people:

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the LORD; for all ſhall know me, from the leaſt to the greateſt.

12 For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

13 In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old *is* ready to vaniſh away.

CHAP. IX.

1 *The rites and bloody ſacrifices of the law,* 11 *far inferior to the blood and ſacrifice of Chriſt.*

THEN verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.

2 For there was a tabernacle made; the firſt, wherein *was* the candleſtick, and the table, and the ſhew-bread; which is called the Sanctuary.

3 And after the ſecond vail, the tabernacle which is called the Holieſt of all;

4 Which had the golden cenſer, and the

Notes on the Eighth Chapter.

Ver. 1 *The throne of the majeſty in the heavens.*] i. e. The throne of God.

6 *A more excellent miniſtry,* &c.] St. Paul in theſe words, proves the excellency of Chriſt's miniſtry above that of Aaron and his ſons, from the excellency of the new covenant above the old, of which he was the mediator.

11 *They ſhall not teach every man his neighbour,* &c.] Theſe words are a promiſe, that, under the new covenant-diſpenſation, the holy ſpirit ſhould be ſo plentifully poured forth, and the light of the goſpel ſo clearly ſhine, that there ſhall not be the ſame neceſſity as under the law to teach men the knowledge of God, and their duty to him; the types and ſhadows of the law being removed, and all perſons in general ſhall know him to be the Lord.

12 *I will be merciful to their unrighteouſneſs,* &c.] This is the great, the fundamental promiſe of the covenant of grace, namely, the pardon of ſin.

Notes on the Ninth Chapter.

Ver. 1 *The firſt covenant had alſo ordinances,* &c.] In this and the following verſes, the apoſtle gives us a particular and diſtinct view of the typical ordinances of the old covenant under the Moſaic diſpenſation, and alſo of their accompliſhment in Chriſt: and here in general he acquaints us, that the firſt covenant had an outward legal ſervice, with ſundry rites and ordinances of divine worſhip, and a worldly ſanctuary, raiſed by men of earthly materials, a temporary tabernacle.

4 *Wherein was the golden pot,* &c.] Rather, *near which,* as many good commentators think the words ἐν ᾗ may be taken in

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ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the Cherubims of glory ſhadowing the mercy-ſeat; of which we cannot now ſpeak particularly.

6 Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervice *of God:*

7 But into the ſecond *went* the high prieſt alone once every year, not without blood, which he offered for himſelf and *for* the errors of the people.

8 The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

9 Which *was* a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect as pertaining to the conſcience,

10 *Which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances, impoſed *on them* until the time of reformation.

11 But Chriſt, being come an high prieſt of good things to come by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, entered-in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh,

14 How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

15 And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

16 For where a teſtament *is*, there muſt alſo of neceſſity be the death of the teſtator.

17 For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth.

18 Whereupon neither the firſt *teſtament* was dedicated without blood:

19 For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats with water and ſcarlet wool and hyſſop, and ſprinkled both the book and all the people,

20 Saying, This *is* the blood of the teſtament which God hath enjoined unto you.

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that latitude, to reconcile them with 1 Kings, viii. 9. where it is ſaid, that *there was nothing in the ark ſave the two tables of ſtone.*

6 *Now when theſe things*, &c.] The apoſtle, having given an account, in the preceding verſes, of the ſtructure of the tabernacle, in the two parts of it which belonged to the prieſts; namely, the holy place, and the holy of holies, he comes now to diſcourſe of the ſervice which, by the appointment of God, the prieſts were to perform in this magnificent fabric. Theſe ſervices were either daily or weekly: the daily as dreſſing the lamps, ſupplying them with holy oil morning and evening; alſo the ſervice of the golden altar, on which the prieſts burnt incenſe every day. The weekly ſervice of the ſanctuary was the changing of the ſhew-bread every ſabbath-day in the morning. All the ſervice was typical, repreſenting the continual application of the benefits of Chriſt's ſacrifice to his church to the end of the world: and ſignifying to us, that a conſtant application to God by Chriſt, and a continual application of Chriſt's mediation by faith, are the ſprings of the light, life, and comfort of the church.

8 *The way into the holieſt of all was not yet made manifeſt*, &c.] The apoſtle in this verſe declares the ſpiritual uſe and ſignification of the Levitical ſervice, and what the Holy Ghoſt intended thereby; namely, that the true and proper means for entering into heaven, the holy of holies, was not ſo fully and clearly manifeſted; and that heaven, repreſented by the holy of holies, was as yet inacceſſible: for Chriſt firſt entered into heaven as our forerunner, with his blood to appear before God, and thereby to prepare the way for our entrance after him.

13, 14 *If the blood of bulls, and of goats, and the aſhes*, &c.] If the blood of bulls and goats, and the water which was mixed with the aſhes of the burnt heifer or red cow, mentioned Numb. xix. purified from ceremonial uncleanneſs, and procured the external ſanctification of the fleſh, or outward man; how much more ſhall the blood of Chriſt, who, by the eternal ſpirit, i. e. his Godhead or divine nature, offered up himſelf a ſacrifice without ſpot to God, be able to purge your conſciences from all ſpiritual impurity, and render you fit to ſerve the living God, in an holy courſe of chriſtian obedience?

15 *For this cauſe he is the mediator*, &c.] By this means, he took upon him the glorious office, to be the mediator of the new covenant, that, by the intervention of his death, he might make ſatisfaction for the ſins of believers under the Old Teſtament, as well as for thoſe that live under the New; and that as well thoſe that lived before Chriſt's coming in the fleſh, as ſince, might, by virtue of his death, obtain the promiſed eternal inheritance.

18, 19, 20 *Neither the firſt teſtament was dedicated without blood*, &c.] The firſt covenant which God made with Iſrael in Horeb had not its ſanction without typical blood. The uſing of

blood

21 Moreover, he ſprinkled likewiſe with blood both the tabernacle and all the veſſels of the miniſtry.

22 And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion.

23 *It was* therefore neceſſary that the patterns of things in the heavens ſhouſt be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

24 For Chriſt is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us:

25 Nor yet that he ſhould offer himſelf often as the high prieſt entereth into the holy place every year with blood of others:

26 For then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men once to die, but after this the judgement:

28 So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.

CHAP. X.

1 *The weakneſs of the law-ſacrifices.* 10 *The ſacrifice of Chriſt's body once offered,* 14 *for ever hath taken away ſins.*

FOR the law having a ſhadow of good things to come, *and* not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then, would they not have ceaſed to be offered? becauſe that the worſhippers once purged ſhould have had no more conſcience of ſins.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

4 For *it is* not poſſible that the blood of bulls and of goats ſhould take away ſins.

5 Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me:

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blood for the ſanction of leagues and covenants was a very ancient rite; and probably ſignified that the parties confederating did thereby engage blood and life for the obſervation of them. Now that the covenant between God and Iſrael was thus ſolemnized, and received its confirmation by blood, the apoſtle makes evident from the hiſtory of Moſes, Exod. xxiv. to which he appeals: where we find the ſprinkler to be Moſes; the ſprinkling to be blood; the things ſprinkled were the book in which the covenant was written, and the people who engaged themſelves in the covenant. Now the end of this ſprinkling upon the people was the confirmation of the covenant on their part, as the ſprinkling of it upon the altar was the confirmation on God's part. And the words added to the action were, This is the blood of the covenant; i. e. this is the blood by which the covenant is confirmed, and made inviolable betwixt God and you. He calls it the blood of the covenant, becauſe it was a ſign of it, and a ſeal confirming it. In like manner, the new covenant was confirmed by blood, even by the blood of Chriſt, as is evident from his own words, Luke xxii. 20. "This cup is the New Teſtament in my blood for remiſſion of ſins." Remiſſion of ſin is one principal bleſſing promiſed in the new covenant: but this promiſe had been in vain, if Chriſt's blood had not been ſhed to ſatisfy divine juſtice; and thereby make ſin remiſſible. For though man had repented, and that with the utmoſt ſincerity and unbounded profuſion of tears, yet his ſins could not have been remitted, had not his blood made them remiſſible: ſo that the blood of Chriſt is the firm and immoveable foundation upon which the new covenant was fixed.

26 *Then muſt he often have ſuffered.*] To form this conſequence, it is evident, the apoſtle muſt ſuppoſe this certain truth, that the generations of men before Chriſt's appearing in our fleſh, having the ſame neceſſity for redemption with thoſe preſent and ſucceeding to it, could not poſſibly (any more than they) obtain ſuch redemption by any other means, but the offering of the blood of Chriſt. *Biſhop Weſton.*

Has put away ſin by the ſacrifice of himſelf.] i. e. Has made an acceptable atonement, and obtained forgiveneſs of all ſuch as ſhall ſincerely repent, and ſhall for the future bring forth fruits meet for repentance. *Clarke.*

28 *Shall he appear the ſecond time without ſin unto ſalvation.*] There ſeems here to be a tranſpoſition of the words; the apoſtle does not intend to ſay, that Chriſt ſhall come again without ſin, (which is nothing remarkable) *but that, having once ſuffered to take away men's ſins, he ſhould the ſecond time, to them that* looked *for him* without ſin; i. e. to them who returned not to their ſins from which they were *once* redeemed by him, *appear again unto ſalvation.* Clarke.

Notes on the Tenth Chapter.

Ver. 1 *The law having a ſhadow of good things,* &c.] This ſeems an alluſion to the art of painting, in which a ſhadow, or the outlines are firſt drawn, and afterwards the very image itſelf.

5 *Wherefore, when he cometh into the world, he ſaith,* &c.] The apoſtle having ſhewn the weakneſs and inſufficiency of the Levitical ſacrifices in the former verſes, he comes now to declare the efficacy of Chriſt's ſacrifice, and his bleſſed undertaking to fulfil, and ſuffer all things required by the will of God, the complete ſalvation of the church; and this he does by a quotation out of the Old Teſtament, Pſalm xl. 7. Sacrifices and offering thou wouldſt not, but a body haſt thou prepared me: thou haſt prepared me a body, a holy and innocent human nature, fit to be united to my glorious Godhead; in which nature I ſhall ſuffer, and, by my ſufferings, ſatisfy thy juſtice for ſin; and, by the ſufficiency of my ſacrifice, put a period to all the Levitical ſacrifices that preceded and alſo prefigured me.

6 In burnt-offerings and *ſacrifices* for ſin thou haſt had no pleaſure.

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above, when he ſaid, Sacrifice and offering and burnt offerings and *offering* for ſin thou wouldeſt not, neither hadſt pleaſure *therein* (which are offered by the law,)

9 Then ſaid he, Lo, I come to do thy will, O God, He taketh away the firſt that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all*.

11 And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins:

12 But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 *Whereof* the Holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before,

16 This *is* the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their ſins and iniquities will I remember no more.

18 Now where remiſſion of theſe *is*, *there is* no more offering for ſin.

19 Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus,

20 By a new and living way which he hath conſecrated for us, through the vail, that is to ſay his fleſh;

21 And *having* an high prieſt over the houſe of God;

22 Let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

23 Let us hold faſt the profeſſion of our faith without wavering; for he *is* faithful that promiſed:

24 And let us conſider one another to provoke unto love and to good works:

25 Not forſaking the aſſembling of our ſelves together, as the manner of ſome *is*; but exhorting *one another*: and ſo much the more as ye ſee the day approaching.

26 For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins,

27 But a certain fearful looking-for of judgement, and fiery indignation, which ſhall devour the adverſaries.

28 He that deſpiſed Moſes' law died without mercy, under two or three witneſſes:

29 Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy who hath troden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

30 For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord. And again, the Lord ſhall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

17 *Their ſins and their iniquities will I remember no more.*] Seeing God promiſeth under the new covenant ſanctification and remiſſion of ſin to all believers, of which covenant Chriſt is mediator, and by whoſe death the covenant is confirmed; therefore, this one ſacrifice, once offered up, is abundantly ſufficient: and if remiſſion of ſins be obtained by Chriſt's one ſacrifice, there needs no repetition of it, nor any other offering for ſin.

19 *Having boldneſs to enter into the holieſt*, &c.] i. e. Having acceſs to God through him.

22 *Having our hearts ſprinkled from an evil conſcience*, &c.] i. e. Having our minds cleanſed with that purification from wickedneſs, the ſign and emblem of which is the baptiſm of water. *Clarke.*

23 *The profeſſion of our faith.*] It ſhould be, *Of our hope.*

26 *If we ſin wilfully after that we have received the knowledge*, &c.] i. e. God will not afford men any *new* revelation which may be of greater efficacy than the preſent; and all the arguments which the *preſent* affords, they have already rejected by ſinning wilfully and habitually againſt the truth. *Clarke.*

29 *Who hath trodden under foot the Son of God*, &c.] The ſin of apoſtacy from chriſtianity, is doing the greateſt diſhonour to the religion, which our Saviour has inſtituted, and to the law thereof, that can poſſibly be done. *Clarke.*

30 *We know him that hath ſaid, Vengeance belongeth unto me*, &c.] The apoſtle's argument ſeems to run thus: If God profeſſes himſelf to be an avenger of all ſin and injury done to his people, as he certainly does, (Deut. xxiii. 36.) much more will he ſhew himſelf an avenger of ſo horrible an indignity offered to his Son and Holy Spirit.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilſt ye were made a gazing-ſtock both by reproaches and afflictions; and partly, whilſt ye became companions of them that were ſo uſed.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves that ye have in heaven a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompenſe of reward.

36 For ye have need of patience; that after ye have done the will of God; ye might receive the promiſe.

37 For yet a little while, and he that ſhall come will come, and will not tarry.

38 Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

CHAP. XI.

1 *What faith is.* 6 *Without faith we cannot pleaſe God.* 7 *The fruits thereof.*

NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

2 For by it the elders obtained a good report.

3 Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts, and by it he being dead yet ſpeaketh.

5 By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him; for before his tranſlation he had this teſtimony, that he pleaſed God.

6 But without faith *it is* impoſſible to pleaſe *him*. For he that cometh to God muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

7 By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

8 By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance obeyed; and he went out, not knowing whither he went.

9 By faith he ſojourned in the land of promiſe as *in* a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe:

10 For he looked for a city which hath foundations, whoſe builder and maker *is* God.

32 *Call to remembrance the former days*, &c.] Our apoſtle here proceeds to a new argument, to perſuade Chriſtians to perſeverance, drawn from the conſideration of their former ſufferings for chriſtianity: ſince you were illuminated, i. e. baptiſed into the chriſtian faith, ye endured courageouſly a great fight of afflictions.

34 *Ye had compaſſion of me in my bonds.*] Theſe words prove St. Paul to be the author of this epiſtle; for who elſe could there be, whoſe bonds for the goſpel were ſo known and famous among the believing Jews? His bonds were firſt at Jeruſalem, and afterwards at Rome, the two capital cities of the Jews and Gentiles.

35 *Caſt not away therefore your confidence*, &c.] i. e. Never ſhrink from a bold and courageous profeſſion of Chriſt and his holy religion, which will be crowned with a great recompence of reward.

36 *Ye have need of patience; that after ye have done the will of God, ye might receive*, &c.] This implies that, without the conſtant exerciſe of patience, none can paſs through tribulation, to the glory of God and their own advantage. We have need of patience to perform difficult duties; to reſiſt ſtrong temptations; to wait for an anſwer of our prayers; and alſo to wait for the reward of our patience to enable us to wait for the receiving of the promiſe; i. e. the good promiſed.

38 *The juſt ſhall live by faith*, &c.] By the *juſt* man, we are to underſtand *a juſtified* man; by the life which he lives is meant a life of ſanctification and glorification, grace and holineſs, of glory and happineſs.

Notes on the Eleventh Chapter.

Ver. 1 *Faith is the ſubſtance of things hoped for.*] In the original it is, the firm and aſſured expectation of things hoped for. *Clarke.*

4 *By faith Abel offered unto God a more excellent ſacrifice than Cain*, &c.] A more ample, or plentiful ſacrifice. *Sykes.*

6 *He that cometh to God.*] *To come to God*, according to the nature of the Jewiſh language, is to make profeſſion of his religion. *Clarke.*

10 *He looked for a city which had foundations*, &c.] In the original it is, He looked for the city which hath foundations, i. e. the foundations of precious ſtones, alluding to the prophetic expreſſions. *Clarke.*

11 Through faith alſo Sara herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

12 Therefore ſprang there even of one, and him as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea ſhore innumerable.

13 Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſay ſuch things declare plainly, that they ſeek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

16 But now they deſire a better *country*, that is, an heavenly, Wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes offered up his only-begotten *ſon*;

18 Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called:

19 Accounting that God was able to raiſe *him* up even from the dead; from whence alſo he received him in a figure.

20 By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

21 By faith Jacob, when he was a dying, bleſſed both the ſons of Joſeph; and worſhipped, *leaning* upon the top of his ſtaff.

22 By faith Joſeph, when he died, made mention of the departing of the children of Iſrael; and gave commandment concerning his bones.

23 By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw *he was* a proper child: and they were not afraid of the king's commandment.

24 By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter;

25 Chooſing rather to ſuffer affliction with the people of God than to enjoy the pleaſures of ſin for a ſeaſon;

26 Eſteeming the reproach of Chriſt greater riches than the treaſures of Egypt: for he had reſpect unto the recompenſe of the reward.

27 By faith he forſook Egypt, not fearing the wrath of the king: for he endured as ſeeing him who is inviſible.

28 Through faith he kept the paſſover and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch them.

29 By faith they paſſed through the Red-ſea as by dry *land:* which the Egyptians aſſaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

31 By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

32 And what ſhall I more ſay? for the time would fail me to tell of Gedeon, and *of* Barak,

12 *Therefore ſprang there even of one, and him as good as dead,* &c.] The words acquaint us with that gratuitous remuneration and gracious reward which God gave Abraham and Sarah, as the fruit of their faith; namely, the bleſſing of a numerous poſterity. There ſprang of them, and both of them as good as dead, with regard to the procreation of children, a numerous iſſue, like the ſtars of heaven, and the ſand of the ſea.

15 *If they had been mindful of that country,* &c.] Chaldea or Syria.

16 *He hath prepared for them.*] Not for their poſterity only, when they themſelves were to be no more, but for *them* hath he prepared a city. *Clarke.*

19 *Accounting.*] i. e. Reaſoning with himſelf.

He received him in a figure.] Viz. at the time of his birth, when he ſprung from parents as good as dead. *Clarke.*

21 *Leaning upon the top of his ſtaff.*] See note on Gen. xlvii. 31. which is rendered, *Iſrael bowed himſelf upon his bed's head:* and Mr. Hallet is of opinion that the ſame Hebrew word ſignifies either *a bed*, or *a ſtaff:* the two paſſages may be reconciled by ſuppoſing that Jacob was not in bed, but ſitting on the ſide of it; and the leaning on the top of his ſtaff, ſhows that he was old and feeble. *Doddridge.*

25 *The pleaſures of ſin for a ſeaſon.*] i. e. The temporary pleaſures of ſin.

26 *Eſteeming the reproach of Chriſt greater riches than,* &c.] From the account which Joſephus gives of Moſes, he muſt have been in the higheſt eſteem at the Egyptian court.

30 *By faith the walls of Jericho fell,* &c.] After a proceſſion of ſeven days around it, ſays the Popiſh verſion. *Middleton.*

32 *What ſhall I more ſay? for the time would fail,* &c.] In theſe and the following verſes, our apoſtle ſums up the remaining teſtimonies which he might have produced, to ſhew the great things which faith had enabled perſons to do, and alſo to ſuffer the hardeſt and moſt terrible things that could be encountered with. It was faith that rendered Gedeon ſucceſsful againſt the Midianites, Barak over the Canaanites, Sampſon over the Philiſtines, Jephtha over the Amorites, and David over the Jebuſites and Moabites,

and *of* Samſon, and *of* Jepthae; *of* David alſo, and Samuel, and *of* the prophets:

33 Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raiſed to life again: and others were tortured, not accepting deliverance, that they might obtain a better reſurrection.

36 And others had trial of *cruel* mockings and ſcourgings, yea moreover, of bonds and impriſonment.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandered about in ſheep-ſkins, and goat-ſkins; being deſtitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deſerts, and *in* mountains, and *in* dens and caves of the earth.

39 And theſe all having obtained a good report through faith, received not the promiſe:

40 God having provided ſome better thing for us, that they without us ſhould not be made perfect.

CHAP. XII.

1 *An exhortation to conſtant faith, patience, and godlineſs.* 22 *A commendation of the new teſtament above the old.*

WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet *us*, and let us run with patience the race that is ſet before us,

2 Looking unto Jeſus the author and finiſher of *our* faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

3 For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.

4 Ye have not yet reſiſted unto blood, ſtriving againſt ſin.

5 And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

7 If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.

9 Furthermore, we have had fathers of our

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34 *Eſcaped the edge of the ſword.*] This probably refers to the deliverance of David from the ſword of Saul.

35 *Others were tortured, not accepting deliverance,* &c.] In this paſſage, and ſeveral others here following, the apoſtle is thought to refer to the ſtory of the Maccabees; which though written after the cloſing of the canon of ſcripture, when there was no extraordinary prophet in the church; yet the matters of fact were then freſh in the memory, and are here alluded to, particularly Eleazor, 2 Mac. vi. who was beaten to death, when he had been perſuaded and allured to accept deliverance by tranſgreſſing the law: and alſo the mother and her ſeven ſons.

A better reſurrection.] A better reſurrection than their perſecutors could offer, when they ſeemed more than half dead.

37 *Were tempted.*] It is generally ſuppoſed that this is not the right reading; for after *ſtoning*, and *being ſawn aſunder*, the apoſtle would hardly mention being *tempted*, which is no certain puniſhment at all: ſome therefore here read επυρωθησαν, *they were burnt alive:* which undoubtedly gives a ſtronger ſenſe.

39 *Theſe all having obtained a good report through faith,* &c.] i. e. All the abovementioned ſcripture-ſaints, with others that lived from the beginning of the world, and the firſt giving out of the promiſe of the Meſſiah; all and every one of theſe obtained a good report through faith; i. e. a good teſtimony that they pleaſed God: nevertheleſs, they received not the promiſe; i. e. the actual exhibition of the promiſed Meſſiah.

Notes on the Twelfth Chapter.

Ver. 1 *Seeing we alſo are compaſſed about with,* &c.] Seeing we have before us ſo many inſtances of the faithful, who like a cloud of witneſſes have gone before us, and, by the help of their faith, conquered all impediments that lay in the way of their ſalvation; let us take encouragement from them to acquit ourſelves like men: and as runners in a race, let us caſt off all worldly incumbrances which will entangle us, and break off every habit of wickedneſs which eaſily beſets us, and as eaſily overcomes us; and let us run with patience and perſeverance the race of chriſtianity ſet before us.

2 *Endured the croſs, deſpiſing,* &c.] i. e. He has overcome death, and entered into his kingdom of glory.

6 *Whom the Lord loveth he chaſteneth,* &c.] A reaſon is given in theſe words why we ſhould not faint under divine chaſtiſements, becauſe God chaſteneth every one whom he loves.

8 *Then are ye baſtards.*] About whoſe education the heathens were often careleſs, as being aſhamed of them, and looking upon them as a ſcandal to their families.

9 *We have had fathers of our fleſh, which corrected us,* &c.] If our earthly parents chaſtened us only a few days, and after their own pleaſure, and yet we were ſubject to them; how much

more

fleſh, which corrected us, and we gave *them* reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live?

10 For they verily for a few days chaſtened *us* after their own pleaſure; but he, for our profit, that we might be partakers of his holineſs.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed.

14 Follow peace with all *men*, and holineſs, without which no man ſhall ſee the Lord:

15 Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled;

16 Leſt there *be* any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

17 For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,

19 And the ſound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word ſhould not be ſpoken to them any more:

20 For they could not endure that which was commanded; And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart:

21 And ſo terrible was the ſight *that* Moſes ſaid, I exceedingly fear and quake:

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels,

23 To the general aſſembly and church of the firſt-born which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect,

24 And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than *that of* Abel.

25 See that ye refuſe not him that ſpeaketh. For if they eſcape not who refuſed him that ſpake on earth; much more *ſhall not* we *eſcape* if we turn away from him that *ſpeaketh* from heaven:

more ought we to be ſubject to God our heavenly Father, who chaſtens us for our profit, that we may be partakers of his holineſs?

11 *Yield the peaceable fruit of righteouſneſs*, &c.] Afflictions are naturally apt to lead men into ſober thoughts, and conſiderate counſels; to wean them from the numerous vanities and follies of the world; and to amend the habit and temper of their minds, by addicting them to the expectation of a better and more laſting ſtate. *Clarke.*

12 *Wherefore lift up the hands which hang down*, &c.] That they may exert themſelves in this glorious combat, and ſtrengthen the feeble tottering knees, that they may hold out to the end of this important race.

15 *Looking diligently, leſt any man fail of the grace*, &c.] Our apoſtle having declared what our duty is with regard to ourſelves in the foregoing verſes, here he acquaints us how much it is our duty to watch over others: to do what in us lies, that none may fall ſhort of the grace of God, and the profeſſion of chriſtianity: ſo that it is very plain, that apoſtacy is the ſin here pointed at; their falling back from Chriſtianity to Judaiſm, for fear of perſecution. This is juſtly called a root of bitterneſs: according to Deut. xxix. 18. 'A root that beareth gall and wormwood.'

17 *He found no place of repentance*, &c.] The meaning is, not that true repentance, which produces real amendment and effectual reformation of manners, will ever be rejected; but that, at the time of judgmeut, when the bleſſing comes to be inherited, they who have ſold their hopes of it for the pleaſures of ſin, ſhall not find acceptance. *Clarke.*

18 *Ye are not come unto the mount that might be touched*, &c.] Some commentators have thought that a negative is here dropped, and that the true reading is, *that might not be touched*; and Dr. Wall ſays that biſhop Montague thus cites it in his *Apparatus*; and any one that remembers the deſcription of this mount burning with fire, and the tempeſt, and the ſound of the trumpet, and the charge given that it ſhould not be touched, Exod. xix. will be apt to think this the right reading. *Wall.*

19 *The ſound of the trumpet.*] The ſound of the trumpet *of thunder.*

Any more.] Any more with that ſtupendous majeſty.

21 *That Moſes ſaid.*] That even Moſes ſaid.

23 *To the ſpirits of juſt men made perfect.*] The meaning is, to the company of all the righteous and good men, who have lived and died in the fear of God, and in the practice of virtue and true holineſs, and in all ages and nations of the world. *Clarke.*

24 *To the blood of ſprinkling that ſpeaketh better things than that of Abel.*] The blood which Abel ſprinkled in ſacrifice could not ſpeak that peace to the conſcience, which the blood of Chriſt does, *that* being but a figure and ſhadow of *this* real atonement. *Ridley's Chriſtian Paſſover.*

26 Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven:

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly fear:

29 For our God *is* a conſuming fire.

CHAP. XIII.

1 *Divers admonitions, as to charity,* 4 *to honeſt life,* 5 *to avoid covetouſneſs,* 7 *to regard God's preachers,* 9 *to take heed of ſtrange doctrines,* 10 *to confeſs Chriſt, &c.*

LET brotherly love continue.

2 Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which ſuffer adverſity, as being your ſelves alſo in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* converſation *be* without covetouſneſs; *and be* content with ſuch things as ye have. For he hath ſaid, I will never leave thee, nor forſake thee.

6 So that we may boldly ſay, The Lord *is* my helper, and I will not fear what man ſhall do unto me.

7 Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation:

8 Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

9 Be not carried about with divers and ſtrange doctrines. For *it is* a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat which ſerve the tabernacle.

11 For the bodies of thoſe beaſts whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burned without the camp.

12 Wherefore Jeſus alſo that he might ſanctify the people with his own blood, ſuffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

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26 *Whoſe voice then ſhook the earth: but now he hath promiſed,* &c.] The voice of God, at the promulgation of the law on mount Sinai, ſhook the earth; but he promiſed after this to ſhake all nations; and that Chriſt, the expected Meſſiah, and the deſire of all nations, ſhould come, which is now fulfilled.

Notes on the Thirteenth Chapter.

Ver. 1 *Let brotherly love continue.*] Diodate thinks this exhortation was peculiarly ſuitable to converted Jews, as the principles againſt their Gentile brethren were in many of them ſo ſtrong, that they were ready to diſown them with abhorrence.

2 *Be not forgetful to entertain ſtrangers,* &c.] It was neceſſary to enforce this duty of hoſpitality, becauſe in thoſe eaſtern countries there were no inns, nor other accommodations as among us. Strangers, even among heathens, were accounted ſacred, and under the peculiar protection of God; and a puniſhment was appointed for ſuch as were inhoſpitable towards them.

Some have entertained angels.] It is poſſible that from the ſtory of Abraham and Lot, who had the honour of entertaining angels, under the form of ordinary travellers, ſome tradition might reach the Indian Bramins, who tell their people that the gods ſometimes deſcend in the form of poor indigent perſons; and that when any of the children of men relieve them, they repay the charity with vaſt advantage.

4 *Marriage is honourable in all, and the bed undefiled,* &c.] The Papiſts, to avoid the argument which naturally ariſes from hence againſt forbidding marriage to the clergy, would render this paſſage, *Let marriage be honourable among all, and let the bed be undefiled:* but the connection of the latter clauſe introduced by the particle *but*, ſufficiently vindicates our verſion.

7 *Remember them which have the rule over you,* &c.] Biſhop Lloyd thinks this may refer to James the apoſtle, and to James, commonly called the firſt biſhop of Jeruſalem; both of which had been put to death before this epiſtle was written: if ſo, our verſion is not to be juſtified; it ſhould have been, *Who had the rule over you.*

8 *Chriſt the ſame,* &c.] That this is not ſpoken of the *perſon*, but the *law* of Chriſt, appears from the next verſe, *Be not carried about,* &c.

9 *Not with meats,* &c.] That it be not ſcrupulouſly zealous in the diſtinction between various kinds of meats.

10 *We have an altar whereof they have no right to eat, which ſerve the tabernacle.*] Theſe words are brought in as a reaſon, why the chriſtian Hebrews ſhould not return to Judaiſm, or any other doctrine different from the goſpel of Chriſt. We Chriſtians, ſays the apoſtle, have an altar; i. e. a ſacrifice, a prieſt offered upon, and ſanctified by the altar of the croſs.

11, 12, 13 *For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary,* &c.] As the beaſts ſlain for atonement, whoſe blood was brought into the ſanctuary, was burnt without the bounds of the camp of Iſrael; in like manner Chriſt, when he was to be offered up, to ſanctify the people with his own blood, went without the gates of Jeruſalem to ſuffer; ſignifying, that

14 For here have we no continuing city, but we ſeek one to come.

51 By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good and to communicate forget not: for with ſuch ſacrifices God is well pleaſed.

17 Obey them that have the rule over you, and ſubmit your ſelves. For they watch for your ſouls, as they that muſt give account; that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us. For we truſt we have a good conſcience, in all things willing to live honeſtly.

19 But I beſeech you the rather to do this, that I may be reſtored to you the ſooner.

20 Now the God of peace, that brought again from the dead our Lord Jeſus that great Shepherd of the ſheep, through the blood of the everlaſting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt: to whom *be* glory for ever and ever. Amen.

22 And I beſeech you, brethren, ſuffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is ſet at liberty; with whom, if he come ſhortly, I will ſee you.

24 Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you.

25 Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

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as they rejected him as unworthy to live with them, ſo he departed from them and their political ſtate: accordingly, let us go forth unto him without the camp, i. e. from the Jewiſh ſtate and ceremonial law, bearing his reproach of the croſs, which muſt be expected by us.

14 *Here have we no continuing city*, &c.] How chearfully ought believers, according to the advice in the foregoing verſe, to go forth to Chriſt without the camp, bearing his reproach, when they conſider their preſent condition, that they have no city here below that is now the ſeat of divine worſhip to which it was confined, as the Jews had at Jeruſalem before the eſtabliſhment of their ceremonial worſhip: but they ſeek one to come, even the heavenly Jeruſalem, where they ſhall worſhip God in his temple day and night.

22---25 *I beſeech you, brethren, ſuffer the word of exhortation*, &c.] Our apoſtle had concluded his epiſtle before: he adds theſe verſes by way of poſtſcript. He begs of them to accept kindly, and improve wiſely, the exhortations given them in this epiſtle, in which he had handled many weighty matters in few words. He lets them know that Timothy was ſet at liberty; and thus with ſalutations to them all in general, and to church-governors in particular, both of himſelf and the Chriſtians in Italy, he wiſhes them an increaſe of all grace, and an abundant ſenſe of the love and favour of God in Chriſt.

THE

THE GENERAL EPISTLE OF JAMES.

THE ARGUMENT.

This Epiſtle was written by St. James the Leſs, *called alſo the brother of our Lord; who was choſen by the Apoſtles biſhop of* Jeruſalem: *the date of it is ſuppoſed to be about the year* 60, *two years after which St.* James *ſuffered martyrdom. This Epiſtle, with the ſix following, have gone under the name of* Catholick *for many ages, becauſe, ſome ſay, they were not written to a particular city or country, as moſt of St.* Paul's *Epiſtles were, but to all the Chriſtian Jews abroad, diſperſed throughout the world, whoſe ſuffering condition rendered the conſolation which this Epiſtle affords very neceſſary. The deſign of this Epiſtle ſeems to be,* To correct thoſe errors both in Doctrine and Practice, into which the Jewiſh Chriſtians had fallen, and to eſtabliſh the Faith and animate the hope of ſincere Believers, both under their preſent and their approaching ſufferings.

CHAP. I.

1 *We muſt aſk wiſdom of God,* 19 *hear the word, and do thereafter.* 26 *What true religion is.*

JAMES a Servant of God and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this* that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wiſdom, let him aſk of God that giveth to all *men* liberally, and upbraideth not; and it ſhall be given him.

6 But let him aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea driven with the wind and toſſed.

7 For let not that man think that he ſhall receive any thing of the Lord.

8 A double-minded man *is* unſtable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low:

Notes on the Firſt Chapter.

Ver. 2 *My brethren, count it all joy,* &c.] The apoſtle excites the believing Jews to rejoice, when ſurrounded by temptations; not that afflictions are in themſelves deſirable: trial is not a ſubject of rejoicing, but of ſorrow and heavineſs conſidered in itſelf; but becauſe they produce the moſt pleaſing effects in proving our faith, and encreaſing our patience, they produce the fruits of eternal life.

4 *Let patience have her perfect work,* &c.] Let your patience and perſeverance under ſufferings reſolutely continue and hold out to the end. This the apoſtle urges, becauſe ſome perſons held out the firſt onſet of perſecution; but being exerciſed with adverſity and length of trials, they fainted: as if he had ſaid, Now, if we will be complete Chriſtians, our patience muſt run parallel with our ſufferings; and thus ſhall we become perfect by perſeverance.

6 *Like a wave of the ſea.*] In a reſtleſs and unſettled condition, eaſily diſcompoſed and agitated by every adverſe blaſt, and in the greateſt danger of being daſhed in pieces.

8 *A double-minded man is unſtable,* &c.] By a double-minded man, we are to underſtand one that is divided in his own thoughts between two different opinions; many ſuch there were in the apoſtles days, *judaizing* brethren, that would ſometimes ſort with the Jews, and ſometimes with the Chriſtians: and many ſuch we find in our own days, divided betwixt God and the world, between holineſs and ſin.

9 *Let the brother of low degree rejoice in that he is exalted.*] Rejoice in his exaltation; for ſo he may look upon it, if he rightly conſiders himſelf as placed in theſe circumſtances by the favour of Providence to prepare him for future glory.

10 *But the rich in that he is made low.*] But let the rich be † humbled;---conſider himſelf as in a ſtate of humiliation.

† A like ellipſis occurs, 1 Tim. iv. 3. which our tranſlators have there ſupplied.

12 *For*

becauſe as the flower of the graſs he ſhall paſs away.

11 For the ſun is *no ſooner* riſen with a burning heat, *but* it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways.

12 Bleſſed *is* the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

13 Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted when he is drawn away of his own luſt, and enticed.

15 Then, when luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

19 ¶ Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.

20 For the wrath of man worketh not the righteouſneſs of God.

21 Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs:

24 For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.

25 But whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

26 ¶ If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To viſit the fatherleſs and widows in their affliction, *and* to keep himſelf unſpotted from the world.

CHAP. II.

1 *We muſt not deſpiſe the poor.* 14 *Faith without works* 17 *is dead.*

MY brethren, have not the faith of our Lord Jeſus Chriſt *the Lord* of glory, with reſpect of perſons.

2 For if there come unto your aſſembly a

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12 *For when he is tried.*] It ſhould be rendered, For *being approved*, he ſhall receive, &c.

13 *Let no man ſay, I am tempted of God.*] i. e. Let no man plead as an excuſe for his ſin, that God permitted the devil to tempt him into it. *Clarke.*

Neither tempteth he any man.] There are two ſenſes of the word temptation, according to the different ends propoſed, the one for trial, the other for ſeduction: this laſt is here intended. *Heylyn.*

17 *With whom is no variableneſs*, &c.] The compariſon is extremely elegant, drawn from the conſideration of that which in corporeal things is the leaſt ſubject to change, viz. the ſun ſhining in the heavens. *Clarke.*

20 *The wrath of man worketh not the righteouſneſs of God.*] i. e. Man's ſinful anger will never put him upon doing thoſe things which are juſt and righteous in God's account; or the meaning may be, that the wrath of man is ſo far from working the righteouſneſs of God, that it worketh all manner of evil.

23, 24 *For if any man be a hearer of the word, and not a doer*, &c.] In theſe words, our apoſtle declares the unprofitableneſs of a bare hearing of the word, by a ſimilitude taken from a man looking in a glaſs. Though he ſees his own natural face which he was born with, in a glaſs, whilſt he is looking in it; yet no ſooner is he gone from it, than he forgets the figure and faſhion of his own countenance, having only a faint idea of it; in like manner, the preaching of the word leaves but a ſlight impreſſion on moſt hearers, who are willing to deceive themſelves by a bare hearing of divine truths.

25 *The perfect law of liberty.*] i. e. The goſpel.

27 *To keep himſelf unſpotted from the world.*] i. e. To keep himſelf free from the defilement and corruptions of a debauched age.

Notes on the Second Chapter.

Ver. 1 *My brethren, have not the faith of our Lord Jeſus Chriſt, the Lord of glory*, &c.] So as to give undue preference to any on account of their external circumſtances.

2 *With a gold ring.*] The Greek word may be rendered, *Having his fingers adorned with gold rings.* It was cuſtomary for thoſe who valued themſelves on the richneſs and luxury of their dreſs, to deck their fingers with a conſiderable number of coſtly rings, and frequently to wear ſeveral on one finger.

man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in your selves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgement-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement.

14 ¶ What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and be destitute of daily food;

16 And one of you say unto them, Depart in peace, be ye warmed, and be ye filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 ¶ Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well. The devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

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5 *Hath not God chosen the poor*, &c.] In order to prevent the growing evil condemned in the foregoing verse of undervaluing those that are rich in grace, because poor in estate, the apostle in this declares how God himself gives countenance to the contrary practice. He confers a threefold dignity upon them: they are chosen by him; they are rich in faith, and heirs of the kingdom of heaven. As if he had said, Are they fit to be despised by you, who are thus highly dignified and enriched by God?

10 *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*] In case a man were careful to observe all the laws of God, except one, his living in the presumptuous breach of that one shall be so far from being connived at, on account of his obedience to all the rest, that he shall be liable to the punishment which is due to the transgression of the whole law.

13 *Mercy rejoiceth against judgment.*] Or, as in the original, *Mercy glorieth over judgment*; for mercy and goodness are the attributes wherein God chiefly delights.

14 *What doth it profit, my brethren, though a man say he hath faith, and hath not works?* &c.] The apostle here enters upon the second part of his discourse; namely, to shew the vanity of a fruitless faith; that such a faith, as is not the parent of obedience, and productive of good works, is altogether unprofitable: faith of no kind, when alone, is justifying. As there can be no good works without faith; so, where true faith is, it will be fruitful in good works.

18 *Yea, a man may say, Thou hast faith, and I have works*, &c.] St. James brings in these words by way of dialogue, between a sincere believer that has true faith, and a false-hearted hypocrite, that only pretends to it; thus, thou sayest thou hast true faith, though thou hast no works to evidence its truth. I say, I have true faith, because I have good works, which are the genuine effects of it.

19 *Thou believest that there is one God; thou doest well*, &c.] Thou believest that there is a God, and assentest to the articles of religion; herein thou dost well: but this is no more than what the devils do, for they also believe and tremble: and if thou hast no better faith, and no better fruits of thy faith than they, thou hast the same reason to tremble as they have.

23 *He was called the Friend of God.*] He was so stiled in the Old Testament by God himself.

Notes

24 Ye ſee then how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

CHAP. III.

1 *We are not raſhly or arrogantly to reprove others,* 5 *but rather to bridle the tongue.* 13 *The truly wiſe, be mild and peaceable, without envying and ſtrife.*

MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body.

3 Behold, we put bits in the horſes mouths, that they may obey us; and we turn about their whole body.

4 Behold alſo the ſhips, which, though *they be* ſo great, and *are* driven of fierce winds, yet are they turned about with a very ſmall helm whitherſoever the governor liſteth.

5 ¶ Even ſo the tongue is a little member and boaſteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity. So is the tongue amongſt our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and it is ſet on fire of hell.

7 For every kind of beaſts, and of birds, and of ſerpents, and of things in the ſea, is tamed and hath been tamed of mankind:

8 But the tongue can no man tame: *it is* an unruly evil, full of deadly poiſon.

9 Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo *can* no fountain both yield ſalt water and freſh.

13 ¶ Who *is* a wiſe man and endued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

14 But if ye have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the truth.

15 This wiſdom deſcendeth not from above; but *is* earthly, ſenſual, deviliſh.

16 For where envying and ſtrife *is*, there *is* confuſion and every evil work.

17 But the wiſdom that is from above is firſt pure, then peaceable, gentle, *and* eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy.

18 And the fruit of righteouſneſs is ſown in peace of them that make peace.

CHAP. IV.

1 *Againſt covetouſneſs,* 4 *intemperance,* 5 *pride,* 11 *detraction, and raſh judgement.*

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts that war in your members?

2 Ye luſt, and have not: ye kill, and de-

Notes on the Third Chapter.

Ver. 1 *Be not many maſters.*] The word in the original is, *many teachers*; the apoſtle here ſpeaks of thoſe haughty and imperious teachers, againſt whoſe practices our Saviour frequently warns his diſciples.

2 *In many things we offend all,* &c.] We ſhould be very candid in cenſuring others, as we all offend in many things ourſelves, and conſequently have need of lenity and candour from our fellow-creatures.

6 *Is ſet on fire of hell.*] The infernal ſpirit influences the heart, and its wickedneſs overflows by the tongue.

13 *Who is a wiſe man,* &c.] If any among you deſire to ſhew yourſelves wiſer than others, demonſtrate it to the world by a better converſation, and abounding in every good work.

15 *Earthly, ſenſual, deviliſh.*] Dr. Bates think this refers to the three grand temptations of the world; *avarice*, the *love of pleaſure*, and *ambition*; the firſt of which is *earthly*; the ſecond *ſenſual*; the third *diabolical*, being the ſin by which the devils fell.

Notes on the Fourth Chapter.

Ver. 1 *From whence come wars and fightings among you?* &c.] i. e. Hatred, animoſities, contentions, and a deſire of rule over each other.

Of your luſts.] i. e. From worldly paſſions, not from zeal for true religion.

ſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye aſk not.

3 Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts.

4 ¶ Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

5 ¶ Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy?

6 But he giveth more grace. Wherefore he ſaith, God reſiſteth the proud; but giveth grace unto the humble.

7 Submit your ſelves therefore to God. Reſiſt the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanſe *your* hands, ye ſinners; and purify *your* hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heavineſs.

10 Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.

11 ¶ Speak not evil one of another, brethren. He that ſpeaketh evil of *his* brother, and judgeth *his* brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver who is able to ſave, and to deſtroy. Who art thou that judgeſt another?

13 Go to now, ye that ſay, To day or to morrow we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain;

14 Whereas ye know not what *ſhall be* on the morrow. For what *is* your life? it is even a vapour that appeareth for a little time, and then vaniſheth away.

15 For that ye *ought* to ſay, If the Lord will, we ſhall live, and do this, or that.

16 But now ye rejoice in your boaſtings. All ſuch rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is ſin.

CHAP. V.

1 *Of wicked rich men.* 7 *Of patience.* 12 *To forbear ſwearing.* 13 *To pray in adverſity, and ſing in proſperity.*

GO to now, ye rich men, weep and howl for your miſeries that ſhall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped treaſure together for the laſt days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of ſabaoth.

5 Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts as in a day of ſlaughter.

6 Ye have condemned *and* killed the juſt; *and* he doth not reſiſt you.

7 ¶ Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one againſt another, brethren, leſt ye be condemned: behold, the judge ſtandeth before the door.

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4 *A friend of the world is the enemy of God.*] The meaning is not, that he who truly loves God, muſt conſequently have no regard at all for any thing elſe; but that nothing elſe muſt ſo poſſeſs our affections, as to interfere with our duty, when they come in competition. *Clarke.*

7 *Submit yourſelves therefore to God,* &c.] Submit yourſelves to the government and authority of the Almighty; let your thoughts, your words, and your actions, be guided by the ſtrict rules of his word.

Notes on the Fifth Chapter.

Ver. 1 *Go to, now, ye rich men, weep and howl,* &c.] From this paſſage of the apoſtle we ſhould learn, how very difficult it is to poſſeſs riches without ſin; and therefore we ſhould do well to remember, that every opportunity of doing good to our fellow-creatures, ſhould be embraced, by all who are deſirous of giving a good account of their ſtewardſhip, at the tremendous day of accounts.

3 *For the laſt days.*] i. e. When the Jewiſh œconomy was to cloſe, and thoſe awful judgments threatened in the prophets were to be poured out upon that wicked nation.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is very pitiful and of tender mercy.

12 ¶ But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and *your* nay nay; leſt ye fall into condemnation.

13 ¶ Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

14 Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *your* faults one to another, and pray one for another, that he may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months.

18 And the prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

10 *Take, my brethren, the prophets,* &c.] Here the apoſtle exhorts the ſuffering brethren to patience, by exhibiting before their eyes the great examples of ſuch as flouriſhed under the law, and by the afflictions they endured, rendered themſelves dear to their maker.

11 *We count them happy,* &c.] We beatify them, ſay the Papiſts. *Middleton.*

14 *Anointing them with oil.*] This was agreeable to the practice of the Jews, who commonly anointed their ſick.

16 *Confeſs your faults one to another.*] The confeſſion here is mutual, and utterly ſuperſedes all pretences to claim from theſe words any prieſtly power, or to require confeſſion in the manner in which the church of Rome does.

17 *Three years and ſix months.*] So alſo Luke iv. 25. See 1 Kings, xviii. 1.

THE FIRST EPISTLE GENERAL OF PETER.

THE ARGUMENT.

The Epiſtles of St. Peter *are addreſſed to the* Jewiſh *converts, who were ſcattered through* Pontus, Galatia, *&c. not only upon the perſecution raiſed at* Jeruſalem, *but upon former diſperſions of the Jews into thoſe places, on ſeveral other occaſions. The deſign of this Epiſtle is to induce the* Chriſtian *converts in various parts of the world, to maintain a converſation, not merely inoffenſive to all men, but in all reſpects worthy of the goſpel; and to ſupport them under the ſevere perſecutions and fiery trials they had already endured, or were likely to endure, by the nobleſt conſiderations which their religion could ſuggeſt.*

CHAP. I.

1 He bleſſeth God for his manifold ſpiritual graces; 10 ſheweth that the ſalvation in Chriſt is no news, but a thing propheſied of old; 13 and exhorteth them to a godly converſation.

PETER an Apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through ſanctification of the ſpirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt: grace unto you and peace be multiplied.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible and undefiled and that fadeth not away, reſerved in heaven for you,

5 Who are kept by the power of God through faith unto ſalvation ready to be revealed in the laſt time.

6 Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations:

7 That the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe and honour and glory at the appearing of Jeſus Chriſt:

8 Whom having not ſeen ye love; in whom, though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable and full of glory:

9 Receiving the end of your faith, *even* the ſalvation of *your* ſouls.

10 ¶ Of which ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace *that ſhould come* unto you:

11 Searching what or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the Goſpel unto you, with the Holy Ghoſt ſent down from heaven, which things the angels deſire to look into.

13 ¶ Wherefore gird up the loins of your mind, be ſober, and hope to the end for the grace that is to be brought unto you at the revelation of Jeſus Chriſt:

14 As obedient children, not faſhioning yourſelves according to the former luſts in your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation;

16 Becauſe it is written, Be ye holy: for I am holy.

17 And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear;

18 Foraſmuch as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition from your fathers;

19 But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot:

20 Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you;

21 Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

Notes on the Firſt Chapter.

Ver. 3 *Unto a lively hope.*] Unto the hopes of eternal life.

5 *Who are kept by the power of God through faith unto ſalvation,* &c.] The apoſtle here prevents an objection which he ſaw might be made by unbelievers; namely, that though the ſaints inheritance was ſafe in heaven, yet they are in danger while they are ſojourners here below; the apoſtle therefore declares, that they are, and ſhall be kept by the power of God, and their own faith, to eternal ſalvation.

7 *The trial of your faith.*] Your fidelity, or faithfulneſs.

10 *Who propheſied of the grace.*] i. e. Who foretold the revelation of the goſpel.

17 *If ye call on the Father, who without reſpect of perſons,* &c.] i. e. If ye call God your father, and conſider him as the true rewarder of every man according to his works, without any regard to perſon or nation, ſee that you paſs the time of your pilgrimage here below in holy and obedient fear.

22 Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 For all fleſh *is* as graſs, and all the glory of man, as the flower of graſs. The graſs withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the Goſpel is preached unto you.

CHAP. II.

1 *He dehorteth them from the breach of charity.* 11 *He beſeecheth them alſo to abſtain from fleſhly luſts,* 13 *to be obedient to magiſtrates;* 18 *and teacheth ſervants how to obey their maſters,* 20 *patiently ſuffering for well-doing, after the example of Chriſt.*

WHerefore laying aſide all malice and all guile and hypocriſies and envies and all evil-ſpeakings,

2 As new-born babes, deſire the ſincere milk of the word, that ye may grow thereby:

3 If ſo be ye have taſted that the Lord *is* gracious:

4 To whom coming, *as unto* a living ſtone, diſallowed indeed of men, but choſen of God, *and* precious,

5 Ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

6 Wherefore alſo it is contained in the ſcripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious: and he that believeth on him ſhall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a ſtone of ſtumbling and a rock of offence, *even to them* which ſtumble at the word, being diſobedient: whereunto alſo they were appointed.

9 But ye *are* a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light:

10 Which in time paſt *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 ¶ Dearly beloved, I beſeech *you* as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul;

12 Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by *your* good works which they ſhall behold, glorify God in the day of viſitation.

13 ¶ Submit your ſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme;

14 Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well.

15 For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men:

16 As free, and not uſing *your* liberty for a

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24 *All fleſh is as graſs*, &c.] Fleſh, with all its glory, is a fading, a dying, a periſhing thing; it flags like the graſs, and withers like the flower of the field.

Notes on the Second Chapter.

Ver. 1 *Laying aſide all malice, and all guile*, &c.] If we expect to be conſidered by our great maſter as profitable ſervants, we muſt purge ourſelves from every crime, eſpecially thoſe which are ſo predominant in human nature, malice and envy.

2 *As new-born babes.*] This expreſſion emphatically denotes thoſe who are new-converted.

7 *The ſtone which the builders diſallowed*, &c.] The apoſtle here deſcribes the danger of thoſe who ſlight the Saviour of the world; who are offended at him, either on account of the meanneſs of his perſon, or the ignominy of his croſs. To ſuch he will prove a ſtumbling ſtone, over which they will fall into perdition.

8 *Whereunto they were appointed.*] Not appointed of God to be wicked, but foretold by the antient prophets, that ſuch perſons would ariſe. *Clarke.*

9 *Ye are a choſen generation*, &c.] In this paſſage, the apoſtle acquaints theſe believing Jews, who were built upon Chriſt, the foundation ſtone, that the ſame titles belonged to them in a more excellent manner as Chriſtians, which were formerly given to their anceſtors by God himſelf.

11 *Which war againſt the ſoul.*] They war againſt the ſoul by making it void of underſtanding, void of all true ſenſe of ſpiritual matters, void of all hope towards God. *Clarke.*

16 *As free, and not uſing your liberty*, &c.] The apoſtle here anſwers an objection which he foreſaw the chriſtian Jews would make

cloke of maliciousness, but as the servants of God.

17 Honour all *men:* love the brotherhood: fear God: honour the king.

18 ¶ Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 ¶ For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls.

CHAP. III.

1 *He teacheth the duty of wives and husbands;* 8 *exhorting all men to unity and love,* 14 *and to suffer persecution.* 19 *The benefits of Christ toward the old world.*

LIkewise, ye wives, *be* in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives,

2 While they behold your chaste conversation *coupled* with fear:

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting-on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands;

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 ¶ Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

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make against this duty of subjection; namely, that they were a free people, and ought to preserve their liberty, without being subject to any governors, except those of their own nation. But then they ought not to use their liberty for *a cloke of maliciousness*, as an excuse for immoralities.

25 *Ye were as sheep going astray*, &c.] In how deplorable a state were the children of men, before the coming of Christ! they were like sheep going astray, wandering in the paths that terminate in destruction. But by the tender care of the great Messiah, that good shepherd, they were brought into his fold the church, and defended from every danger.

Notes on the Third Chapter.

Ver. 2 *Coupled with fear.*] With the fear of God, and a due reverence to your husbands.

4 *Let it be the hidden man of the heart.*] In the heart or mind, which lies hidden in man. *Fleetwood.*

6 *Are not afraid with any amazement.*] Are not affrighted out of your duty and fidelity to your husbands by any terror; such as was that which (Gen. xx. 2.) affrighted Abraham and Sarah, and endangered her being drawn into the great sin of adultery. *Wall.*

7 *Giving honour.*] The word τιμη, here rendered *honour*, should have been translated *maintenance.*

10 *He that will love life and see good days.*] He that will avoid innumerable snares and troubles which careless men bring upon themselves, *let him refrain*, &c. otherwise he will inevitably create to himself an uneasy and unquiet life. *Clarke.*

13 *Who*

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 ¶ But and if ye suffer for righteousnes' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;

16 Having a good conscience; that whereas they speak evil of you as of evil-doers, they may be ashamed that falsly accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 ¶ By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight, souls were saved by water.

21 The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

CHAP. IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end, that now approacheth;* 12 *and comforteth them against persecution.*

FOrasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin:

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walk in lasciviousnes, lusts, excess of wine, revellings, banquettings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

13 *Who is he that will harm you,* &c.] The most wicked tyrants will not injure an inoffensive and good man.

15 *Sanctify the Lord God in your hearts,* &c.] This scriptural phrase imports a firm belief of the power of God, that he is able to protect his servants from sufferings, and a full trust in his goodness and providence, that if it be best for us, he will surely protect us.

19 *By which he went and preached to the spirits in prison,* &c.] This is a very difficult text, and has been very differently interpreted: I shall set down that which seems to me the most rational sense: the word φυλακη here rendered *prison,* signifies also *a place of safe custody, a place of preservation,* such as was the ark to Noah and his family: let it then be so translated here, and let the words τοις πνευμασι not be supposed to follow the verb κηρυξε, but be coupled with ζωοποιηθεις by the conjunction και, and the text will run thus; *Being quickened by the Spirit, by which, and by the spirits in the place of preservation,* (i. e. in the ark) *he went and preached to them who sometime were disobedient, when once the long-suffering of God waited in the days of* Noah. The plain meaning will be, that Christ by his own spirit inspiring the spirits of Noah and his family, who were preserved in the ark, preached to the disobedient world before the flood. This interpretation seems to be countenanced from the 5th verse of the 2d chapter of the 2d Epistle of Peter, where the Greek is, *God saved Noah, the eighth preacher of righteousness.*

Notes on the Fourth Chapter.

Ver. 6 *Them that are dead,* &c.] By the *dead,* we may understand the Gentile world; dead in trespasses and sin, to whom the gospel was preached when they were thus spiritually dead, and buried in sensuality, that they might mortify and subdue those sensual desires and carnal appetites which they indulged, while they lived as natural men, without the knowledge of God, and the assistance of his holy spirit.

7 *The end of all things is at hand,* &c.] This must undoubtedly signify either *death,* which may be considered as the end of the world to every individual; or the consummation of all things, which may be said to be at hand, in the sense in which our

8 And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins.

9 Uſe hoſpitality one to another without grudging.

10 As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt: to whom be praiſe and dominion for ever and ever. Amen.

12 ¶ Beloved, think it not ſtrange concerning the fiery trial which is to try you as though ſome ſtrange thing happened unto you:

13 But rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye*: for the ſpirit of glory and of God reſteth upon you. On their part he is evil-ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a buſybody in other men's matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf.

17 For the time *is come* that judgement muſt begin at the houſe of God: and if *it* firſt *begin* at us, what ſhall the end *be* of them that obey not the Goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well-doing, as unto a faithful Creator.

CHAP. V.

1 *He exhorteth the elders to feed their flocks:* 5 *the younger, to obey;* 8 *and all to be ſober, and watchful,* 9 *and to reſiſt the devil.*

THE elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 Feed the flock of God which is among you, taking the overſight *thereof* not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being enſamples to the flock.

4 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 ¶ Likewiſe, ye younger, ſubmit your ſelves unto the elder. Yea, all *of you* be ſubject one to another, and be clothed with humility. For God reſiſteth the proud and giveth grace to the humble.

6 Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time;

7 Caſting all your care upon him; for he careth for you.

8 ¶ Be ſober, be vigilant: becauſe your ad-

Lord, long after the deſtruction of Jeruſalem, ſays to the church, *Behold, I come quickly*, Rev. xxii. 7, 20. *Doddridge.*

8 *Have fervent charity*, &c.] Rather, *continual and uninterrupted love.* Sherlock.

10 *As every man hath received the gift, even ſo miniſter*, &c.] He next exhorts them wiſely to improve their ſpiritual gifts, as well as temporal, which they had received for the benefit of others in their reſpective ſtations in the church; looking upon themſelves not as proprietors, but ſtewards of the various gifts beſtowed upon them by the free favour of God, and of which they muſt give an impartial account.

11 *As of the ability*] *As one that diſpenſeth wealth.* Mr. Beauſobre, in his Poſthumous Remarks, on this place, proves, that ἰσχυς often ſignifies *wealth*; as Job vi. 22. Hoſea vii. 9. Prov. v. 16. *Heylyn.*

12 *Fiery trial.*] A metaphor taken from chymical preparations, emphatically ſignifying, that they were to be tried and purified in the furnace of affliction.

18 *If the righteous ſcarcely*, &c.] The apoſtle cannot here mean deliverance from the Roman invaſion, in which ſo very few of the Chriſtians were concerned; but in a more general ſenſe, he ſpeaks of the difficulty with which good men get to heaven through this dangerous and enſnaring world. *Doddridge.*

Notes on the Fifth Chapter.

Ver. 4 *When the chief Shepherd ſhall appear, ye ſhall receive*, &c.] When Chriſt, the great and good ſhepherd, ſhall appear, when the owner, ruler, and lover of his church ſhall come to judgment, you ſhall have from him your full reward; a never-fading crown of glory, for faithfully diſcharging your duty to God, and his people.

5 *All of you be ſubject one to another.*] Endeavour by mutual condeſcenſion to make each other as eaſy and happy as poſſible.

6 *Under the mighty hand of God*, &c.] By the hand of God we are to underſtand his *judgments*, his almighty power, which it is our duty to ſubmit to in the day of our affliction.

versary the devil, as a roaring lion, walketh about seeking whom he may devour:

9 ¶ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you (as I suppose) I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

9 *Whom resist stedfast in the faith.*] In your adherence to the christian faith, and armed with the most heroic courage and resolution in its defence.

10 *The God of all grace, who hath called us unto his eternal glory*, &c.] Who *hath called us to* the hope and enjoyment of *his eternal glory in Christ Jesus*; may he grant you his perpetual presence and enlivening favour; and *when you have suffered for a little while* such trials as his infinite wisdom shall see fit to appoint, may he *make you perfect* in every good disposition; in whatever improvements you are enabled to make, *may he confirm, strengthen, and establish you* upon a firm and unshaken foundation. *Doddridge.*

13 *The church that is at Babylon.*] From this passage several commentators imagine, that St. Peter wrote this epistle from the neighbourhood of Babylon, where many Jews remained ever since the Babylonish captivity, among whom he had preached the gospel with considerable success.

THE SECOND EPISTLE GENERAL OF PETER.

THE ARGUMENT.

The design of this Epistle is to confirm the doctrines and instructions delivered in the former; to excite the Christian converts to adorn and stedfastly adhere to their holy religion, as a religion proceeding from God, notwithstanding the artifices of false teachers, (whose character is at large described) or the persecution of their bitter and inveterate enemies. "*St.* Peter's *style, says Mr.* Black-"wall *on the sacred classicks, expresses the noble vehemence and fervor of his spirit, the full* "*knowledge he had of christianity, and the strong assurance he had of the truth and certainty* "*of his doctrine: and he writes with the authority of the first man in the college of the apostles.* "*He writes with that quickness and rapidity of stile, with that noble neglect of some of the* "*formal consequences and niceties of grammar, still preserving its true reason and natural ana-*"*logy, which are always marks of a sublime genius, that you can scarce perceive the pauses of* "*his discourse and distinction of his periods. The great* Joseph Scaliger *calls St.* Peter's *first* "*epistle majestic: and it is to be hoped, he was more judicious than to exclude the second, though* "*he did not particularly name it. A noble majesty, and becoming freedom, is what distinguishes*

"*St.*

" *St.* Peter. *A devout and judicious person cannot read him without solemn attention and awful*
" *concern. The conflagration of this lower world, and future judgment of angels and men, in*
" *the third chapter of the second epistle, is described in such strong and terrible terms, and with*
" *such awful circumstances, that, in the description, we see the planetary heavens, and this our*
" *earth wrapped up with devouring flames; hear the groans of an expiring world, and the*
" *crashes of nature tumbling into universal ruin.*"

The authority of this second epistle of St. Peter *was for some time doubted of; but the best critics admit it to be the genuine work of St.* Peter; *who discovers himself, where he says, he was present at our Lord's transfiguration; and, where he tells the* Jews, *this was the second letter he had written to them. Dr.* Sherlock *has established the authority of this epistle past all doubt, to which Dr.* Blackwall's *opinion may be added.*

CHAP. I.

5 He exhorteth them by faith and good works to make their calling sure: 12 as knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God.

SIMON Peter, a Servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 ¶ And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge,

6 And to knowledge temperance, and to temperance patience, and to patience godliness,

7 And to godliness brotherly kindness, and to brotherly kindness charity.

8 For if these things be in you and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure; for, if ye do these things, ye shall never fall:

11 For so an entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 ¶ Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may

Notes on the First Chapter.

Ver. 3 *According as his divine power hath given unto us*, &c.] In these words our apostle shews what reason they had to believe and hope, that grace and peace should be multiplied to them; namely, because Almighty God had already given them all things which conduced to make them holy in this life, and happy in the next, through the knowledge of Christ.

4 *Partakers of the divine nature.*] This manner of speaking is figurative, and very elegantly expressive of that moral likeness to God, which is elsewhere stiled, being partakers of his holiness, Heb. x. *Clarke.*

5 *Virtue.*] i. e. True fortitude and resolution of mind.

10 *Give diligence to make your calling and election sure.*] See that in the diligent exercise of the above-named graces, and in the daily practice of the afore-mentioned duties, you make your calling and election, which are sure in themselves, sure to you; for, by so doing, you shall never fall nor miscarry eternally.

14 *As our Lord hath shewed me.*] Namely, by that memorable action of his, when, just after his resurrection, he commanded me to follow him in token of my readiness to obey him, by the same kind of death which he suffered. See notes on John xxi. 18, 19.

be able after my deceaſe to have theſe things always in remembrance.

16 ¶ For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.

17 For he received from God the Father honour and glory, when there came ſuch a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

20 Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God ſpake *as they were* moved by the Holy Ghoſt.

CHAP. II.

1 *He foretelleth of falſe teachers, their impiety and puniſhment;* 7 *from which the godly ſhall be delivered, as Lot out of Sodom:* 10 *and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers.*

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

2 And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 And through covetouſneſs ſhall they with feigned words make merchandiſe of you: whoſe judgement now of a long time lingereth not, and their damnation ſlumbereth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgement;

5 And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly;

7 ¶ And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in ſeeing and hearing vexed his righteous ſoul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement to be puniſhed:

16, 17, 18 *We have not followed cunningly deviſed fables,* &c.] Our apoſtle comes now to exhort them to conſtancy in the faith of the goſpel; aſſuring them, that himſelf and his fellow-apoſtles had not followed artificially deviſed fables, when they made known to them the coming of Chriſt in the fleſh; and that he was truly, and in very deed the promiſed Meſſiah; for that he himſelf, with James and John, were with Chriſt upon the mount, as eye-witneſſes of his transfiguration; upon which occaſion, he received in his human nature, a communicated ſplendor: and God the Father from heaven, the ſeat of his magnificent glory, pronounced him to be his well-beloved ſon, in whom he was well-pleaſed.

20, 21 *Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation,* &c.] i. e. Of the perſon's own private utterance: or, *every prophecy of ſcripture is not of its own interpretation*: many of them are involved in obſcurity, and can only be cleared up by the event.

Notes on the Second Chapter.

Ver. 3 *Slumbereth not.*] Mr. Blackwall obſerves that this is a moſt beautiful figure, repreſenting the vengeance that ſhall deſtroy them, as *an angel of judgment* purſuing them upon the wing, continually approaching nearer and nearer, and keeping a watchful eye upon them, that he may at length diſcharge an unerring blow.

4 *If God ſpared not the angels that ſinned, but caſt them down to hell,* &c.] Our apoſtle having aſſerted that the judgment of the wicked in general lingereth not, he comes here in theſe words to make his aſſertion good by a threefold inſtance; namely, *the angels*, the *old world*, and the people of *Sodom* and *Gomorrha*: from whence he would have them conclude, that if God ſpared not theſe, he would not long ſpare falſe prophets and their followers.

5 *The eighth perſon, a preacher,* &c.] Rather, as biſhop Pearſon renders it, *The eighth preacher of righteouſneſs.*

9 *The Lord knoweth how to deliver the godly,* &c.] From the particular example of Lot, and his gracious preſervation in the deſtruction of Sodom, the apoſtle draws this general concluſion: that God knows how to preſerve his faithful ſervants from the evil of temptations which they meet with in this world; and

10 ¶ But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time: spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

CHAP. III.

1 *The certainty of Christ's coming to judgement.* 10 *The manner how the world shall be destroyed.* 11 *An exhortation to godliness.*

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his

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that he will reserve the wicked to the day of judgment, in order to be punished.

10 *Chiefly them that walk after the flesh,* &c.] Especially heretics and seducers, who second their corrupt doctrine with a wicked conversation: such as walk after the flesh in the lust of uncleanness.

Speak evil of dignities.] Some think these mean *apostles*, others *rulers*.

11 *Whereas angels which are greater in power and might, bring not railing accusation,* &c.] i. e. Whereas the blessed angels, who have more power than men, when they plead against devils themselves, do it not by railing accusation.

14 *Having eyes full of adultery.*] There is prodigious strength in the Greek; it properly signifies, their *having an adulteress continually before their eyes.*

Cannot cease from sin.] Owing to their confirmed evil habits, and long customs of sinning. *Clarke.*

15 *The son of Bosor.*] One MS reads *Beor*, and this is confirmed by the Syriac version.

18 *When they speak great swelling words of vanity, they allure,* &c.] With a lofty and affected stile, they propound their false doctrines to allure the simple. It is the usual practice of seducers to speak in a high flown strain of words, that by their not being understood, they may be the more admired.

20 *If after they have escaped the pollutions of the world,* &c.] By escaping the pollutions of the world, we understand their renouncing of them in baptism; their conversion from heathenism to the profession of christianity, through the knowledge they had received of the gospel. Now, if afterwards they return to idolatry, and are entangled in it, and other gross sins, their latter end is worse than their beginning: their christian heathenism worse than their old heathenism.

21 *It had been better for them not to have known the way of righteousness,* &c.] The sin and misery of these men had been far less, if they had never known the way of righteousness revealed by the gospel of Christ, than after they have known it, to forsake the practice of holiness, which by their baptismal profession they had obliged themselves to.

Notes on the Third Chapter.

Ver. 4 *Where is the promise of his coming?*] Where is the boasted declaration or threatening of his coming?

coming? for ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water:

6 Whereby the world that then was, being overflowed with water, periſhed.

7 But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgement, and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day.

9 The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

10 ¶ But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burned up.

11 ¶ Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs,

12 Looking for and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat?

13 Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.

15 And account *that* the long-ſuffering of our Lord *is* ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you;

16 As alſo in all *his* epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jeſus Chriſt. To him *be* glory both now and for ever. Amen.

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5 *This they willingly are ignorant of, that by the word of God the heavens were of old*, &c.] Theſe ſcoffers are willingly ignorant what a change God made in the world ſince the firſt creation of it; and that he can as eaſily deſtroy it, as he did at firſt create it. To evince this, the apoſtle ſhews how God, by water, drowned the old world: and therefore all things had not continued as they were from the beginning of the creation; and that this preſent world ſhall, when God's time comes, be deſtroyed by fire, as the old world was by water. The ſame divine omnipotent power which created the world, upholds and preſerves it, and will at laſt deſtroy it; namely, at the final judgment, when all wicked perſons, eſpecially profane ſcoffers at, and deriders of Chriſt's coming, ſhall be condemned and periſh.

8 *One day is with the Lord as a thouſand years*, &c.] Not that the one is with God *literally* no longer a duration than the other, as the ſchoolmen have foolihly taught; but the meaning is, that what is at a thouſand years diſtance, is with God as certain, as if it was to be effected the very next moment. *Clarke.*

9 *All ſhould come to repentance.*] i. e. To a real and effectual amendment and reformation of life: which is always the meaning of repentance in ſcripture. *Clarke.*

10 *The day of the Lord will come as a thief in the night*, &c.] Our apoſtle here ſhews that this great day of the Lord will come unexpectedly, like a thief in the night, ſurpriſing the ſecure and unprepared part of the world. The thief cometh without warning, and without noiſe; ſo ſhall the coming of the Son of man be.

11 *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be*, &c.] Theſe words are St. Peter's practical improvement of the foregoing doctrine, concerning the certain, ſudden, and terrible coming of Chriſt to judgment. If the whole frame of heaven and earth ſhall be ſo wonderfully changed, and a new world made, how great a degree of purity ſhould they labour to attain to, who expect to live in this new world?

15 *Account that the long-ſuffering of our Lord is ſalvation*, &c.] St. Peter adviſes them to make a wiſe conſtruction of God's forbearance in his delaying to come to judgment; not to think that God is well pleaſed with the perverſeneſs of the wicked world in ſinning; but his patience and long-ſuffering towards them is hereby diſplayed, in order to the bringing of them to repentance, and by repentance to ſalvation.

THE FIRST EPISTLE GENERAL OF JOHN.

THE ARGUMENT.

This first Epistle of John *the Apostle and Evangelist, which was antiently entitled* To the Parthians, *has always been received by the church as genuine. In the stile of this Apostle there is a remarkable peculiarity: his sentences, considered separately, are exceeding clear and intelligible; but when we search for their connection, we frequently meet with greater difficulties than even in St.* Paul's *Epistles. The principal characteristic of his manner is an artless and amiable simplicity, and a singular modesty and candour, in conjunction with a wonderful sublimity of sentiment. His conceptions are delivered to us in the order in which they arose to his mind, and are not the product of laboured investigation. His leading design in this Epistle is,* To demonstrate the vanity of faith separate from morality; to sooth and refine the warm and over-zealous tempers of the Christians to whom he writes, into that amiable charity and love, for which he himself was so eminent; and to arm them against the snares and efforts of antichrist, the grand apostate and seducer of the Christian church, and of all who were endued with his spirit.

CHAP. I.

1 *He describeth the person of Christ, in whom we have eternal life by a communion with God:* 5 *to which we must adjoin holiness.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 ¶ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth:

Notes on the First Chapter.

Ver. 1 *That which was from the beginning, which we have heard, which we have seen,* &c.] It is first observable, that whereas St. John began his gospel with a description of Christ's divinity, he begins this epistle with a demonstration of the truth of his human nature: for the certainty of which he appeals to the judgment of sense; because the senses, when rightly circumstanced and disposed, are the proper judges of all sensible objects. Accordingly, St. John here, in order to shew the certainty of Christ's incarnation and manifestation in the flesh, brings three of the five senses, namely, hearing, seeing, and feeling, to bear testimony to it.

2 *The life was manifested, and we have seen it,* &c.] Christ Jesus, that eternal life which was with the Father from all eternity, as being his eternal son, was in the fulness of time manifested in the flesh: and we his apostles saw him in his assumed human nature; and we now testify, publish, and declare him to you.

3 *Our fellowship is with the Father.*] The word *fellowship* signifies in the original *communion*, or *mutual relation*. Clarke.

5 *This then is the message which we have heard of him,* &c.] This is the sum and substance of the gospel of Christ's doctrine and our message, to teach us to know what God is, namely light; i. e. a being of infinite knowledge, wisdom, and purity; and that there is in him no darkness of error, ignorance, falsehood, or impurity.

6 *If we walk in darkness.*] i. e. If we continue to live wickedly,

7 But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

8 If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

9 If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

10 If we ſay that we have not ſinned, we make him a lyar, and his word is not in us.

CHAP. II.

1 *Comfort againſt ſins of infirmity.* 3 *To know God, is to keep his commandments.* 18 *To beware of ſeducers:* 20 *from whoſe deceits the godly are ſafely preſerved by faith and holineſs of life.*

MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous:

2 And he is the propitiation for our ſins: and not for our's only, but alſo for *the ſins of* the whole world.

3 ¶ And hereby we do know that we know him, if we keep his commandments.

4 He that ſaith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him.

5 But whoſo keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him.

6 He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you; becauſe the darkneſs is paſt, and the true light now ſhineth.

9 He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now.

10 He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him.

11 But he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

12 I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake.

13 I write unto you, fathers, becauſe ye have known him *that is* from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father.

14 I have written unto you, fathers, becauſe ye have known him *that is* from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

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edly, and yet hope for benefit from the profeſſion of God's true religion, from what Chriſt has either done or ſuffered for us, *we lie*, &c. *Clarke.*

7 *If we walk in the light.*] i. e. In the practice of true virtue and holineſs. *Clarke.*

9 *If we confeſs our ſins.*] i. e. To God—It would ſeem aſtoniſhing that this text ſhould ever have been urged in behalf of auricular confeſſion, were it not for the many examples we have of ſuch ſhameful and abſurd reaſoning in the arguments which are pleaded in favour of Popery. *Doddridge.*

Notes on the Second Chapter.

Ver. 2 *But alſo for the ſins of the whole world.*] There were ſome heretics at this time, the Ebionites, who aſſerted that the Meſſiah was come for the ſalvation of the Jews only.

3 *Hereby do we know him.*] i. e. By this *one* way only in oppoſition of all enthuſiaſtic notions whatever. *Clarke.*

5 *In him is the love of God perfected.*] It is plain he has it truly in his heart.

6 *He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he walked.*] i. e. He ought to ſet Chriſt's example daily before him, and be continually correcting and reforming his life by that glorious pattern. Every Chriſtian is bound to imitate Chriſt, under the penalty of forfeiting his claim to him: for no claim to Chriſt can be valid without a careful imitation of him.

7 *I write no new commandment unto you, but an old commandment*, &c.] Here our apoſtle exhorts Chriſtians to the great duty of brotherly love; aſſuring them that it was no new commandment which he enjoined them, but that which they were taught, not only by the Old Teſtament, but at the firſt preaching of the goſpel amongſt them; and in theſe reſpects, the command of love might be called an old commandment, it being a branch of the law of nature, and a known precept of the Jewiſh religion; though, in other reſpects, it might be called a new commandment, becauſe urged from a new motive, and by a new example.

10 *He that hateth his brother is in darkneſs.*] i. e. He is altogether ignorant of the true nature and ſpirit of chriſtianity.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world paſſeth away, and the luſt thereof: but he that doeth the will of God abideth for ever.

18 ¶ Little children, it is the laſt time: and as ye have heard that antichriſt ſhall come, even now are there many antichriſts; whereby we know that it is the laſt time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt that they were not all of us.

20 ¶ But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you becauſe ye know not the truth: but becauſe ye know it, and that no lye is of the truth.

22 Who is a lyar but he that denieth that Jeſus is the Chriſt? he is antichriſt that denieth the Father and the Son.

23 Whoſoever denieth the Son, the ſame hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father alſo.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son and in the Father.

25 And this is the promiſe that he hath promiſed us, *even* eternal life.

26 Theſe things have I written unto you concerning them that ſeduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the ſame anointing teacheth you of all things, and is truth, and is no lye: and even as it hath taught you, ye ſhall abide in him.

28 And now, little children abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteouſneſs is born of him.

CHAP. III.

1 *He declareth the ſingular love of God towards us in making us his ſons:* 3 *we therefore ought obediently to keep his commandments,* 11 *as alſo brotherly to love one another.*

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God. Therefore the world knoweth us not, becauſe it knew him not.

2 Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

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15 *The love of the Father.*] That love which proceedeth from the Father.

16 *All that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life.*] i. e. All the happineſs that this world can afford, namely, pleaſure, riches, and honour. POWER.

18, 19 *Little children, it is the laſt time,* &c.] Our apoſtle tells them that this is the laſt time of the Jewiſh diſpenſation; and that the deſtruction of their city, temple, and polity, was now at hand: and as they had heard that antichriſt ſhould come; i. e. oppoſers of Chriſt, and deniers of him; and by the ſwarming of theſe ſeducers and falſe teachers now, according to our Saviour's prediction in Mat. xxiv. they might well conclude that it was the laſt time.

20 *Ye have an unction from the Holy One,* &c.] God hath anointed you with his ſpirit, which will preſerve you from pernicious error, and lead you into all neceſſary truth, if you obey and follow him.

24 *Let that therefore abide in you, which ye have heard,* &c.] Theſe words are an exhortation to hold faſt the doctrine of chriſtianity, which from the beginning they had received, and not turn to novelties.

29 *If ye know that he is righteous, ye know that every one that doth righteouſneſs,* &c.] Our apoſtle concludes the chapter with an exhortation to holineſs; aſſuring them, that if they be ſenſible, that God is righteous, eſſentially and infinitely ſo, they may and ought to know alſo, that whoſoever is born of him, and receives a new nature from him, certainly endeavours to live to him, and walk before him as his ſon in a way of obedience, and expects favour and protection from him as from a father.

Notes on the Third Chapter.

Ver. 1 *Behold, what manner of love the Father hath beſtowed upon us,* &c.] The apoſtle breaks out into admiration at the aſtoniſhing goodneſs and condeſcenſion of God towards believers, in taking them into his family, and adopting them into the number of his children. This is the ſame relation in which Chriſt ſtands, *I aſcend to my Father, and your Father*: there is indeed a diverſity in the foundation of it: Chriſt is a ſon by nature, but we by favour: he by generation, we by adoption.

2 *We ſhall ſee him as he is.*] i. e. Clearly and diſtinctly.

3 *Every*

3 ¶ And every man that hath this hope in him purifieth himſelf, even as he is pure.

4 Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

5 And ye know that he was manifeſted to take away our ſins: and in him is no ſin.

6 Whoſoever abideth in him, ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him.

7 Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous:

8 He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the devil.

9 Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

10 In this the children of God are manifeſt, and the children of the devil: whoſoever doeth not righteouſneſs is not of God, neither he that loveth not his brother.

11 ¶ For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

12 Not as Cain, *who* was of that wicked one, and ſlew his brother. And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not *his* brother abideth in death.

15 Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed, and in truth.

19 And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

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3 *Every man that hath this hope in him, purifieth himſelf*, &c.] i. e. Every one that is truly ſenſible of this love which the Father hath beſtowed upon us, &c.

4 *Whoſoever committeth ſin, tranſgreſſeth*, &c.] Whoſoever lives in the allowed commiſſion of it, lives in oppoſition to the law of God, ſin being a tranſgreſſion of the divine laws: and ſuch a perſon as thus commits ſin, not only violates the law of God, but alſo fruſtrates the death of Chriſt; for Chriſt, in whom was no ſin, was manifeſted in the fleſh to take away ſin; the guilt of it by his blood, the power of it by his ſpirit.

6 *Whoſoever abideth in him, ſinneth not*, &c.] i. e. Whoever goes on in a courſe of ſinning, is the ſervant and ſlave of ſin: and whatever his pretences may be, he has no right knowledge of Chriſt, nor any true faith in him.

7 *Let no man deceive you*, &c.] Let no man deceive you by making you believe, that a right faith may be compatible with an unrighteous life; for only he that doth righteouſneſs is righteous.

8 *The works of the devil*] i. e. All thoſe ſinful habits and vitious practices of men, which they commit either through the temptation, or after the example of the *wicked one*.

9 *Whoſoever is born of God.*] i. e. Regenerated by divine grace, does not habitually commit ſin.

10 *In this the children of God are manifeſted, and the children of the devil*, &c.] The apoſtle in theſe words, gives us a diſtinguiſhing character of a good and bad man. Such as in their diſpoſitions and actions, in the temper of their minds and actions of their lives, imitate God are his children; and thoſe who addict themſelves to ſin are of another pedigree: they are the children of the devil; they reſemble him, and belong to him.

16 *We ought to lay down our lives for the brethren.*] i. e. To love them, comparatively ſpeaking, even as our own lives; to love them as ourſelves; to do every thing that is in our power reaſonably for their advantage. *Clarke.*

17 *Whoſo hath this world's good, and ſeeth his brother have need*, &c.] The apoſtle draws an argument from the greater to the leſs, after this manner: If, ſays he, we ought to be ready in ſome caſes, to part with our lives for the brethren; ſurely we much more ought to impart of our worldly goods to them in their neceſſity; and he that refuſes, can never have any of that love in him which God requires of him towards his children.

18 *My little children, let us not love in word, neither in tongue, but in deed*, &c.] Let us not love in word; that is, in word only, but in deed and in truth: as if he had ſaid, Let our deeds ſpeak the truth of our love: ſincere love is fruitful; true affection will put itſelf forth into action, rendering us laborious in works and offices of friendſhip. As faith, ſo love, without works, is dead: and as faith is juſtified by works, ſo is our love alſo.

19 *We know that we are of the truth*, &c.] We know that we are real Chriſtians, and in the conſciouſneſs of this *ſhall aſſure our hearts before him*, when we draw nigh in the exerciſes of devotion.

20, 21 *If our heart condemn us, God is greater*, &c.] If our conſciences tell us, that our love is barren and fruitleſs, and ſo condemn us for hypocriſy, God is greater than our conſciences, both in holineſs to condemn, and in knowledge to perceive the end of them; for he knoweth all things: whereas, if we have

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22 And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

23 And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

1 *He warneth them not to believe all teachers who boaſt of the Spirit, but to try them by the rules of the catholick faith*; 7 *and by many reaſons exhorteth to brotherly love.*

BEloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh is of God:

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh is not of God. And this is that *ſpirit* of antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

5 They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 We are of God. He that knoweth God, heareth us: he that is not of God, heareth not us: hereby know we the ſpirit of truth, and the ſpirit of error.

7 ¶ Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is love.

9 In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

11 Beloved, if God ſo loved us, we ought alſo to love one another.

12 No man hath ſeen God at any time. If we love another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 And we have ſeen and do teſtify that the Father ſent the ſon *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love

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the teſtimony of our conſciences, touching the ſincerity of our love by the fruits of it; if after a moſt ſtrict examination of our conſciences, and an exact comparing of our lives and actions with the law of God, we are not condemned of inſincerity in our obedience to God, and love to our neighbour; then have we an humble confidence towards God in all our addreſſes to him.

Notes on the Fourth Chapter.

Ver. 1 *Beloved, believe not every ſpirit, but try the ſpirits*, &c.] The apoſtle comes now to caution all Chriſtians to take heed of being ſeduced by ſuch as ſhould pretend to be inſpired by the holy ſpirit of God, ſaying, Believe not every ſpirit; i. e. every teacher who pretends to be inſpired, and every doctrine that lays claim to the authority of divine revelation: *but try the ſpirits*; examine their doctrines by the rule of God's word, and try from whom they come, whether from the ſpirit of God, or Satan; for many falſe prophets and deceivers are gone abroad into the world.

2, 3 *Every ſpirit that confeſſeth*, &c.] In theſe words, our apoſtle lays down a plain mark and rule of trial, how they might know a teacher that was acted and inſpired by the ſpirit of God from one that was not ſo: ſuch a one as durſt truly and openly in the face of danger profeſs, and preach Jeſus Chriſt in his perſon, nature, and offices, as the incarnate word, or Son of God, ſent from heaven, aſcribing virtue and efficacy to the ſacrifice of his death, and attributing to him alone the whole glory of a perfect Saviour; this doctrine is of the ſpirit; and this ſpirit is of God. But ſuch teachers as for fear of ſufferings and perſecution will deny either the godhead or manhood of Chriſt, and diſown either his incarnation, death, or reſurrection; ſuch teachers and ſuch doctrines are not of God, but are the very ſpirit of antichriſt: which, ſays he, you have been foretold ſhould come, and is now already in the world.

6 *We are of God*, &c.] The apoſtle ſeems here to conſider the chriſtian religion as now ſo abundantly demonſtrated, that it might be made *a teſt*, by which other doctrines and pretences might be tried. *Tillotſon.*

7 *Let us love one another.*] It is reported, that when the apoſtle St. John was grown old and paſt preaching, he uſed to be led to the church at Epheſus, and only ſay theſe words to the people, *Little children, love one another*; and the importance of the argument by which he enforces love, juſtifies the repetition of it ſo frequently. *Doddridge.*

17 *Herein*

that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldneſs in the day of judgement: becauſe as he is ſo are we in this world.

18 There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment: he that feareth is not made perfect in love.

19 We love him, becauſe he firſt loved us.

20 If a man ſay, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21 And this commandment have we from him, That he who loveth God, love his brother alſo.

CHAP. V.

1 *He that loveth God, loveth his children, and keepeth his commandments;* 3 *which to the faithful are light, and not grievous.* 9 *Jeſus is the Son of God, able to ſave us,* 14 *and to hear our prayers, which we make for ourſelves, and for others.*

WHoſoever believeth that Jeſus is the Chriſt, is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 ¶ For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatſoever is born of God overcometh the world: and this is the victory that overcometh the world; *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

6 This is he that came by water and blood *even* Jeſus Chriſt; not by water only, but by water and blood. And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

7 For there are three that bear record in hea-

17 *Herein is our love made perfect, that we may have boldneſs in the day of judgement,* &c.] Still the apoſtle proceeds, by way of argument, to enforce upon us the obligation of our duty to love one another. He aſſures us here, that if our love be made perfect; i. e. heightened and improved by an exact correſpondence with the divine pattern and precept; if we love one another in obedience to God's command, and in conformity to Chriſt's example, it will give us boldneſs in the day of judgment. And we may think and ſpeak of, we may expect and look for the approach of that day, without fear or conſternation of mind: the reaſon is added, becauſe as Chriſt was, ſo are we in the world; i. e. as he was full of holineſs and purity, of love and charity; ſo have we endeavoured to be in imitation of his example, according to our meaſure in ſome degree and proportion.

18 *There is no fear,* &c.] There is nothing inconſiſtent with the fear of God in the nature of our love to him. Sovereign honour and value, joyful truſt and grateful affection all agree very well with fear; i. e. a conditional fear, upon the ſuppoſition of our falling away from the duties of that love; which ſurely no man but has need ſufficient to be apprehenſive of. The apoſtle limits the nature of that fear he ſpeaks of, (though it be a fear of God) by applying the reaſon, *becauſe fear hath torment.* Now a tormenting fear, be it of diſtruſt or of impenitent guilt, conſiſts not indeed with love: but what is that to the fear of offending, and of the conſequences if we do not? This fear is rather inſeparable from love than any way contrary to it. *Biſhop Weſton.*

19 *We love him; becauſe he firſt loved us.*] There is a double reading of theſe words according to the original. 1ſt, They may be read thus, *Let us love him, becauſe he firſt loved us,* by way of motive, denoting, that believers have great reaſon to love God with their higheſt affections; foraſmuch as he has loved them, and firſt loved them. 2dly, They are here read by way of caſualty. *We do love, becauſe he firſt loved us:* intimating, that God's love to us is the root and ſpring of our love to him, and to one another.

20 *If a man ſay, I love God, and hateth his brother, he is a liar,* &c.] His meaning is, all pretences of love towards God, which produce not true virtue, and particularly love and charity towards our brethren, are nothing more than mere enthuſiaſm. *Clarke.*

21 *This commandment have we from him, that he who loveth God, love his brother alſo.*] i. e. Whoſoever pretends to love God, ſhould prove the truth of what he profeſſes, by his behaviour towards men. *Clarke.*

Notes on the Fifth Chapter.

Ver. 1 *Is born of God.*] i. e. Every ſincere Chriſtian is a regenerate perſon, one that loves God, and keeps his commandments, living in the habitual practice of univerſal virtue and righteouſneſs. *Clarke.*

2 *By this we know, that we love,* &c.] Dr. Clarke ſuppoſes this clauſe to be tranſpoſed, and that it ſhould be read, *By this we know that we love God, and keep his commandments, becauſe we love his children.*

4 *Overcometh the world.*] i. e. Effectually reſiſts the temptations of a ſinful world.

Even our faith.] Or, our firm belief of a life to come, and of a reſurrection to eternal judgment. *Clarke.*

7 *For there are three that bear record.*] Sir Iſaac Newton, in a letter to Mr. Le Clerc, containing a diſſertation on this place, quotes many paſſages from the antient controverſial writers, to prove that the text originally ſtood thus: *It is the Spirit that beareth witneſs, becauſe the Spirit is truth; For there are three that bear record, the Spirit, the water, and the blood, and theſe three agree in one:* he alſo affirms, that this reading ſtands in the oldeſt and moſt authentic MSS, and endeavours to account for the interpolation.

ven; the Father, the Word, and the Holy Ghoſt: and theſe three are one.

8 And there are three that bear witneſs in earth; the ſpirit, and the water, and the blood: and theſe three agree in one.

9 ¶ If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God which he hath teſtified of his ſon.

10 He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 ¶ And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſired of him.

16 If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

17 All unrighteouſneſs is ſin: and there is a ſin not unto death.

18 We know that whoſoever is born of God ſinneth not; but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedneſs.

20 And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.

21 Little children keep your ſelves from idols. Amen.

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8 *The ſpirit, the water, and the blood,* &c.] Namely, the ſpirit in the preaching of the goſpel, and in the ſouls of believers; the water or ſacrament of baptiſm, wherein we are baptized in the name of the Son, as well as of the Father; and the blood, i. e. the death of Chriſt, and the ſufferings of thoſe who have ſealed this truth with their blood.

Theſe three agree in one.] i. e. Are one concurring and agreeing teſtimony.

9 *If we receive the witneſs of men, the witneſs of God is greater,* &c.] Our apoſtle's argument, in theſe words, is taken from the leſs to the greater, thus: If, ſays he, for the believing of any thing, it be ordinarily thought ſufficient to have the teſtimony of two or three credible men; then ſurely this threefold teſtimony of the faithful and infallible God given from heaven is much more worthy of belief: but the teſtimony given concerning Chriſt, that he is really the Son of God, is evidently the teſtimony of the faithful God that cannot lie.

11, 12 *This is the record, that God hath given to us eternal life,* &c.] The ſum of God's teſtimony recorded in the goſpel is this, concerning his Son Jeſus Chriſt; namely, that God, for his ſake, has made a free deed of gift for pardon and ſalvation to the world; aſſuring them of grace here, and eternal life hereafter, upon condition of their faith and obedience. And accordingly, he who thus has Chriſt, accepts the merit of his blood, and ſubmits to the authority of his law, hath eternal life; i. e. he has an undoubted right to it, and aſſurance of it: but he who either, by unbelief or diſobedience, refuſes Chriſt, ſhall not ſee life, but the wrath of God abideth on him.

16 *If any man ſee his brother ſin a ſin,* &c.] The apoſtle here aſſures them, that if any of them prayed for an offending brother, they ſhould be heard in what they deſired, unleſs the perſon they prayed for had ſinned the unpardonable ſin, the ſin unto death; by which we are to underſtand apoſtacy, from the chriſtian religion to idolatry, as appears from the following words, "Keep yourſelves from idols:" which caution has no manner of dependence upon what went before, unleſs we underſtand the ſin unto death in this ſenſe; or if, with others, we call it the ſin againſt the Holy Ghoſt, it comes to the ſame: for what is that ſin but a renouncing of chriſtianity, denying the truth of the chriſtian faith, after illumination and conviction by the Holy Ghoſt, and maliciouſly perſecuting the ſincere profeſſors of it.

I do not ſay that he ſhall pray for it.] He had ſaid before, *Let him aſk,* &c. *But there is a ſin unto death:* I do not mean, that when I ſay, he ſhall, upon aſking, obtain life and pardon for the ſinner. *Wall.*

19 *The whole world lieth in wickedneſs.*] Or, as in the original, *Under the power of the wicked one*; i. e. the greater part of mankind, through their eaſineſs in yielding to the temptations of unrighteouſneſs, their negligence in not correcting the corruptions of their nature, and their perverſeneſs in chuſing wilfully the ways of wickedneſs, are altogether incapable of that ſtate of happineſs, which is in ſcripture ſtiled *the kingdom of God.* Clarke.

20 *He hath given us an underſtanding that we might know him.*] i. e. He hath taught us how the true God will be acceptably ſerved and obeyed. *Clarke.*

THE SECOND EPISTLE OF JOHN.

THE ARGUMENT.

This Epiſtle is directed to the Elect Lady: by which ſome underſtand a lady named Electa; *others to the Chriſtian Lady; and others again an elect or choſen church, and that ſome* Jewiſh *church, metaphorically ſtiled Lady. Whoever ſhe be, the apoſtle congratulates her, becauſe her children led a chriſtian life. He cautions her likewiſe to beware of impoſtors, who denied that Chriſt was come in the fleſh. The brevity of this Epiſtle renders a longer argument needleſs.*

1 He exhorteth a certain honourable matron with her children to perſevere in Chriſtian love and belief, 8 leſt they loſe the reward of their former profeſſion: 10 and to have nothing to do with thoſe ſeducers that bring not the true doctrine.

THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth;

2 For the truth's ſake which dwelleth in us, and ſhall be with us for ever:

3 Grace be with you, mercy, *and* peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beſeech thee, lady, not as though I wrote a new commandment unto thee; but that which we had from the beginning, That we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye ſhould walk in it.

7 For many deceivers are entered into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an antichriſt.

8 ¶ Look to your ſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.

9 Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God. He that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

10 ¶ If there come any unto you, and bring

Notes on the Second Epiſtle of John.

Ver. 6 *This is love, that we walk after his commandments*, &c.] By this we ſhall make it evidently appear, that there is the true love of God in us, if we endeavour to frame our lives according to his commandments.

7 *Many deceivers are entered into the world, who confeſs not*, &c.] Many impoſtors are gone abroad, who deny ſome the divinity, others the humanity of Chriſt, and ſo overturn and raze the very foundations of chriſtianity: thus diſcovering themſelves to be antichriſts, or perſons that ſet themſelves to oppoſe Jeſus Chriſt.

Who confeſs not, &c.] Limborch reads, *Who confeſs not Jeſus Chriſt, who came in the fleſh.*

8 *Look to yourſelves, that we loſe not thoſe things*, &c.] Here the apoſtle reſumes his exhortation to them, to perſeverance in the faith and obedience to the goſpel from this argument, leſt they ſhould loſe the fruit of their faith profeſſed, the profit of their afflictions which they had ſuffered for the ſake of chriſtianity, and the works of piety and charity they had performed; but, by continuing faithful to death, might receive a full reward, even a crown of life.

9 *He that abideth in the doctrine of Chriſt.*] i. e. He that obeys the laws of Chriſt.

10 *If there come any unto you, and bring not his doctrine, receive him not*, &c.] In theſe words, the apoſtle directs them how to carry themſelves towards thoſe wicked apoſtates and heretical ſeducers that deny the goſpel, or any eſſential part of chriſtianity,

by

not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

by no means to give any countenance or encouragement to them, or to hold any familiarity or communion with them; nor to entertain them, nor so much as courteously to salute them; but by shewing them disrespect, manifest a dislike and disapprobation of their errors.

THE THIRD EPISTLE OF JOHN.

THE ARGUMENT.

In this Epistle to Gaius *the Apostle expresses his concern for his prosperity, his joy in the honourable character he maintained for Christian candour, hospitality, and zeal; he cautions him against the turbulent practices of* Diotrephes, *and, recommending* Demetrius *to his friendship, refers what he had further to say to a personal interview.*

1 *He commendeth Gaius for his piety,* 5 *and hospitality* 7 *to true preachers;* 9 *complaining of the unkind dealing of ambitious Diotrephes on the contrary side.*

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have born witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 ¶ I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the bre-

Notes on the Third Epistle of John.

Ver. 5 *To strangers.*] The Papists read, *To pilgrims.*

9 *I wrote unto the church: but Diotrephes,* &c.] Here is remarkable the pious care which the apostle took for the relief of such faithful Christians as now travelled amongst them, both to avoid persecution, and to preach the gospel: he wrote to the church, desiring their reception, and advising their relief. He sent his testimonial to the church in their behalf.

thren, and forbiddeth them that would, and caſteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God; but he that doeth evil, hath not ſeen God.

12 Demetrius hath good report of all *men*, and of the truth itſelf: yea, and we *alſo* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

11 *Beloved, follow not that which it evil, but that which is good,* &c.] Here the apoſtle adviſes his beloved Gaius, and thoſe with him, not to imitate this evil example of Diotrephes, who not only himſelf refuſed his charity towards the chriſtian Jews that wanted it, but would not permit the Gentile Chriſtians to receive or relieve them; but rather to follow the example of God, who is good to all.

12 *Demetrius hath good report of all men, and of truth itſelf,* &c.] He propoſes the example of Demetrius as a pattern to them, for their imitation in works of piety and charity; not only common report, and the apoſtle's teſtimony, but his own good works, juſtly recommended him.

13 *I had many things to write, but I will not with ink and pen,* &c.] He concludes his epiſtle, as he had done that to *the elect Lady*, with an apology for the brevity of it, hoping in a ſhort time to ſee him, and ſpeak to him face to face. And, laſt of all, he cloſes with his apoſtolical valediction, "Peace be to thee;" to which, adding the brethren's ſalutations, it teaches us, that kind remembrances and greetings are ſuitable to chriſtian friendſhip.

THE GENERAL EPISTLE OF JUDE.

THE ARGUMENT.

It has been doubted, whether this Epiſtle of Jude *be genuine; and indeed* Euſebius *obſerves, that it was one of the books of the New Teſtament, which were not univerſally received: nevertheleſs,* Clement *of* Alexandria, Tertullian, *and* Origen, *quote it as written by St.* Jude, *and reckon it among the books of ſacred ſcripture. It is likewiſe to be found in all the ancient catalogues of the canonical writings. The deſign of the Apoſtle is plainly,* By deſcribing the character of the falſe teachers, and pointing out the Divine Judgments which perſons of ſuch a character had reaſon to expect, to caution Chriſtians againſt liſtening to their ſuggeſtions, and being thereby perverted from the faith and purity of the Goſpel.

1 *He exhorteth them to be conſtant in the profeſſion of the faith.* 4 *Falſe teachers are crept in to ſeduce them; for whoſe damnable doctrine and manners horrible puniſhment is prepared:* 20 *whereas the godly by the aſſiſtance of the Holy Spirit and prayers to God, may perſevere and grow in grace, and recover others out of the ſnares of thoſe deceivers.*

JUDE the Servant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, *and* called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I give all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints.

4 ¶ For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not.

6 And the angels which kept not their firſt eſtate, but leſt their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgement of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe alſo theſe filthy dreamers defile the fleſh, diſpiſe dominion, and ſpeak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.

10 But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves.

11 Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core.

12 Theſe are ſpots in your feaſts of charity,

Notes on the General Epiſtle of Jude.

Ver. 3 *The faith which was once delivered to the ſaints.*] Once for all, in oppoſition to the novel doctrines introduced by hereticks. *Heylyn.*

4 *There are certain men crept in unawares,* &c.] Here we have a reaſon aſſigned for the preceding exhortation, why we ſhould contend ſo earneſtly for the chriſtian faith once delivered by Chriſt to his apoſtles; becauſe ſuch ſeducers had, by little and little, crept into the church, as would endeavour to adulterate and corrupt it.

Who were before ordained, &c.] i. e. It was written, or foretold of them a good while ago, that ſuch ungodly men ſhould come under the name of Chriſtians.

5 *I will therefore put you in remembrance,* &c.] His meaning is, that Chriſtians being once ſaved from death, by the forgiveneſs of their ſins at baptiſm, or whenever they come to repentance and to the full knowledge of the truth, ought to take great heed, leſt returning again into a ſtate of ſin, they be deſtroyed after the example of the rebellious Iſraelites, and be for ever excluded from the inheritance of God's children. *Clarke.*

6 *The angels which kept not their firſt ſtate,* &c.] The next example ſet before them is that of the apoſtate angels, who, for their rebellion againſt God, were thrown down from heaven, and are reſerved as ſo many priſoners in chains of darkneſs to the judgment of the great day; when their condition ſhall be more miſerable than now it is. Now, if God did not ſpare apoſtatizing angels, ſurely he will not ſpare apoſtatizing ſeducers.

7 *Suffering the vengeance of eternal fire.*] It is plain the apoſtle does not here mean *hell-fire*, becauſe that being at preſent inviſible, cannot be ſaid to be ſet forth as an example, but as a threatening only: therefore the vengeance of eternal fire muſt in this place ſignify only that fire which irrecoverably deſtroyed the cities of Sodom, and ended in their final and eternal overthrow. *Clarke.*

8 *Likewiſe alſo theſe filthy dreamers defile the fleſh,* &c.] As if the apoſtle had ſaid, notwithſtanding theſe abovementioned examples of God's vengeance upon the ſodomites and others; yet theſe heretical ſeducers, whom he calls dreamers, as venting their own dreams and fancies inſtead of God's truth, defiled themſelves by their abominable practices, teaching that by reaſon of their chriſtian liberty, they were freed from all civil ſubjection, ſpeaking evil of thoſe who were ſet in authority over them.

9 *Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes,* &c.] Our apoſtle having in the preceding verſe, charged ſeducers with contemptuous ſpeaking againſt governors and government, in this aggravates the impudence and impiety of it by the carriage of Michael towards the devil. This argument is taken from the greater to the leſs, and runs thus: If Michael an archangel ſo excellent in nature, ſo high in office, contending with Satan an impure ſpirit, yet uſed great modeſty, without the leaſt indecency of expreſſion towards him; who, and what are theſe men who deſpiſe dominion, and dare ſpeak evil of dignities? Though Dr. Hammond ſuppoſes that the *body of Moſes* in this place ſignifies *the Jewiſh church and ſervice*, as *the body of Chriſt* is the *chriſtian church*: if ſo, probably *the devil*, or διαβολος may ſignify the *falſe accuſer*, viz. the chief adverſaries of the Jews, who oppoſed the building of Jeruſalem and the temple, who were Rehun the chancellor, Shimſhai the ſcribe, and Tatnai the governor. See Ezra iv. 4, 5, 6.

11 *Wo unto them; for they have gone in the way of Cain,* &c.] Our apoſtle goes on in charging theſe ſeducers with ſeveral crimes; particularly with the malice and envy of Cain, with the ſordid covetouſneſs of Balaam, with the ſedition and gainſaying of Corah: they hate their brethren, and ſo are murtherers like Cain: they have adulterated the truth for baſe gain; and ſo have followed the example of Balaam, who loved the wages of unrighteouſneſs: and as Corah, Dathan, and Abiram, roſe up againſt Moſes and Aaron; ſo have they ſeditiouſly oppoſed both magiſtracy and miniſtry.

12 *Trees, whoſe fruit withereth.*] Whoſe fruit in autumn, when it

when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; trees whoſe fruit withereth without fruit, twice dead plucked up by the roots;

13 Raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

14 And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling *words*, having men's perſons in admiration becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt;

18 *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20 ¶ But ye, beloved, building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22 And of ſome have compaſſion, making a difference:

23 And others ſave with fear, pulling *them* out of the fire; hating even the garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy,

25 To the only wiſe God our Saviour, *be* glory and majeſty, dominion and power, both now and ever. Amen.

it ſhould be in perfection, *withereth*; in the enſuing ſeaſon they bear no fruit at all, and thus in effect they are thrice dead, and are plucked up by the roots for fuel. *Hallet.*

14, 15 *Enoch alſo, the ſeventh from Adam, propheſied of theſe,* &c.] Enoch of old, by the ſpirit of prophecy, foretold the ſins of ſuch perſons, and their condemnation alſo at the general judgment, when Chriſt ſhall come glorioufly attended in order to execute judgment upon the ungodly in general, and upon ſuch as ſpeak contumelioufly of him, and his ſervants in particular.

17 *Remember ye the words which were ſpoken before of the apoſtles,* &c.] Having deſcribed thoſe ſeducers at large, our apoſtle now comes to exhort them to whom he wrote to beware of ſuch; aſſuring them that the apoſtles of Chriſt, St. Paul, and particularly St. Peter, had expreſly foretold concerning theſe wicked ſcoffers which would ariſe in the church in the laſt times: who he ſhews were ſuch as without any juſt cauſe ſeparated themſelves from the communion of the church, pretending greatly to ſanctity, but addicted to ſenſuality, and deſtitute of the holy ſpirit.

23 *Hating even the garment ſpotted by the fleſh.*] By this the apoſtle means every thing that defiles, though in the leaſt degree. He forbids all affinity to the errors and vices of theſe ſinners; implying, that ſome of them are ſo filthy and unclean, that there is no keeping company with them without defilement: and intimating that Chriſtians in their converſing with vicious perſons, whom they labour to recover, ſhould take great care that they be not corrupted by them.

THE

THE REVELATION OF JOHN the DIVINE.

THE ARGUMENT.

This prophetic book is entitled, The Revelation of Jesus Christ, *which he sent and signified by his angel to his servant* John. *There is but little reason to doubt, that the* John *here mentioned was the Evangelist of that name, and the author of the three Epistles. It is generally agreed that he was banished to the Isle of* Patmos *in the reign of* Domitian, *for his adherence to the Christian Faith. The Apocalypse consists of twenty-two chapters: the three first are an instruction to the bishops of the seven churches of* Asia Minor: *the fifteen following contain the persecutions which the church was to suffer from the Jews, heretics, and the* Roman *emperors: St.* John *likewise prophecies of the vengeance of God which he will exercise against those persecutors, against the* Roman *empire, and the city of* Rome, *which he describes under the name of* Babylon, *the great Whore, seated upon seven hills. The four last chapters describe the triumph of the church over its enemies, the marriage of the Lamb, and the final happiness of the church triumphant. Although the authority of this book was called in question in the beginning of the third Century, yet it was universally acknowledged, and mentioned with the highest respect during the two preceding Centuries: and a learned writer observes, that hardly any book has received more early, more authentic, or more satisfactory attestations. Mr.* Blackwall *says, The Revelation is writ much in the same stile with the Gospel and Epistles, and entertains and instructs the reader with variety of Christian morals, and sublime mysteries. It is in vain to look for more lofty descriptions or majestic images than are to be found in this book: Could the acclamations and hallelujahs of* God's *household be expressed with more propriety and magnificence than by the shouts of vast multitudes, the roarings of many waters, and the dreadful sound of the loudest and strongest thunders? The description of the Son of* God *in the nineteenth chapter from* ver. 11. *to the* 17th, *is in all the pomp and grandeur of language. St.* Jerom *says, The excellency of this book is above all praise: and Monsieur* Saurin *makes this excellent observation, That it is a mortifying book to a mind greedy of knowledge and science; but a very satisfactory and agreeable one to a heart sollicitous about maxims and precepts, for the regulating of our tempers and the conducting of our lives.*

CHAP.

CHAP. I.

4 John writeth his Revelation to the ſeven churches of Aſia, ſignified by the ſeven golden candleſticks. 7 The coming of Chriſt.

THE Revelation of Jeſus Chriſt, which God gave unto him to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

4 JOHN to the ſeven churches which are in Aſia: grace *be* unto you and peace from him which is and which was and which is to come: and from the ſeven ſpirits which are before his throne;

5 And from Jeſus Chriſt, *who is* the faithful witneſs, *and* the firſt begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and waſhed us from our ſins in his own blood,

6 And hath made us kings and prieſts unto God and his Father, to him *be* glory and dominion for ever and ever. Amen.

7 ¶ Behold, he cometh with clouds; and every eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him. Even ſo, Amen.

8 I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is and which was and which is to come, the Almighty.

9 I John, who alſo am your brother, and companion in tribulation and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God and for the teſtimony of Jeſus Chriſt.

10 I was in the ſpirit on the Lord's day; and heard behind me a great voice as of a trumpet,

11 Saying, I am Alpha and Omega, the

Notes on the Firſt Chapter.

Ver. 4 *Grace be unto you, and peace, from him which is and which was and which is to come*, &c.] The words in the original are placed in a very unuſual conſtruction, a conſtruction no where elſe found in the whole New Teſtament; but very ſuitable to ſuch a ſingular occaſion; ſo as to ſignify not barely, He which *is, and was, and is to come*, but *He* whoſe being (or whoſe proper name and character) is eſſentially and invariably *which Is, and Was, and is to come*. Clarke.

From the ſeven ſpirits which are before his throne.] Some have explained this of the ſeven archangels, and urged it as an inſtance of invocation to them. But we may rather ſuppoſe the ſpirit of God to be ſymbolically repreſented by the ſeven ſpirits before the throne: as it is a view very agreeable to the genius of this emblematical book. This, as biſhop Burnet obſerves, in ſupport of his opinion, is moſt conſiſtent with the prohibition of prayer to the angels. And if we do not ſuppoſe this to be the caſe, it will be very difficult to account for the omiſſion of the ſpirit, whoſe dignity muſt, on almoſt every hypotheſis, be allowed far ſuperior to that of the higheſt created angels. *Doddridge.*

7 *Behold, he cometh with clouds; and every eye ſhall ſee him*, &c.] It is ſurpriſing that Dr. Whitby ſhould interpret theſe words, as relating to the temporal calamities which were to befal the Jews, when the deſtruction of Jeruſalem was long ſince paſt. And whatever ſlaughter was made of the Jews in Lybia, Smyrna, Alexandria, and other places afterwards, could by no means be called the coming of Chriſt in the clouds by way of eminence: even though that phraſe might be allowed applicable to any ſignal temporal vengeance inflicted by Providence, and in the cauſe of Chriſt. *Doddridge.*

And all kindreds of the earth ſhall wail becauſe of him, &c.] In this verſe is prefixed the great moral which the whole book is deſigned to illuſtrate; namely, that though great oppoſition might be made againſt the cauſe and kingdom of Chriſt; yet it ſhould be altogether in vain: and his kingdom ſhould triumph in the moſt illuſtrious manner. So that all who had oppoſed it, ſhould have the greateſt reaſon to mourn. And as this ſeries of divine prophecy begins, ſo it ends with this ſentiment, and with the joyful conſent of his faithful ſervants to this glorious truth, which ſhould fill the enemies of Chriſt with ſuch terror and diſmay. *Doddridge.*

9, 10, 11 *I John, who alſo am your brother, and companion in tribulation*, &c] I John, who was formerly diſtinguiſhed by the name of the diſciple whom Jeſus loved, who am alſo your brother, O ye Chriſtians, and who have the honour to be a partaker with you all in the tribulation, and in the kingdom and patience of Jeſus Chriſt: with all, I ſay, who were called to the hope of his kingdom, and in the patient expectation of it, endure with chearfulneſs the afflictions which his infinite wiſdom is pleaſed to appoint us. I was in the deſert, and diſconſolate iſland of the Ægean ſea, called Patmos, to which I was baniſhed by Domitian the emperor, for the ſake of the word of God manifeſted in the goſpel, and for the teſtimony of Jeſus Chriſt; which I had endeavoured faithfully to maintain. I was on a ſudden in the ſpirit, under his miraculous energy on that bleſſed day, which we Chriſtians are accuſtomed to call the Lord's day, the firſt day of the week, which our dear Redeemer has rendered ſacred and venerable by his reſurrection from the dead on the morning of it. And tho' I was then incapable of joining in any worſhipping aſſembly, the want of that privilege was amply made up by that manifeſtation, with which the Lord of the day was pleaſed to favour me. For I heard a great voice behind me, as loud as the ſound of a trumpet, which ſaid in diſtinct and articulate accents, I, who am going to appear to thee, O John, am the Alpha and Omega, the firſt and the laſt. And what thou ſeeſt write in a book, and ſend copies of it to the ſeven churches in Aſia, to Epheſus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea, that each may receive its own leſſon, and at the ſame time, enjoy the benefit of thoſe which are intended for all the reſt. *Doddridge.*

firſt and the laſt; and, What thou ſeeſt write in a book, and ſend *it* unto the ſeven churches which are in Aſia unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to ſee the voice that ſpake with me: and being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as ſnow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged ſword: and his countenance *was* as the ſun ſhineth in his ſtrength.

17 And when I ſaw him, I fell at his feet as dead. And he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt:

18 *I am* he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter;

20 The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt are the ſeven churches.

CHAP. II.

1 *What is commanded to be written to the angels (that is, the miniſters) of the churches of Epheſus,* 8 *Smyrna,* 12 *Pergamos,* 18 *Thyatira: and what is commended, or found wanting in them.*

UNTO the angel of the church of Epheſus write; Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks;

2 I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them lyars:

3 And haſt born, and haſt patience, and for my name's ſake haſt laboured, and haſt not fainted.

4 Nevertheleſs, I have *ſomewhat* againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou

Alpha and Omega.] Theſe words ſignify that our Saviour is the *beginner* and *compleater* of our ſalvation; the author and finiſher of our faith. *Clarke.*

The ſeven churches which are in Aſia, &c.] Not to enquire whether theſe were the only Aſiatic churches, they were to be ſure the principal: nor yet for what reaſon the epiſtles were appropriated to the churches of that province, it is certain they contain many things of univerſal concern. And as there is plainly an intention to repreſent the regard of Chriſt to miniſters and churches, by his walking among golden candleſticks, and holding ſtars in his right hand, the number ſeven may be mentioned, as it ſeems beſt to harmonize with ſome other parts of this book; namely, with the ſeven ſeals, ſeven trumpets, ſeven thunders, and ſeven ſpirits before the throne. *Doddridge.*

13 *Girt about the paps with a golden girdle.*] Theſe girdles were a kind of ſaſh, which went firſt over the neck like a tippet, were croſſed on the breaſt, and then went round the lower part of it two or three times like a modern circingle; at length falling down almoſt to the feet. And as they were ſometimes embroidered, and ſometimes fringed with gold, they muſt have made a very ornamental part of dreſs. The prieſts were required, for coolneſs and decency, to wear linen garments, and gird themſelves higher than others. And this is one of the many alluſions to the temple, its forms and cuſtoms, with which we ſhall find this book ſo greatly abounds. *Doddridge.*

18 *Amen.*] This word here ſignifies a ſtrong aſſertion of that truth, that *he is alive for evermore*; and nothing of any *wiſh* or *deſire*; and amounts to the ſame as, *It is moſt certainly ſo.* Clarke.

Notes on the Second Chapter.

Ver. 4 *Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.*] It is very plain that theſe epiſtles, though inſcribed to the angels or paſtors of the churches, are directed to the churches themſelves, as repreſented by the former: juſt as the Jewiſh church was repreſented by Joſhua, their high prieſt, Zech. iii. 1. But it is not improbable, that where ſome of the churches are blamed, there might be in their miniſters ſome faults correſpondent to thoſe charged upon the ſociety; and particularly, that the zeal of this miniſter of Epheſus might be declining. There is no reaſon to be anxious with regard to Timothy's character on this account; for it can never be proved that he was a ſtated paſtor of the church of Epheſus, though ſuch confident things have been ſaid concerning it on very ſlender foundations. *Doddridge.*

5 *Remember, or elſe I will come unto thee quickly, and will remove thy candleſtick,* &c.] As this threatening is addreſſed to the church

art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life; which is in the midst of the paradise of God.

8 ¶ And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 ¶ And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the

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church of Ephesus, and though more justly than to some other churches; it is reasonable to believe, that it, like other denunciations, was intended to awaken the rest. It intimates how terrible a thing it would be to have the gospel taken away from them. And indeed it has been executed upon them all in a very awful manner: for though there be a little congregation at Smyrna; yet most of these Asiatic churches are quite ruined, and with them the cities in which they stood, though they were once very much celebrated. And it is hardly possible, even for one who is not a Christian, to view the account which Sir Paul Ricaut, and the learned and ingenious Mr. Smith, has given of them, without being tenderly affected with so lamentable a catastrophe. *Doddridge.*

6 *But this thou hast, that thou hatest the deeds of the Nicolaitanes,* &c.] Some have thought that these heretics derived their name from Nicolas, one of the seven deacons: and some ancient writers have asserted it. But the name was so common among the Jews, that but little argument can be drawn from it. The substance of what ancient writers say concerning them is, that they taught the lawfulness of lewdness, and idolatrous sacrifices, esteeming them things indifferent in their own nature; and their practices were suitable to such principles. *Doddridge.*

7 *He that hath an ear.*] i. e. He that is unprejudiced.

9 *I know thy works, and poverty,* &c.] Archbishop Wake supposes this last to refer to the extraordinary character of Polycarp, bishop of Smyrna, who, as ecclesiastical history tells us, had reduced himself to a voluntary poverty, as many of the primitive bishops did, by selling his estate, and distributing it to the poor. But it is much to be questioned, whether the personal character of the bishop or pastor of these churches, be referred to in this address. And the very next verse seems to demonstrate that it is not. *Doddridge.*

But thou art rich.] i. e. Rich in *virtue*, rich in *good works*, rich *towards God.* Clarke.

I know the blasphemy of them which say they are Jews, and are not, &c.] There were great numbers of Jews in the proconsular Asia; and their inveteracy against the gospel there and elsewhere is well known. This is an instance in which the word Jew signifies one of God's peculiar people: and it is not improbable that many prophetic phrases, in which Jewish rites are mentioned, should be interpreted with as great a latitude; that is, for those rites of worship which God's peculiar people should use.

10 *The devil shall cast some of you into prison,* &c.] Whether the power of the synagogue extended so far as to imprison, is uncertain; to scourging it certainly did.

10 *And ye shall have tribulation ten days,* &c.] Many interpreters think this refers to the persecution under Domitian, which continued about ten years; and begun when John was banished into Patmos, and saw these revelations. But it may only signify a short and limited time. *Doddridge.*

13 *Satan's seat.*] The tyranny of the antichristian church is elegantly called *The Throne of Satan,* as it is in the original.

Hast not denied my faith, even in those days wherein Antipas was my faithful martyr, &c.] Ecclesiastical history has not informed us who this Antipas was. Perhaps he was some zealous minister, who died for the faith which he had preached: or some private Christian of obscure birth, rank, and circumstances, ennobled by enduring martyrdom in the christian cause.

14, 15 *Thou hast there them that hold the doctrine of Balaam—So hast thou also them that hold the doctrine of the Nicolaitanes,* &c.] As Balaam has the same signification in Hebrew, as Nicolaus has in Greek, and both signify conquerors of the people, which name might probably be given to the celebrated Balaam, on account of the great influence which he had in the place where he lived, it seems not improbable that the doctrine of Balaam, and the Nicolaitanes might be the same: or the latter might be more strenuous in justifying and propagating their doctrine, and acting accordingly. As if he had said, Balaam taught Balak to lay a stumbling-block before the children of Israel: and thou hast also them that hold the doctrine of the Balaamites.

To commit fornication.] By *fornication* is here meant *spiritual fornication,* or corruption of the plain and uniform worship of God.

17 *Will*

doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that hath an ear, let him hear what the Spirit ſaith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth ſaving he that receiveth *it*.

18 ¶ And unto the angel of the church in Thyatira write; Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſs;

19 I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works; and the laſt *to be* more than the firſt.

20 Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth herſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent of her fornication; and ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death: and all the churches ſhall know that I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak; I will put upon you none other burden.

25 But that which ye have *already* hold faſt till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he ſhall rule them with a rod of iron. as the veſſels of a potter ſhall they be broken to ſhivers: even as I received of my Father.

28 And I will give him the morning ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP. III.

1 *The angel of the church of Sardis is reproved,* 7 *of Philadelphia approved,* 14 *of Laodicea rebuked.* 20 *Chriſt ſtandeth at the door, and knocketh.*

AND unto the angel of the church in Sardis write; Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven

17 *Will give him a white ſtone, and in the ſtone a new name,* &c.] This expreſſion ſeems to allude to an antient cuſtom among the Romans, by which they cultivated and preſerved a laſting friendſhip between particular perſons and their families. The method of doing it was uſually by a ſmall piece of bone or ivory, and ſometimes of a ſtone, ſhaped in the form of an oblong ſquare, which they called *teſſera*: this they divided lengthwiſe, into two equal parts, upon each of which one of the parties wrote his name, and interchanged it with the other: and by producing this when they travelled, it gave a mutual claim to the contracting parties, and deſcendants, of reception and kind treatment at each other's houſes as occaſion offered; for which reaſon it had the name of *teſſera hoſpitalis*: and to this ſenſe the following words very well agree, which deſcribe this *ſtone* or *teſſera*, as having in it *a new name written, which no man knoweth, ſaving he that receiveth it.* For as the name in the Roman *teſſera* was not that of the perſon who wrote it, but of his friend who poſſeſſed it, ſo it was only known to the poſſeſſor, who doubtleſs kept it privately, and with great care, that no other perſon might enjoy the benefit of it, which was deſigned only for himſelf and his family. *See Dr. Ward's Diſſertation.*

20 *That woman Jezebel,* &c.] When the deſcription of the followers of Jezebel in this verſe is compared with what was before ſaid of the Nicolaitanes in the two preceding, the reſemblance appears ſo great, that one may be induced to believe, that it is the ſame hereſy which is repreſented under both theſe views; namely, the doctrine of thoſe who taught it was lawful to diſſemble our religious principles, and occaſionally conform to ſuperſtition and idolatry, in order to avoid perſecution. And as Jezebel was ſo infamous an adultereſs, and ſo great a miſtreſs of ſeducing arts, there was an evident propriety in ſuch a repreſentation, 1 Kings, xvi. 31. and xxi. 25. *Doddridge.*

To commit fornication, and to eat things ſacrificed unto idols.] Perhaps both theſe might be the ſame; as idolatry is in many places in the Old Teſtament, and in ſeveral paſſages in this book repreſented as adultery and fornication. *Doddridge.*

24 *I will put upon you none other burden.*] Lord Barrington imagines that this refers to the goſpel-decree addreſſed to the Gentile proſelytes: as if it had been ſaid, Though things ſtrangled, and blood were formerly forbidden, yet I will not ſubject you to this injunction.

26 *To him will I give power over the nations.*] This paſſage ſeems to be properly explained of that final triumph of Chriſt over his enemies in the laſt day, when he ſhall cruſh them all to utter and irrecoverable ruin; and all his ſaints raiſed from the dead, and cloathed with robes of glory, ſhall ſit down with him on his throne, and conſtitute that illuſtrious body, which in and with their exalted head, ſhall ſubdue every oppoſing power.

Notes

ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead.

2 Be watchful, and ſtrengthen the things which remain that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as thief, and thou ſhalt not know what hour I will come upon thee.

4 Thou haſt a few names even in Sardis which have not defiled their garments; and they ſhall walk with me in white: for they are worthy.

5 He that overcometh, the ſame ſhall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

7 ¶ And to the angel of the church in Philadelphia write; Theſe things ſaith he that is holy; he that is true; he that hath the key of David; he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth:

8 I know thy works: behold, I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them of the ſynagogue of Satan, which ſay they are Jews, and are not, but do lye; behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

Notes on the Third Chapter.

Ver. 4 *They ſhall walk with me in white: for they are worthy.*] It is well known that white robes were worn on occaſion of great joy; and ſometimes in triumphant proceſſions: to both which here is probably a reference, as indeed it ſeems that triumph and feaſting would naturally go together. Prieſts alſo were cloathed in white; and the addition of that dignity may alſo be implied, as certainly coming within the ſcheme of Chriſt with regard to his people. Some think that here is an alluſion to the cuſtom of the Sanhedrim, when they examined the candidates for the high-prieſthood. If they judged him worthy, they gave him a white garment; if unqualified, he was ſent out from among them in mourning. *Doddridge.*

5 *I will not blot out his name out of the book of life,* &c.] This plainly implies, that ſome names ſhall be blotted out from the book of life: and conſequently, as nothing can occaſion an alteration in the decrees of God, it proves that the book of life does not ſignify the catalogue of thoſe whom God has abſolutely purpoſed to ſave, but rather the catalogue of thoſe who were to be conſidered as heirs of the kingdom of heaven, in conſequence of their chriſtian profeſſion, till, by apoſtacy from it, they threw themſelves out of that ſociety to which they before belonged.

7 *Theſe things ſaith he that is holy, he that is true,* &c.] This is ſo peculiarly the prerogative of God, that I have ſometimes wondered no greater ſtreſs ſhould have been laid upon it in proof of the deity of our bleſſed Redeemer, by many writers who have preſſed other texts of a much more dubious nature to ſerve in the cauſe. *Doddridge.*

8 *I know thy works: behold, I have ſet before thee an open door,* &c.] I well know thy works, how exemplary they are: and behold, I have uſed the power of the key which is in my hand, in ſuch a manner that I have ſet before thee an open door, and no man can ſhut it. I give thee a power and opportunity of ſpreading my goſpel, which none ſhall take from thee; becauſe thou haſt at leaſt a little ſtrength, and thou haſt uſed it well, and haſt courageouſly kept my word, and haſt not denied my name, though many attempts have been made to drive thee to do it. *Doddridge.*

9 *Behold, I will make them to come and worſhip before thy feet,* &c.] Were we more particularly acquainted with the hiſtory of theſe ſeven churches in the times immediately ſucceeding the date of theſe epiſtles, we might perhaps find many remarkable illuſtrations of ſeveral paſſages in them, and of this among the reſt. Suppoſing, for inſtance, perſons of conſiderable rank and dignity in Philadelphia were converted to chriſtianity, and the intereſt of the ſynagogue here ſpoken of was ſo weakened, or the heathen populace of the place ſo prejudiced againſt them, as that the chief members of the ſynagogue ſhould find it neceſſary to court the protection of the Chriſtians for the ſecurity of their perſons or effects; it will throw conſiderable light upon the place. *Doddridge.*

12 *Him that overcometh, will I make a pillar in the temple,* &c.] Few texts in the whole New Teſtament are more illuſtrated by antiquity than this. Great numbers of inſcriptions are yet remaining, brought from the Grecian cities of Europe and Aſia, and ſome from iſlands in the neighbourhood of Patmos, in which the victories of eminent perſons are commemorated. Some of theſe were placed near the temples of their deities, and others in them, to ſignify their being put under the particular protection of thoſe deities, whoſe names therefore were inſcribed upon them, with thoſe of the conquerors and cities to which they belonged; as alſo the names of the generals by whoſe conduct the victory was gained. *Doddridge.*

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore and repent.

20 ¶ Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

1 *John seeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beasts full of eyes before and behind.* 10 *The elders lay down their crowns, and worship him that sat on the throne.*

AFTER this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne in sight like unto an emerald.

4 ¶ And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 ¶ And before the throne *there was* a sea of glass like unto crystal. And in the midst of

14 *The Amen.*] This is explained by the words following, The faithful true witness.

15 *I would thou wert hot or cold.*] i. e. Thou art careless and indifferent in matters of religion; I would thou wert *zealous*; i. e. not hot in thy passions, not fierce and contentious about disputable opinions, about things uncertain and indifferent; but zealous and stedfast in the pursuit and practice of what is clearly and indisputably just and right. *Clarke.*

17 *Thou art wretched, and miserable, and poor,* &c.] i. e. Very defective in the weightier matters of religion, in works of goodness, charity, and true holiness. *Clarke.*

Notes on the Fourth Chapter.

Ver. 2 *Immediately I was in the spirit,* &c.] This phrase signifies to be under a strong and supernatural impulse, caused by the miraculous operation of the spirit of God acting on the imagination in such a manner as to open extraordinary scenes, which had not any exact external archetype. We are not to imagine, that the person sitting on the throne, or the four animals, or the four and twenty elders, were real beings existing in nature, though they represented in a figurative manner things that did really exist. And though it is possible that aerial scenes might, by divine or angelic power, have been formed, it seems to be much more probable, that all that passed was purely in the imagination of St. John. This will keep us in our interpretation clear of a thousand difficulties, not to say absurdities, which would follow from a contrary supposition: namely, that there is in heaven an animal in the form of a lamb, to represent Christ; and that there are such other living creatures as are here described; and that God himself appears in a human form, &c. This observation is once for all to be remembered and applied as occasions present. *Doddridge.*

3 *He that sat was to look upon like a jasper,* &c.] This seems to refer not so much to the colour of these stones, as to their lustre, and the radiancy of the light as reflected from them, when perfectly polished. The *rainbow* of *emerald* was no doubt to express a covenant of peace, of which the *rainbow* was with Noah an appointed token.

4 *Upon the seats I saw four and twenty elders sitting,* &c.] Instead of *seats*, it should be rendered *thrones*.

5 *Seven lamps of fire burning before the throne,* &c.] *Lamps of fire*, or *lambent flames*, like those that fell upon the apostles on the day of Pentecost, might perhaps be emblems of the blessed spirit of God in its various and powerful operations; especially those by which the mind of intelligent created beings are illuminated and purified. *Doddridge.*

6 *Round about the throne were four beasts,* &c.] It was a most unhappy

the throne and round about the throne *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about him; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 ¶ The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are, and were created.

CHAP. V.

1 *The book sealed with seven seals; 9 which only the Lamb which was slain is worthy to open.* 12 *Therefore the elders praise him.*

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 ¶ Saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.

13 And every creature which is in heaven,

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unhappy mistake in our translators to render the word ζωα, *beasts*. It certainly signifies any kind of animals; i. e. creatures which have animal life, as well as beasts.

8 *They rest not day and night, saying, holy, holy, holy,* &c.] This anthem is that which Isaiah tells us he heard the Seraphim sing; and it is observable, that many other hymns recorded in this book, are borrowed from the Old Testament.

11 *Thou art worthy, O Lord, to receive glory and honour,* &c.] Worthy art thou, O Lord, to receive the ascription of glory, and honour, and power; for thou hast, by thine almighty energy, created all things, and by thy sole will and command, they are and were created.

Notes on the Fifth Chapter.

Ver. 6 *The seven spirits of God,* &c.] We sometimes read of *four* spirits, sent forth as these are said to be, Zech. vi. 5. and the whole it amounts to is, that there are many celestial spirits, who are the instruments of that providence which Christ exercises over the earth, who bring him an account of what passes, and receive and execute his commands. But, by the way, this will no more prove that he is under a necessity of receiving intelligence from them, or of using their assistance, than the parallel passage of Zechariah will prove it of God the father. *Doddridge.*

10 *Hast made us unto our God, kings and priests,* &c.] We are robed in purity and majesty; are crowned with gold; and here we appear in these priestly offices, which we perform with the splendor of princes; and we shall reign on earth.

13 *Such as are in the sea,* &c.] As the inhabitants of the watery elements are necessarily mute, I suppose we are not to understand by this, that they seemed to grow vocal in the praises

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and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing and honour and glory and power *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beaſts ſaid, Amen. And the four *and* twenty elders fell down, and worſhipped him that liveth for ever and ever.

CHAP. VI.

The opening of the ſeals in order, and what followed thereupon; containing a prophecy to the end of the world.

AND I ſaw when the Lamb opened one of the ſeals, and I heard, as it were the noiſe of thunder, one of the four beaſts ſaying, Come, and ſee.

2 And I ſaw, and behold, a white horſe; and he that ſat on him had a bow: and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee.

4 And there went out another horſe *that was* red: and *power* was given to him that ſat thereon to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 And when he had opened the third ſeal, I heard the third beaſt ſay, Come, and ſee. And I beheld, and lo, a black horſe: and he that ſat on him had a pair of balances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a peny, and three meaſures of barley for a peny; and ſee thou hurt not the oil and the wine.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee.

8 And I looked, and behold, a pale horſe: and his name that ſat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with ſword and with hunger and with death and with beaſts of the earth.

9 And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held:

10 And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was ſaid unto them that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren, that ſhould be killed as they *were*, ſhould be fulfilled.

12 And I beheld when he had opened the ſixth ſeal, and lo, there was a great earth-

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of Chriſt upon this occaſion: but rather that heaven, earth, and ſea is uſed to ſignify, that all nature, in its different ways, concurred in the praiſe; i. e. that the whole conſtitution of it contributed to furniſh out matter of praiſe, juſt as inanimate, as well as rational creatures, are called upon to praiſe God in many of the pſalms. *Doddridge.*

Notes on the Sixth Chapter.

Ver. 2 *Conquering, and to conquer.*] The firſt ſeal may refer to the triumph of chriſtianity over Jewiſh and Heathen oppoſition by the labours of its firſt preachers. *Doddridge.*

4 *A horſe that was red.*] This ſeems to denote the great ſlaughter and deſolation that was to be made by approaching wars.

5 *A black horſe.*] Which might betoken approaching famine.

6 *A meaſure of wheat for a penny,* &c.] This may ſeem to an Engliſh reader, a deſcription of great plenty; but it certainly intends the contrary. The penny was about ſeven pence half-penny of our money; and it appears from Tacitus, as well as from Math. xx. 2. to have been the daily wages of a labourer. It is alſo evident from other ancient writers, particularly Herodotus, that this meaſure was no more than was allowed to a ſlave for his daily food. What would become of families, when a man could gain by his labour no more, and that only of bread, than might ſuffice for his own ſubſiſtence? Mr. *Lowman* interprets this third ſeal of the ſcarcity in the time of the Antonines, from A. D. 138 to A. D. 193, and produces paſſages from Tertullian and the Roman hiſtorians, concerning the calamity which the empire endured by ſcarcity in this period. *Doddridge.*

7 *The fourth ſeal,* &c.] Mr. *Lowman* interprets this ſeal of the peſtilence and other calamities in the reigns of Maximian and Valerian, from A. D. 193, to A. D. 270. This he ſupports by proper authorities from ſeveral chriſtian and heathen writers in that period, who mention one peſtilence in particular, which laſted fifteen years.

9 *The fifth ſeal,* &c.] Mr. *Lowman* interprets this ſeal of the ſevere perſecution under Diocleſian, from A. D. 270, to A. D. 304, which was the moſt extenſive and furious of all; and ſo many Chriſtians ſuffered death, that the heathens boaſted, in an ancient inſcription, that they had effaced the name and ſuperſtition of the Chriſtians.

10 *How long doſt thou not judge and avenge our blood,* &c.] We are not to underſtand this as the language of perſonal revenge; but of zeal for the honour of God, which was ſo intimately concerned in the puniſhment to be inflicted upon thoſe blood-thirſty perſecutors.

12 *Lo, there was a great earthquake,* &c.] Awful judgments and calamities are often deſcribed by ſuch commotions and alterations in the natural world. *Doddridge.*

quake; and the ſun became black as ſackcloth of hair, and the moon became as blood.

13 And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her untimely figs, when ſhe is ſhaken of a mighty wind.

14 And the heaven departed as a ſcrowl, when it is rolled together: and every mountain and iſland were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man hid themſelves in the dens and in the rocks of the mountains;

16 And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who ſhall be able to ſtand?

CHAP. VII.

3 *An angel ſealeth the ſervants of God in their foreheads.* 4 *The number of them that were ſealed; of the tribes of Iſrael a certain number,* 9 *of all other nations an innumerable multitude, which ſtand before the throne, clad in white robes, and palms in their hands.* 14 *The robes were waſhed in the blood of the Lamb.*

AND after theſe things I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the winds ſhould not blow on the earth, nor on the ſea, nor on any tree.

2 And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the ſea,

3 ¶ Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 ¶ And I heard the number of them which were ſealed: *and there were* ſealed an hundred *and* forty *and* four thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Juda *were* ſealed twelve thouſand. Of the tribe of Reuben *were* ſealed twelve thouſand. Of the tribe of Gad *were* ſealed twelve thouſand.

6 Of the tribe of Aſer *were* ſealed twelve thouſand. Of the tribe of Nephthalim *were* ſealed twelve thouſand. Of the tribe of Manaſſes *were* ſealed twelve thouſand.

7 Of the tribe of Simeon *were* ſealed twelve thouſand. Of the tribe of Levi *were* ſealed twelve thouſand. Of the tribe of Iſſachar *were* ſealed twelve thouſand.

8 Of the tribe of Zabulon *were* ſealed twelve thouſand. Of the tribe of Joſeph *were* ſealed twelve thouſand. Of the tribe of Benjamin *were* ſealed twelve thouſand.

9 ¶ After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, ſtood before the throne and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb.

11 And all the angels ſtood round about the

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15 *The wrath of the Lamb.*] This is a very emphatical phraſe, ſignifying that our Redeemer himſelf, who loved us, and gave himſelf for us, will yet finally have no pity on the impenitent. *Clarke.*

17 *The great day of his wrath is come,* &c.] Mr. *Lowman* interprets this ſixth ſeal of the great commotions in the empire from Maximinian to Conſtantine the Great, who put an end to the perſecution of heathen Rome, from A. D. 304, to A. D. 323, during which time were many bloody battles fought between the contending emperors, till Conſtantine aboliſhed paganiſm, and eſtabliſhed the chriſtian religion. This interpretation he confirms by appoſite paſſages from Lactantius, and the heathen hiſtorians: and it appears the moſt probable. *Doddridge.*

Notes on the Seventh Chapter.

Ver. 3 *Till we have ſealed.*] i. e. Diſtinguiſhed them by a particular mark, in order to preſerve them from a general deſtruction. *Clarke.*

9 *Lo, a great multitude.*] It appears to me, that the ſealing theſe thouſands expreſſes the progreſs of the goſpel under Conſtantine; and that the innumerable multitude here ſpoken of, were the ſpirits of good men departed out of this world, and now with God in glory: and eſpecially thoſe who had weathered the difficulties and perſecutions, during the firſt centuries of chriſtianity, when the civil power was generally active againſt it; and when, I think it highly probable, that many perſecutions might have raged in various parts of the world, whoſe hiſtories are not come down to us. And perhaps the holding the winds mentioned ver. 1. may denote the peace in Conſtantine's time. In this 9th and 10th verſe there ſeems to be an alluſion to the daily ceremonies of walking round the altar at the feaſt of tabernacles.

throne and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 ¶ And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAP. VIII.

1 At the opening the seventh seal, 2 seven angels had seven trumpets given them: 3 another angel putteth incense to the prayers of the saints on the golden altar. 6 Four angels sound their trumpets, and great plagues follow.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 ¶ And I saw the seven angels which stood before God: and to them were given seven trumpets.

3 ¶ And another angel came, and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God, out of the angel's hand.

5 And the angel took the censer, and filled it with the fire of the altar, and cast it into the earth: and there were voices and thunderings and lightnings and an earthquake.

6 ¶ And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burned up, and all green grass was burned up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven burning as it were

14 *Washed their robes in the blood of the Lamb.*] This is used as an equivalent expression to that of having never defiled them. *Clarke.*

15 *Day and night.*] i. e. Continually; for there shall be no night there.

Notes on the Eighth Chapter.

Ver. 3 *He should offer it with the prayers of all saints upon the golden altar which was before the throne.*] Some have thought, that this is a plain intimation of the doctrine of the intercession of the angels, which is urged to have been an erroneous Jewish notion. But I rather agree with those interpreters who consider this angel as an emblem of Christ. *Doddridge.*

7 *There followed hail and fire mingled with blood,* &c.] Mr. *Lowman* interprets this of the bloody wars in Constantine's family; which, together with the invasion of the neighbouring nations, almost ruined the whole strength of the Roman empire, fell heavy on its great men, and particularly on the family of Constantine, which, during this period, was quite extinguished, from A. D. 337, to A. D. 379.

8 *As it were a great mountain burning with fire was cast into the sea,* &c.] Grotius explains this of the soldiers rapine upon the people of Jerusalem, and firing the towers; but Mr. *Lowman* of the invasion of Italy by the northern nations, and the taking of Rome by Alaric, general of the Goths, who plundered it, and set it on fire; and this calamity was followed by the spoil of the greatest part of Italy, from A. D. 379, to A. D. 412.

10 *There fell a great star from heaven,* &c.] Some explain this of Mahomet, whose name signifies illustrious. But Mr. *Lowman*, with greater probability, interprets it of the succeeding ravages in Italy, by founding the Gothic kingdom there, and putting an end to the Roman empire, from A. D. 412, to A. D. 493. Agreeably to which historians inform us, that several provinces of the empire were dismembered, the city of Rome was again taken and plundered, and Italy became a prey to the barbarous nations.

a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the ſtar is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice Wo, wo, wo to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound!

CHAP. IX.

1 *At the ſounding of the fifth angel, a ſtar falleth from heaven, to whom is given the key of the bottomleſs pit.* 2 *He openeth the pit, and there come forth locuſts, like ſcorpions.* 12 *The firſt wo paſt.* 13 *The ſixth trumpet ſoundeth.* 14 *Four angels are let looſe, that were bound.*

AND the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth: and to him was given the key of the bottomleſs pit.

2 ¶ And he opened the bottomleſs pit; and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace: and the ſun and the air were darkened by reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſts upon the earth; and unto them was given power as the ſcorpions of the earth have power.

4 And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the torment of a ſcorpion, when he ſtriketh a man.

6 And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them.

7 And the ſhapes of the locuſts *were* like unto horſes prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breaſt-plates as it were breaſt-plates of iron; and the ſound of their wings *was* as the ſound of chariots of many horſes running to battle.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomleſs pit, whoſe name

12 *The third part of them was darkened, and the day ſhone not,* &c.] Mr. *Lowman* interprets this of the wars in Italy, between the Goths and Juſtinian's generals, whereby the *exarchate* of Ravenna was erected, all remaining power and authority at Rome ſuppreſſed, and the imperial city became ſubject to Ravenna, where the exarch or lieutenant of the eaſtern emperor, reſided from A. D. 493, to A. D. 568.

Notes on the Ninth Chapter.

Ver. 3 *There came out of the ſmoke locuſts,* &c.] Many proteſtant writers imagine theſe locuſts to ſignify the religious orders of monks and friars, &c. Mr. *Mede* interprets it of the inundation of the Saracens; and indeed with conſiderable circumſtances of reſemblance. The ingenious Mr. *Lowman* confirms this interpretation; and ſhews that the riſe and progreſs of the Mahometan religion and empire, till checked by inteſtine diviſions, is a remarkable accompliſhment of this part of the prophecy: which is further illuſtrated by the ignorance and error the Mahometans ſpread every where; their great numbers, and their hardineſs; their habits, cuſtoms, and manners; namely, twiſting their hair, wearing beards, their care of their horſes; invading their neighbours in ſummer like locuſts, yet ſparing the trees and fruits of the countries they invaded, &c. the captivity of the men, and the miſerable condition of the women, expoſed to perſons who gave an almoſt unbounded liberty to their luſts, which was enough to make them even to deſire death, ver. 6. All theſe circumſtances are correſpondent to the character of the Arabians, the hiſtory of this period, and to the particulars of the prophecy. The period extends from A. D. 568, to A. D. 675.

4 *They ſhould not hurt the graſs, but only thoſe men which have not the ſeal of God,* &c.] This deſtructive viſitation will chiefly affect thoſe, who, whatever they may profeſs, are deſtitute of true vital religion.

5 *Five months.*] According to the uſual method of interpreting ſpaces of time in this book it is a day for a year; i. e. a hundred and fifty years.

in the Hebrew tongue *is* Abaddon, but in the Greek tongue he hath *his* name Apollyon.

12 ¶ One wo is paſt; *and* behold, there come two woes more hereafter.

13 ¶ And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar which is before God,

14 ¶ Saying to the ſixth angel which had the trumpet, Looſe the four angels which are bound in the great river Euphrates.

15 And the four angels were looſed, which were prepared for an hour and a day and a month and a year, for to ſlay the third part of men.

16 And the number of the army of the horſemen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſtplates of fire and of jacinth and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire and ſmoke and brimſtone.

18 By theſe three was the third part of men killed, by the fire and by the ſmoke and by the brimſtone which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold and ſilver and braſs and ſtone and of wood, which neither can ſee, nor hear, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their theſts.

CHAP. X.

1 *A mighty ſtrong angel appeareth with a book open in his hand.* 6 *He ſweareth by him that liveth for ever, that there ſhall be no more time.* 9 *John is commanded to take and eat the book.*

AND I ſaw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire:

2 And he had in his hand a little book open. And he ſet his right foot upon the ſea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea and upon the earth, lifted up his hand to heaven,

6 ¶ And ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer:

7 But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 And the voice which I heard from heaven

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20 *Yet repented not of the works of their hands, that they ſhould not worſhip devils,* &c.] This demon-worſhip Mr. Mede has taken great pains to prove to be the worſhip of dead men, which is ſo common in the church of Rome. With regard to their worſhipping idols of gold, ſilver, braſs, wood, and ſtone, the fact is as evident, as that the Heathens themſelves ever practiſed ſuch idolatrous worſhip. *Doddridge.*

21 *Sorceries.*] The Greek word is φαρμακων, by which moſt interpreters underſtand, *the arts of poiſoning.*

Notes on the Tenth Chapter.

Ver. 1 *I ſaw another mighty angel come down from heaven clothed with a cloud,* &c.] The beauties of this noble deſcription are finely illuſtrated by that elegant and pious writer, the late Rev. Mr. James Hervey, in his Meditations, Vol. II.

7 *In the days of the voice of the ſeventh angel—the myſtery of God ſhall be finiſhed,* &c.] Dr. Butler, the late worthy biſhop of Durham, underſtands by this the great myſtery of Providence, in ſuffering vice and confuſion to prevail ſo much in the world. As it is here ſaid, that the myſtery of God ſhould be finiſhed or fulfilled, it ſeems plainly to intimate, that the things yet to be revealed, ſhould extend to the end of time; and when it is declared, that this ſhould be fulfilled in the days of the voice of the ſeventh angel, who was about to ſound, it intimates, that the remainder of time, even to the end of the world, ſhould be comprehended in that period of prophecy to which the ſeventh trumpet, introductory to the vials, relates. *Doddridge.*

ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea and upon the earth.

9 ¶ And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angel's hand, and ate it up: and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.

11 And he ſaid unto me, Thou muſt propheſy again before many peoples and nations and tongues and kings.

CHAP. XI.

3 *The two witneſſes propheſy.* 6 *They have power to ſhut heaven, that it rain not.* 7 *The beaſt ſhall kill them.* 8 *They lie unburied,* 11 *and after three days and an half riſe again.* 14 *The ſecond wo is paſt.* 15 *The ſeventh trumpet ſoundeth.*

AND there was given me a reed like unto a rod: and the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

2 But the court which is without the temple, leave out, and meaſure it not: for it is given unto the Gentiles: and the holy city ſhall they tread under foot forty *and* two months.

3 ¶ And I will give *power* unto my two witneſſes, and they ſhall propheſy a thouſand two hundred *and* threeſcore days clothed in ſackcloth.

4 Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 ¶ Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

7 And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them.

8 ¶ And their dead bodies *ſhall lie* in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified.

9 And they of the people and kindreds and tongues and nations ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth.

11 ¶ And after three days and an half the Spirit of life from God entered into them; and they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud; and their enemies beheld them.

13 And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand: and the remnant were affrighted, and gave glory to the God of heaven.

14 ¶ The ſecond wo is paſt; *and* behold, the third wo cometh quickly.

15 ¶ And the ſeventh angel ſounded; and there were great voices in heaven, ſaying, The

9 *It ſhall make thy belly bitter, but it ſhall,* &c.] To ſignify, that how pleaſant ſoever it may be to be honoured with ſuch revelations, the contents of theſe, in thine after-reflections, ſhall be very bitter and grievous.

Notes on the Eleventh Chapter.

Ver. 3 *I will give power unto my two witneſſes.*] A learned interpreter underſtands this of unpolluted prieſts, and faithful magiſtrates, appearing for reformation. Others of the Old and New Teſtament. Perhaps it may ſignify any witneſſes for reformation, who ſhould be raiſed up during this period. *Doddridge.*

Clothed in ſackcloth.] This was the habit of mourners, and ſuited to their prophetic character. This period is the ſame with that afterwards deſcribed, as the time of the woman's abode in the wilderneſs. *Doddridge.*

13 *They gave glory to the God of heaven.*] i. e. They then acknowledged the true God to be indeed Supreme Governor of the world. *Clarke.*

kingdoms of this world are become *the kingdoms* of our Lord, and of his Chriſt; and he ſhall reign for ever and ever.

16 And the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and are to come; becauſe thou haſt taken to thee thy great power, and haſt reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great; and ſhouldeſt deſtroy them which deſtroy the earth.

19 And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament: and there were lightnings and voices and thunderings, and an earthquake, and great hail.

CHAP. XII.

1 *A woman clothed with the ſun travaileth.* 4 *The great red dragon ſtandeth before her, ready to devour her child.* 6 *She fleeth into the wilderneſs.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being caſt down unto the earth, perſecuteth the woman.*

AND there appeared a great wonder in heaven; a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

2 And ſhe being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads.

4 ¶ And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth. And the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.

5 And ſhe brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 ¶ And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred *and* threeſcore days.

7 ¶ And there was war in heaven; Michael and his angels fought againſt the dragon, and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the ſea! for the devil is come down unto you, having great wrath; becauſe he knoweth that he hath but a ſhort time.

13 ¶ And when the dragon ſaw that he was

Notes on the Twelfth Chapter.

Ver. 1 *Clothed with the ſun*, &c.] i. e. With the rays of Jeſus Chriſt, the ſun of righteouſneſs---having *the moon*, i. e. the *Jewiſh religion*, the new moons and feſtivals under her feet; and *on her head a crown of twelve ſtars*, an emblem of her being under the guidance of the twelve apoſtles. *Biſhop Newton.*

6 *A thouſand two hundred and threeſcore days.*] Theſe days are years of papal uſurpation. Sir Iſaac Newton and Mr. Lowman ſuppoſe them to begin in the year 756, when Pepin of France made a grant to the Pope, of the temporal dominion of Rome, on the deſtruction of the exarchate of Ravenna, to which that imperial city for a while belonged. *Doddridge.*

7 *There was war in heaven*, &c.] The meaning of this paſſage is not literal, as if the devil had power to fight againſt the angels of God: but, according to the ſublimity of the prophetic ſtile, it is evident it muſt be underſtood as a highly figurative deſcription, how wonderfully the goſpel of Chriſt prevailed in the primitive times, by the courage and conſtancy of the martyrs, againſt heathen idolatry, then poſſeſſed of the powers of the whole earth. *Clarke.*

caſt unto the earth, he perſecuted the woman which brought forth the man-*child*.

14 And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place: where ſhe is nouriſhed for a time and times and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth water as a flood after the woman, that he might cauſe her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

CHAP. XIII.

1 *A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beaſt cometh up out of the earth;* 14 *cauſeth an image to be made of the former beaſt,* 15 *and that men ſhould worſhip it,* 16 *and receive his mark.*

AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy.

2 And the beaſt which I ſaw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority.

3 And I ſaw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who *is* like unto the beaſt? who is able to make war with him?

5 And there was given unto him a mouth ſpeaking great things and blaſphemies: and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds and tongues and nations.

8 And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity ſhall go into captivity: he that killeth with the ſword muſt be killed with the ſword. Here is the patience and the faith of the ſaints.

11 ¶ And I beheld another beaſt coming up out of the earth; and he had two horns like a lamb, and he ſpake as a dragon.

12 And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and

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16 *The earth helped the woman.*] This probably means ſome perſons of power and authority in the world, who protected his witneſſes, and ſecured many of thoſe who faithfully retained the teſtimony of Jeſus; to prevent the pure religion from being entirely overborne. *Lowman.*

Notes on the Thirteenth Chapter.

Ver. 1 *A beaſt riſe up out of the ſea,* &c.] This I underſtand of the papal power, as exerciſed by the biſhop of Rome, ſupported by his regular clergy, and by thoſe ſecular princes, who have given up their name and power to him. And when the dragon is ſaid to give him *his power and throne*, it intimates, that he ſhould have his ſeat of reſidence there, where the dragon had reigned, even at Rome, which had been the ſeat of idolatry and perſecution during its Pagan ſtate. *Doddridge.*

Seven heads, and ten horns.] This intimates the city of Rome ſtanding upon ſeven hills, and the ten kingdoms into which its dominions were to be divided.

The name of blaſphemy.] Thoſe muſt have very little acquaintance with the arrogant titles which have been aſſumed or admitted by the popes, who do not diſcern in them a very remarkable illuſtration of this propheey. *Doddridge.*

6 *Them that dwell in heaven.*] The perſons here meant are called *ſaints* in the next verſe; and by them we are to underſtand thoſe, who, by the practice of virtue and true holineſs, are qualified for an inheritance in that *new heaven and new earth, wherein dwelleth righteouſneſs.* Clarke.

8 *All that dwell in the earth ſhall worſhip him,* &c.] i. e. The generality of Chriſtians who are not ſincerely ſuch, will always run after the religions of this world, inſtead of ſtudying the doctrines which Chriſt himſelf has taught them. *Clarke.*

11 *Another beaſt.*] I interpret this of the *religious orders* of the church of Rome, particularly that of the *jeſuits*, who have many of them temporal eſtates and juriſdictions added to their ſpiritual, and thus have greatly ſupported the papacy. *Doddridge.*

them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men,

14 ¶ And deceiveth them that dwell on the earth by *the means of* thoſe miracles which he had power to do in the ſight of the beaſt; ſaying to them that dwell on the earth, That they ſhould make an image to the beaſt which had the wound by a ſword, and did live.

15 ¶ And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.

16 ¶ And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or ſell ſave he that had the mark, or the name of the beaſt, or the number of his name.

18 Here is wiſdom. Let him that hath underſtanding count the number of the beaſt. For it is the number of a man; and his number *is* Six hundred threeſcore *and* ſix.

CHAP. XIV.

1 *The Lamb ſtandeth on mount Sion with his company;* 6 *an angel preacheth the Goſpel.* 8 *The fall of Babylon.* 15 *The harveſt of the world, and putting-in of the ſickle.* 20 *The vintage and wine-preſs of the wrath of God.*

AND I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty *and* four thouſand having his Father's name written in their foreheads.

2 And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: and no man could learn that ſong but the hundred *and* forty *and* four thouſand, which were redeemed from the earth.

4 Theſe are they which were not defiled with women; for they are virgins. Theſe are they which follow the Lamb whitherſoever he goeth. Theſe were redeemed from among men, *being* the firſt-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 ¶ And I ſaw another angel fly in the midſt of heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worſhip him that made heaven and earth and the ſea and the fountains of waters.

8 ¶ And there followed another angel, ſaying, Babylon is fallen, is fallen, that great

13 *Great wonders.*] This finely delineates the artful impoſtures of the *jeſuits*, and other *papiſt* clergy.

15 *The image of the beaſt.*] The Pope is probably the image and repreſentative of the beaſt: and likewiſe properly the idol of the church. *Biſhop Newton.*

16 *To receive a mark.*] It was cuſtomary for ſoldiers and ſlaves to receive a mark in their hands or foreheads, that it might be known to whom they belonged: and idolaters were likewiſe marked with the ſignature of the god they worſhipped.

18 *Let him that hath underſtanding count the number of the beaſt,* &c.] Among the prodigious variety of interpretations given to this text, none pleaſes me ſo well as that of Sir Iſaac Newton; that the *man of Latium or Rome*, whoſe numeral letters in the original taken together make ſix hundred and ſixty-ſix, the number here referred to. And I ſuppoſe this number is mentioned to ſignify, that the appearance of that power, whoſe efforts were to continue one thouſand two hundred and ſixty years, was to happen about ſix hundred and ſixty-ſix years after the date of the revelations, A. D. 96. And this I take to be the grand key by which the æra of the fall of Babylon is to be calculated, as it fixes the riſe of the beaſt to the year 756, or thereabouts, when upon the deſtruction of the exarchate of Ravenna, the Pope became a temporal monarch; i. e. in the prophetic language, a beaſt. *Doddridge.*

Notes on the Fourteenth Chapter.

Ver. 3 *No man could learn the ſong, but,* &c.] i. e. No man can underſtand and practiſe the religion of heaven, but they who by a worthy diſpoſition of mind, by an habitual love of truth and virtue, are qualified to be redeemed from the earth. *Clarke.*

4 *They are virgins,* &c.] This probably ſignifies their freedom from idolatry, which is, in a ſpiritual ſenſe, fornication; nor can it, with any reaſon, be urged againſt marriage.

6 *I ſaw another angel fly in the midſt of heaven,* &c.] The flight of an angel admirably repreſents the ſwiftneſs of that progreſs by which the goſpel diſperſed itſelf over the whole world, as archbiſhop Tillotſon very well obſerves.

The everlaſting goſpel.] i. e. The eternal and unchangeable law of God. *Clarke.*

city; becauſe ſhe made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive *his* mark in his forehead, or in his hand,

10 The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he ſhall be tormented with fire and brimſtone in the preſence of the holy angels and in the preſence of the Lamb:

11 And the ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

12 Here is the patience of the ſaints; here *are* they that keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven, ſaying unto me, Write, Bleſſed *are* the dead which die in the LORD, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* ſat like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle.

15 ¶ And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſickle, and reap: for the time is come for thee to reap; for the harveſt of the earth is ripe.

16 And he that ſat on the cloud thruſt in his ſickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth; for her grapes are fully ripe.

19 ¶ And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt *it* into the great wine-preſs of the wrath of God.

20 And the wine-preſs was troden without the city, and blood came out of the wine-preſs even unto the horſe bridles, by the ſpace of a thouſand *and* ſix hundred furlongs.

CHAP. XV.

1 *The ſeven angels with the ſeven laſt plagues.*
3 *The ſong of them that overcome the beaſt.*
7 *The ſeven vials full of the wrath of God.*

AND I ſaw another ſign in heaven great and marvellous, ſeven angels having the ſeven laſt plagues: for in them is filled up the wrath of God.

2 And I ſaw as it were a ſea of glaſs mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and over his mark, *and* over the number of his name, ſtand on the ſea of glaſs, having the harps of God.

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10 *In the preſence of the holy angels*, &c.] From this paſſage Mr. *Reynolds* conjectures, that poſſibly the torments of the wicked may, at certain ſeaſons, through eternal ages, become a ſpectacle to the inhabitants of the bleſſed world above.

In the preſence of the Lamb.] This, as Dr. *Clarke* well obſerves, ſignifies that it ſhall not only be appointed by the infinite majeſty of God, the righteous judge of all, but approved moreover by men and angels, and by him alſo who loved us unto death, even Chriſt, that merciful and compaſſionate high-prieſt.

13 *Write, Bleſſed are the dead which die in the Lord, from henceforth*, &c.] This was a fact always known to Chriſtians, and needed not to be introduced with ſo much ſolemnity: the word ἀπαρτι, here rendered *from henceforth*, ſignifies *immediately, from that moment*: therefore, if we tranſlate the paſſage thus, *Bleſſed are the dead, which die in the Lord, inſtantly, or the moment they die*; then a moſt important truth is revealed to Chriſtians, aſſuring them that there is no *Romiſh purgatory*, no *intermediate* inſenſible ſtate, but immediate bleſſedneſs the inſtant they die.

20 *Blood came out---by the ſpace of a thouſand and ſix hundred furlongs.*] As a furlong is one eighth of a mile, this would amount to two hundred miles. This repreſentation, like the dimenſion of that temple which Ezekiel ſaw, may ſeem extravagantly large; I therefore look upon it only as an hyperbolical expreſſion to ſignify its exceeding greatneſs; unleſs it may poſſibly point out the dimenſions of that country, over which the judgment ſhould extend, and is here prophetically referred to. *Doddridge.*

Notes on the Fifteenth Chapter.

Ver. 2 *I ſaw as it were a ſea of glaſs*, &c.] Some ſuppoſe the glaſs to repreſent the frail nature of this world, and the fire the mixture of calamity and miſery to which they had been expoſed, before they arrived at the ſtate of ſecurity and happineſs in which they then were. *Doddridge.*

That had gotten the victory over the beaſt, &c.] Dr. Clarke would tranſlate it, *out of the midſt of the beaſt*; i. e. adhering ſtedfaſtly to the true religion in the midſt of idolatrous and corrupt nations.

3 ¶ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints!

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy; for all nations shall come and worship before thee: for thy judgements are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened;

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 ¶ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

1 *The angels pour out their vials full of wrath.*
6 *The plagues that follow thereupon.* 15 *Christ cometh as a thief. Blessed are they that watch.*

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus.

6 ¶ For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgements.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

8 *The temple was filled with smoke*, &c.] It appears surprising, and worthy of greater notice than has been generally taken of it, that God should thus, on the consecration of the temple, possess it alone, and drive out as it were even the favourable tokens of his majestic presence. *Doddridge.*

Notes on the Sixteenth Chapter.

Ver. 2 *The first went, and poured out his vial*, &c.] Mr. *Pyle* interprets the first vial of the abandoned degeneracy of the popish clergy. Mr. *Lowman*, with greater pobability, refers it to the great commotions in the whole empire, under the family of Charles the Great, by which that family became extinct; and the empire and crown of France were transmitted to other families, from A. D. 830, to A. D. 988. And he shews by what intrigues the popes endeavoured to weaken and diminish the imperial power, and serve their own ambitious designs; which proved a painful sore, and were the occasion of innumerable mischief to Europe, and especially to Italy. During this period, the Normans invaded and plundered France; the Saracens ravaged Italy, and the Hungarians the western parts both of Germany and Italy.

3 *The second angel poured out his vial*, &c.] This is generally referred to the great effusion of blood in the holy wars, to recover Jerusalem from the Saracens. This romantic project was set on foot by the pope, pursued by the emperor, the king of France, Richard king of England, and other princes and many prelates; and about two millions lost their lives in the several expeditions, from A. D. 1040, to A. D. 1190. *Doddridge.*

4 *The third angel poured out his vial*, &c.] This seems to refer to calamities to be brought on some parts of the papal kingdom. According to the order of time, Mr. *Lowman* supposes this to refer to the bloody wars betwixt the *Guelphs* and *Gibellines*, or the papal and imperial factions, whereby the popes were driven out of Italy into France, from A. D. 1200, to A. D. 1371. During this period, both these parties had joined in many persecutions, and a violent one raged against the Albigenses. The inquisition was begun about A. D. 1216; and the council of Lateran established these severe and cruel methods of supporting the papacy. And *God gave them also blood to drink* verse 6. for a violent contest arose between the papal and imperial parties about the right of presenting to ecclesiastical preferments; so that almost every city in Italy was engaged in the civil wars, and great multitudes destroyed. In A. D. 1282, all the French in Sicily were massacred. Thus were they who shed the blood of the saints punished by civil contentions and bloodshed. And upon the whole, this seems to be the most probable and satisfactory interpretation. *Doddridge.*

5 *The angel of the waters*, &c.] From this text compared with chap. xiv. 18. some have inferred, that there are certain intellectual beings which preside over the several elements of *water* and *fire*; and by consequence of *earth* and *air*.

8 *The fourth angel poured out his vial*, &c.] Mr. *Lowman*, with greater

9 And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not, to give him glory.

10 And the fifth angel poured out his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs: and they gnawed their tongues for pain,

11 And blaſphemed the God of heaven becauſe of their pains and their ſores, and repented not of their deeds.

12 And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared.

13 And I ſaw three unclean ſpirits like frogs *come* out of the mouth of the dragon and out of the mouth of the beaſt and out of the mouth of the falſe prophet.

14 For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Bleſſed *is* he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the ſeventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, ſaying, It is done.

18 And there were voices and thunders and lightnings: and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake *and* ſo great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

20 And every iſland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a talent; and men blaſphemed God becauſe of the plague of the hail: for the plague thereof was exceeding great.

CHAP. XVII.

3, 4 A woman arrayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt, 5 which is great Babylon the mother of all abominations. 9 The interpretation of the ſeven heads, 12 and the ten horns. 14 The victory of the Lamb. 16 The puniſhment of the whore.

greater probability, refers this to the long and bloody wars in Italy, France, Germany, and Spain, occaſioned by a ſchiſm in the papacy, from A. D. 1373, to A. D. 1530; there being three popes, in three lines of ſucceſſion at the ſame time. During this period, the Turks took Conſtantinople, and put an end to the eaſtern empire. And ſome ſuppoſe a further reference to be pointed at here to hot and burning ſeaſons, which ſhould deſtroy the fruits of the earth, and occaſion peſtilential diſorders. And hiſtorians inform us, that this was the caſe in the time ſuppoſed to be here referred to; particularly by means of the ſweating ſickneſs, which began in England, and ſpread wide into other countries, particularly Germany, A. D. 1517, and again A. D. 1529. But that they repented not, verſe 9, is evident from the war commenced againſt the Bohemians; the infamous conduct of the council of Conſtance in burning *John Huſs*, and *Jerom of Prague*, in violation of the public faith, and eſtabliſhing that ſcandalous doctrine, that faith is not to be kept with heretics, &c. &c. *Doddridge.*

10 *The fifth angel poured out his vial,* &c.] Mr. Lowman interprets this of the proteſtant reformation, and the confirming of it by the principal ſtates of Europe, notwithſtanding all the attempts of the pope, and in oppoſition to the popular authority; from A. D. 1560, to A. D. 1650. During this period ſeveral nations renounced ſubjection to the pope, and have continued free to this day; and in other nations his power has been greatly abridged. This event gave great vexation to the popes and their adherents: it occaſioned invaſions, aſſaſſinations, maſſacres, and bloody wars; ſuch as the civil wars in France; the wars in Germany about the reformation; the war between Spain and the United Provinces; the Spaniſh invaſion of England, and the maſſacre of St. Bartholomew at Paris, &c. Yet all theſe proved unſucceſsful for preventing the eſtabliſhment of the reformed religion. And that they repented not of their deeds, verſe 11, is evident from the inſtances of their rage and cruelty already mentioned; and which they take care to repeat, whenever they have power: and eſpecially from the edicts of the council of Trent, from A. D. 1542, to A. D. 1562; which, inſtead of diminiſhing or relaxing, increaſed and confirmed the corruptions of popery, and condemned all doctrines tending to reformation. *Doddridge.*

12 *The ſixth angel poured out his vial upon the great river Euphrates,* &c.] This viſion is probably not yet accompliſhed, and therefore not to be explained.

13 *The falſe prophet.*] As the falſe prophet is here joined with the beaſt, and alſo in chap. xix. 20. and there ſaid to work miracles before the beaſt; he ſeems to be the ſame mentioned ch. xiii. 11, 12, but there deſcribed as another beaſt, and ſaid to do great miracles in the ſight of the beaſt.

15 *Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked,* &c.] Dr. *Lightfoot* thinks that here is an alluſion to what the Jewiſh officer, called *the man of the mountain*; i. e. of the *houſe of the Lord*, uſed to do, when taking his round in the temple to examine the watch: if he met with any aſleep, he had a liberty to ſet fire to his garments.

Notes

AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgement of the great whore, that ſitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 ¶ So he carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a ſcarlet coloured beaſt full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the woman was arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones and pearls, having a golden cup in her hand, full of abominations and filthineſs of her fornication.

5 ¶ And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondered with great admiration.

7 And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

8 The beaſt that thou ſaweſt, was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life from the foundation of the world, when they behold the beaſt that was, and is not, and yet is.

9 ¶ And here *is* the mind which hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth.

10 And there are ſeven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

12 ¶ And the ten horns which thou ſaweſt, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt.

13 Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt.

14 ¶ Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings; and they that are with him *are* called and choſen and faithful.

15 And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples and multitudes and nations and tongues.

16 ¶ And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire:

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

18 And the woman which thou ſaweſt is that great city which reigneth over the kings of the earth.

Notes on the Seventeenth Chapter.

Ver. 1 *That ſitteth upon many waters.*] So antient *Babylon* is deſcribed; and from thence the phraſe is borrowed, and ſignifies, ruling over many *peoples* and *nations*: but the city now intended is undoubtedly *Rome*.

2 *With whom the kings of the earth have committed fornication,* &c.] i. e. Have been led into idolatrous practices.

6 *I wondered with great admiration.*] This ſeems a plain argument that the ſociety referred to was chriſtian; for it would have been no great wonder that a heathen power ſhould perſecute.

10 *There are ſeven kings,* &c.] Some reckon theſe ſeven forms of government to be the Roman kings, conſuls, dictators, decemvirs, military tribunes, emperors and popes.

11 *The beaſt that was, and is not, even he is the eighth,* &c. This verſe has had ſo many various interpretations, that it is difficult to point out the true one.

17 *God hath put in their hearts to fulfil his will,* &c.] From this phraſe rendered by us *to fulfil his will*, i. e. to execute his ſentence, ſome have inferred, that it is the will of God, that heretics ſhould be cut off. But it is ſufficiently known to what extremities people are driven to find any thing that looks like an argument for perſecution in the New Teſtament, when they are forced to have recourſe to a text for this purpoſe, which only proves that God had, in his wiſe and holy counſel, determined that the idolatrous and perſecuting antichriſtian power ſhould be deſtroyed. *Doddridge.*

Give their kingdom unto the beaſt.] i. e. Unto the Romiſh tyranny. *Clarke.*

Notes

CHAP. XVIII.

2 *Babylon is fallen.* 4 *The people of God commanded to go out of her.* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her.* 20 *The ſaints rejoice for the judgements of God upon her.*

AND after theſe things I ſaw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 ¶ And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 ¶ And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.

5 For her ſins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as ſhe rewarded you, and double unto her double according to her works: in the cup which ſhe hath filled fill to her double.

7 How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her. For ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow.

8 Therefore ſhall her plagues come in one day, death, and mourning, and famine; and ſhe ſhall be utterly burned with fire. For ſtrong *is* the Lord God who judgeth her.

9 ¶ And the kings of the earth, who have committed fornication and lived deliciouſly with her, ſhall bewail her and lament for her, when they ſhall ſee the ſmoke of her burning,

10 Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgement come.

11 ¶ And the merchants of the earth ſhall weep and mourn over her; for no man buyeth her merchandiſe any more:

12 The merchandiſe of gold, and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyme-wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits that thy ſoul luſted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things, which were made rich by her, ſhall ſtand afar off for the fear of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great city, that was clothed in fine linen and purple and ſcarlet, and decked with gold and precious ſtones and pearls! for in one hour ſo great riches is come to nought.

Notes on the Eighteenth Chapter.

Ver. 2 *Babylon the great is fallen,* &c.] This is ſtill the language of prophecy, expreſſing what ſhall certainly and ſpeedily come to paſs; for the fourth verſe ſhews, that in ſtrictneſs of ſpeech, Babylon was yet to be conſidered as ſtanding. *Doddridge.*

3 *The kings of the earth have committed fornication with her.*] i. e. Have ſupported her idolatrous religion. *Clarke.*

7 *Lived deliciouſly,* &c.] The Greek word ſeems to ſignify ſuch *luxury* of diet as cheriſhes wantonneſs, and diſpoſes to acts of unchaſtity; and may well repreſent the manner in which the *Roman* clergy have pampered themſelves, and the effects it has produced, to the ſcandal of the chriſtian profeſſion in the eyes of all the world, as well as the idolatries which have been eſtabliſhed and maintained to ſupport that luxury. *Doddridge.*

15 *The merchants---weeping and wailing.*] There is in all this ſo evident a reference to the lamentation over Tyre, deſcribed by Ezekiel, ch. xxvii. that I ſuppoſe few readers can fail to take notice of it. Compare Iſaiah xxxiii. 1, 7, 14, &c. Some have interpreted many of theſe paſſages, as referring to the circumſtances of popiſh worſhip, and the trade of their prieſts; as ver. 11, to relicks, pardons, and indulgences; ver. 12, to their images, and the furniture of their churches and chapels, and the variety of rich dreſſes for their images and prieſts; ver. 13, to the incenſe uſed at their altars; ver. 22, to the muſical inſtruments uſed in their worſhip; and ver. 23, to the vaſt number of lamps burning before their idolatrous altars, and the like.—But it ſeems rather to centre in one view, the loſs of every thing valuable and deſirable, and the utter ruin of this magnificent city. *Doddridge.*

17 And every ſhip-maſter, and all the company in ſhips, and ſailers, and as many as trade by ſea, ſtood afar off,

18 And cried, when they ſaw the ſmoke of her burning, ſaying, What *city is* like unto this great city!

19 And they caſt duſt on their heads, and cried, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs! for in one hour is ſhe made deſolate.

20 ¶ Rejoice over her, thou heaven, and ye holy apoſtles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

22 And the voice of harpers and muſicians and of pipers and trumpeters ſhall be heard no more at all in thee; and no craftſman, of whatſoever craft *he be*, ſhall be found any more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee;

23 And the light of a candle ſhall ſhine no more at all in thee; and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee. For thy merchants were the great men of the earth: for by thy ſorceries were all nations deceived.

24 And in her was found the blood of prophets and of ſaints, and of all that were ſlain upon the earth.

CHAP. XIX.

1 *God is praiſed in heaven for judging the great whore, and avenging the blood of his ſaints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worſhipped.* 17 *The fowls called to the great ſlaughter.*

AND after theſe things I heard a great voice of much people in heaven, ſaying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous *are* his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.

3 And again they ſaid, Alleluia. And her ſmoke roſe up for ever and ever.

4 And the four and twenty elders and the four beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen; Alleluia.

5 And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Alleluia: for the Lord God omnipotent reigneth.

7 ¶ Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herſelf ready.

8 And to her was granted that ſhe ſhould be arrayed in fine linen clean and white: for the fine linen is the righteouſneſs of ſaints.

9 And he ſaith unto me, Write, Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

10 ¶ And I fell at his feet to worſhip him. And he ſaid unto me, See *thou do it* not: I am thy fellow-ſervant, and of thy brethren that

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20 *Ye holy apoſtles*, &c.] Nothing can be more lively than this apoſtrophe, in which the apoſtles, though honoured in Rome by ſo many ſuperſtitious and idolatrous rites, are, nevertheleſs, called upon to rejoice in her deſtruction.

22 *The milſtone be heard no more.*] Nor ſhall the noiſe of the milſtone be heard in thee any more, even to prepare bread for the meaneſt inhabitant.

23 *By her ſorceries.*] By any artificial methods of making men religious without true virtue; viz. by her *proceſſions, pilgrimages, penances, abſolutions, extreme unctions*, and the like. *Clarke.*

Notes on the Nineteenth Chapter.

Ver. 1 *Alleluia*] i. e. Praiſe the Lord.

8 *The fine linen is the righteouſneſs of ſaints.*] The fine linen, that I ſpeak of, is intended to ſignify the righteous acts of the ſaints, whereby they are adorned in the ſight of God, and an evidence given of the ſincerity of that faith which intereſts them in the merit of what their Lord has performed.

10 *The teſtimony of Jeſus is the ſpirit of prophecy.*] The true rendering of theſe words is, *the ſpirit of prophecy is* (only) *the teſtimony or the witneſs of Jeſus.* Clarke.

12 *He had a name written that no man knew*, &c.] Lamy concludes from hence, that the name of God was not known in St. John's time.

13 *The word of God.*] This name is given to our Saviour by St. John in all his writings.

have the teſtimony of Jeſus. Worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy.

11 And I ſaw heaven opened, and behold, a white horſe; and he that ſat upon him *was* called, Faithful and True, and in righteouſneſs he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns: and he had a name written that no man knew but he himſelf:

13 And he *was* clothed with a veſture dipped in blood: and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horſes, clothed in fine linen white and clean.

15 And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God.

16 And he hath on his veſture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 ¶ And I ſaw an angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come, and gather your ſelves together unto the ſupper of the great God;

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes and of them that ſit on them, and the fleſh of all *men*, both free and bond, both ſmall and great.

19 And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.

20 And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt and them that worſhipped his image: theſe both were caſt alive into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſat upon the horſe, which *ſword* proceeded out of his mouth: and all the fowls were filled with their fleſh.

CHAP. XX.

2 *Satan bound for a thouſand years.* 5 *The firſt reſurrection:* 6 *they bleſſed that have part therein.* 7 *Satan let looſe again.* 8 *Gog and Magog.* 10 *The devil caſt into the lake of fire and brimſtone.* 12 *The laſt and general reſurrection.*

AND I ſaw an angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand.

2 ¶ And he laid hold on the dragon, that old ſerpent, which is the Devil and Satan, and bound him a thouſand years,

3 And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more till the thouſand years ſhould be fulfilled: and after that he muſt be looſed a little ſeaſon.

4 And I ſaw thrones, and they ſat upon them, and judgement was given unto them: and *I ſaw* the ſouls of them that were beheaded for the witneſs of Jeſus and for the word of God, and which had not worſhipped the beaſt, nor his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.

5 ¶ But the reſt of the dead lived not again

16 *On his thigh.*] Rather, on the ſword that hangs upon his thigh.

Notes on the Twentieth Chapter.

Ver. 2 *A thouſand years.*] This is very difficult to interpret; ſome learned men underſtand it of the ſeventh *chiliad*, or 1000 years from the creation of the world, which will be a kind of ſabbath.

4 *They reigned with Chriſt a thouſand years.*] Not that Chriſt reigned upon earth 1000 years, but that the martyrs reigned with Chriſt.

8 *The four quarters of the earth*, &c.] As it is moſt certainly known, from convincing arguments and repeated experience, that the earth is of a ſperical form, it is certain, that by the four quarters, or corners, of the earth, we are to underſtand the nations which lay at the greateſt diſtance from the city of the ſaints; which, I ſuppoſe, does here particularly ſignify Jeruſalem. And we may ſuppoſe, that thoſe who live in that ſituation ſhall be laſt inſtructed in the goſpel, and ſo capable of being moſt eaſily engaged to riſe up againſt it.---By Gog and Magog many underſtand the Scythians, and other northern nations, whom the devil will ſtir up to aſſault the people of God. *Doddridge.*

until the thouſand years were finiſhed. This *is* the firſt reſurrection.

6 ¶ Bleſſed and holy *is* he that hath part in the firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.

7 And when the thouſand years are expired, Satan ſhall be looſed out of his priſon,

8 ¶ And ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the ſand of the ſea.

9 And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 ¶ And the devil that deceived them was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night for ever and ever

11 And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away; and there was found no place for them.

12 ¶ And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of thoſe things which were written in the books according to their works.

13 And the ſea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were caſt into the lake of fire. This is the ſecond death.

15 And whoſoever was not found written in the book of life was caſt into the lake of fire.

CHAP. XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jeruſalem, with a full deſcription thereof;* 23 *She needeth no ſun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND I ſaw a new heaven and a new earth: for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea.

2 And I John ſaw the holy city, New Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband.

3 And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 And he that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithful.

6 And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirſt of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things: and I will be his God, and he ſhall be my ſon.

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11 *A great white throne*, &c.] It hath been obſerved, that this judgment-ſeat has been repreſented by a *throne*, to ſhew that there can be no appeal from it. A *white throne*, to ſignify the bright glory, the unſpotted purity, and inflexible juſtice, of him who ſits upon it. *Doddridge.*

From whoſe face the earth and the heaven fled away, &c.] Mr. Blackwall compares this deſcription with a celebrated paſſage in Homer, in which Jupiter is deſcribed as ſitting on his throne: and he aſſerts its great ſuperiority, though its plainneſs renders the majeſty of it leſs obſervable to common readers. "It is ſo *plain*, ſays he, that it does not *need*; ſo majeſtic and grand, that it *exceeds* commentary and paraphraſe."

14 *Death and hell were caſt into the lake of fire*, &c.] It is very evident, that *hell* in this paſſage cannot poſſibly ſignify the ſtate of the *damned*, but that ſtate of departed ſoul in general, from whence all ſhall be ſummoned at the great day of accounts; and which ſtate of *death* or *death itſelf*, after the final judgment, *ſhall be no more*. Clarke.

Notes on the Twenty-firſt Chapter.

Ver. 2 *I John ſaw the holy city*, &c.] I apprehend he ſaw in the viſion an appearance of a city, which ſeemed like the ſheet that St. Peter ſaw, to be let down from heaven, and appeared pendent, as it were, in the air, in ſuch a view that the foundations were viſibly diſtinguiſhable from the ſuperſtructure: and this he conſidered not as actually the abode of the bleſſed, but as a figurative repreſentation of the holineſs and felicity in which they were to dwell: ſo that it was a type of what the church itſelf ſhould be.

7 *He that overcometh.*] i. e. He who reſiſts the temptations of a wicked and debauched world. *Clarke.*

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyars ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 And there came unto me one of the ſeven angels which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lamb's wife.

10 ¶ And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a ſtone moſt precious, even like a jaſper-ſtone, clear as cryſtal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt, three gates; on the north, three gates; on the ſouth, three gates; and on the weſt, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four ſquare, and the length is as large as the breadth. And he meaſured the city with the reed twelve thouſand furlongs. The length and the breadth and the height of it are equal.

17 And he meaſured the wall thereof, an hundred *and* forty *and* four cubits, according to the meaſure of a man, that is, of the angel.

18 And the building of the wall of it was of jaſper: and the city *was* pure gold, like unto clear glaſs.

19 And the foundations of the wall of the city *were* garniſhed with all manner of precious ſtones. The firſt foundation *was* jaſper; the ſecond, a ſapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, a ſardonyx; the ſixth, a ſardius; the ſeventh, a chryſolyte; the eighth, a beryl; the ninth, a topaz; the tenth, a chryſopraſus; the eleventh, a jacinth; the twelfth, an amethyſt.

21 And the twelve gates *were* twelve pearls; every ſeveral gate was of one pearl: and the ſtreet of the city *was* pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 ¶ And the city had no need of the ſun, neither of the moon, to ſhine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 ¶ And the nations of them which are ſaved ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

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16 *The length and the breadth, and the height of it are equal.*] As this is quite inconceivable with regard to any cubical ſtructure, which can be ſuppoſed of this magnitude, I look upon it as a wiſe and well-judged intimation, that all theſe deſcriptions are figurative. The like intimation is given in the viſion of Ezekiel: according to which, if it were to be taken literally, the building deſcribed muſt be a mile high. *Doddridge.*

19 *The third a chalcedony.*] There is not one word ſaid of the *chalcedon* in ancient authors; but they often ſpeak of the *carcedox*, a ſort of carbuncle, which had its name given it from its being brought from Carthage, which is called in Greek *carcedon*. It ought to be read *carcedon*. Lamy.

22 *And I ſaw no temple therein*, &c.] And whereas the temple made ſo conſiderable a part of the view of Jeruſalem, the holy city which I had been uſed to viſit: with regard to this heavenly Jeruſalem, I ſaw no temple in it; for the Lord God Almighty, and the Lamb are the temple of it: God was preſent in Chriſt his ſon, by a more intimate preſence than had ever been known upon earth, and by that preſence he made even the whole of the city moſt holy.

23 *The glory of God did lighten it*, &c.] Some have thought that this was an extraordinary luſtre which ſeemed always to hover over it, like a ſun never going down. I rather think that the whole city appeared to him like a luminous object, ſending out rays on every ſide, which he apprehended to be in conſequence of God's dwelling there: and that theſe rays might have much of the luſtre of the Shechinah. *Doddridge.*

25 *For there ſhall be no night there.*] Mr. Whiſton ſuppoſes, that a comet, meeting the earth at the general conflagration, (for to ſuch a concurrence he aſcribes that awful phenomenon) ſhall give it ſuch a blow, as to deſtroy its diurnal motion, leaving only ſuch a degree of it, that like the moon with reſpect to us, it ſhall move round its axis, while it performs its periodical revolution round the central body; and ſo as to turn always the ſame face towards it: by which means one hemiſphere ſhall be always enlightened by the ſun, and the want of it in the other ſhall be ſupplied by a ſupernatural light. But the four dark corners, which however it is difficult to ſee where they are,

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it, any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lye: but they which are written in the Lamb's book of life.

CHAP. XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor diminished therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 ¶ In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him;

4 And they shall see his face; and his name *shall be* in their foreheads.

5 ¶ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: Blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 ¶ Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets and of them which keep the sayings of this book. Worship God.

10 And he saith unto me, seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12 And behold, I come quickly; and my

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shall be the habitation of Gog and Magog. It is hard to determine whether this agrees less with the description here given, or with the principles of good philosophy. But this is not a place for canvassing such an hypothesis; nor is it necessary, after what his antagonist Mr. Keill has said concerning it. The same gentleman also thinks, that a comit shall remove the moon from its orbit, so as to be converted into a primary planet, as he thinks it would have been at the flood, had it not been prevented by a peculiar Providence.

Notes on the Twenty-second Chapter.

Ver. 1 *And he shewed me a pure river of water*, &c.] And having given me this view of the holy city, he, that is, the angel who condescended to be my guide on this occasion, shewed me the pure river of the water of life, which was as clear as crystal, issuing out of the throne of God, and of the Lamb: an emblem of that perpetual life and overflowing joy, which shall be the portion of all the blissful inhabitants of the new Jerusalem.

4 *His name shall be in their foreheads.*] The meaning is, they shall be received and acknowledged by him as his sons and his servants, as being in a more particular manner his family or household. *Clarke.*

6 *And he said unto me, These sayings are faithful*, &c.] And when he had said this to me, he added, though these words which I have spoken betoken such glorious things, that they may seem in a manner incredible; yet is not the divine bounty and munificence to be estimated by any human standard: they are therefore to be received and depended upon as faithful and true. And these things, O John, are intended not merely for thy own instruction and consolation, and much less for the gratification of thy curiosity, but the Lord God of the holy prophets has sent his angel to shew to his servants what must quickly be done, and to represent scenes which it shall not be long ere they begin to open, though it may be long before they close.

7 *Behold, I come quickly*, &c.] Yet, on the whole, I may in his name declare, Behold, I come quickly to call my servants to an account: and blessed is he who keeps and strictly observes the words of the prophecy of this book; for they will in such a manner direct his course, as that he shall escape many dangerous rocks on which multitudes shall suffer shipwreck, to their certain ruin.

8 *And I John saw these things*, &c.] And I John who wrote this book am the person who saw and heard these things: and when I heard and saw them, I was so powerfully affected, that I fell down to worship before the feet of the angel, who shewed these things to me, forgetting the manner in which the same kind of homage had lately been refused upon a like occasion.

10 *And he saith unto me, Seal not the sayings*, &c.] And he, that is, our Lord Jesus Christ, from whom I received this revelation, said unto me, seal not up the words of the prophecy of this book, so that they should not be immediately perused; for the time is near in which the accomplishment of these things shall begin.

11 *He that is unjust.*] i. e. After the repeated admonitions and invitations given him in the gospel, *let him be unjust still.* Clarke.

12 *My reward.*] i. e. My power of rewarding and punishing.

reward *is* with me, to give every man according as his work ſhall be.

13 I am Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,

15 For without *are* dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lye.

16 I Jeſus have ſent mine angel to teſtify unto you theſe things in the churches. I am the root and the offſpring of David, *and* the bright and morning ſtar.

17 And the ſpirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt, come: and whoſoever will, let him take the water of life freely.

18 ¶ For I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book:

19 And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo come, Lord Jeſus.

21 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

13 *I am Alpha and Omega,* &c.] i. e. The firſt author and fountain from whom all things originally proceed, and the ultimate end in whom all things finally terminate. *Clarke.*

14 *That they may have right.*] i. e. Power or free admiſſion.

15 *Without are dogs,* &c.] Without are the unclean, who merit no better name than that of dogs, as they debaſe their rational faculties to the ſervice of deteſtable luſts.

17 *Whoſoever will.*] i. e. Whoſoever will live a virtuous life. *Clarke.*

END of the NEW TESTAMENT.

To GOD the FATHER.

TO Thee, All-Good, Creator of Mankind,
Trembling with Awe I build the Hymn of Praiſe,
(O, feeble Eſſay of well-meaning Mind!)
My Heart ſtill dictates, and my Hand obeys.

Eternal Praiſe to Thee, Eternal King!
Thy Mercies ever ſhall employ my Pen,
Glory to God on higheſt, while I ſing,
On Earth fair Peace, benevolence to Men.

Theſe Illuſtrations of thy ſacred Law,
All that my humble Genius can endite,
To thy bleſt Name I offer up with Awe;
O God, accept them as the Widow's Mite.

And if the Wiſe ſhould ſomething here commend,
If aught of Good the Sinner haply find;
Thee firſt (I'll praiſe) Thee laſt, and without End,
Great ALPHA and OMEGA of Mankind.

5 MA 56

Orpington, Nov. 20, 1762.

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Directions to the Bookbinder for placing the Copper-Plates in the Complete FAMILY BIBLE.

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Jacob inſtructed by Rebecca - Gen. xxvii. 6.
Abraham ſending away Hagar - Gen. xxi. 14.
The tabernacle of Moſes - Exod. xl. 22.
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Abraham about to ſacrifice Iſaac Gen. xxii. 10.
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A map of the known world facing the title to the New Teſtament.
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The verſes addreſſed to Mr. Fawkes, to be placed immediately after the Preface.
The verſes at the end of Number 60. to be paſted on the blank page at the end of the Old Teſtament.